

॥ रासक्रीडा २ ॥

.. rAsakrIDA 2 ..

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## ॥ रासक्रीडा २ ॥

Given below is the background of the arrival of Srikrishna at Vrindavan along with Yadava army and meeting with Gopis and

Radharani, and the gopikAgItam :

It was decided to conduct Ashvamedha Yaga by the Yadava King Ugrasena

with the blessings of Srikrishna, for which the sacrificial horse was

released, with Aniruddha, grandson of Srikrishna leading the Yadava

army to accompany the horse wherever it goes and if needed, fight with

the rulers of those states who challenge the Yadavas. After conquering

almost all the states within the short span of one month, the horse

is held by Balvala – son of the demon Ilvala in the confluence of Triveni and carried away. Aniruddha comes to know from Narada that

Balvala has carried off the horse to his island state called Panchajana,

and will not release it without fighting. The Yadava army crosses over

to the island after building a bridge with millions of arrows. Although

Balvala and his son were defeated and they lay fainted, as Balvala had

got a boon from Shiva to help him fight his enemy when defeated, Shiva

appeared with his two sons and his army of ghosts and defeats Aniruddha

who lay fainted. Yadavas remember Srikrishna, who appears there, and

on seeing him, Shiva surrenders to Krishna and begs his pardon for his action. When Balvala recovers and asks Shiva why he stopped fighting, he explains the situation to him and asks him to surrender and return the horse to Aniruddha, which he does. From there, the horse proceeds through many other states, the rulers of which do not dare to challenge the Yadava army. The horse then enters Vrindavana where the cowherds get hold of it, and on seeing the Notice on it, bring the horse to Nandagopa who is thrilled with joy to know that his great-grandson is coming with the army of Yadavas, and fervently hopes to see Krishna also. His hope fructifies with the arrival of the Yadavas along with Aniruddha and Krishna. The Gopas are overjoyed to see Krishna and the meeting of the two parties after a lapse of over 100 years is celebrated grandly. Towards the evening Radharani remembers Krishna, who appears before her – who says she has not moved out anywhere from her cottage since her last meeting with him, nor has she taken any sweets, or slept, always immersed in his thought. Thereafter, there is a repetition of Rasaleela as before. Now also, Krishna sports with the Gopis who arrive at the forest on hearing his flute, and disappears when they get possessive;

he then sports with Radha and disappears from her also for the same reason. The Gopis find Radha and all lament his disappearance and pray for his appearance. gopikAgItam follows.

गोप्य ऊचुः

अधरबिम्बविडम्बितविद्रुमं मधुरवेणुनिनादविनोदितम् ।  
कमलकोमलनीलमुखाम्बुजं तमपि गोपकुमारमुपास्महे ॥ १ ॥

श्यामलं विपिनकेलिलम्पटं कोमलं कमलपत्रलोचनम् ।  
कामदं ब्रजविलासिनीदृशां शीतलं मतिहरं भजामहे ॥ २ ॥

तं विसञ्चलितलोचनाञ्चलं सामिकुङ्कलितकोमलाधरम् ।  
वंशवल्गितकराङ्गुलीमुखं वेणुनादरसिकं भजामहे ॥ ३ ॥

ईषदङ्कुरितदन्तकुण्डलं भूषणं भुवनमङ्गलश्रियम् ।  
घोषसौरभमनोहरं हरेर्वेषमेव मृगयामहे वयम् ॥ ४ ॥

अस्तु नित्यमरविन्दलोचनः श्रेयसे हि तु सुरार्चिताकृतिः ।  
यस्य पादसरसीरुहामृतं सेव्यमानमनिशं मुनीश्वरैः ॥ ५ ॥

गोपकै रचितमल्लसङ्गरं सङ्गरे जितविदग्धयौवनम् ।  
चिन्तयामि मनसा सदैव तं दैवतं निखिलयोगिनामपि ॥ ६ ॥

उल्लसन्नवपयोदमेव तं फुल्लतामरसलोचनाञ्चलम् ।  
वल्लवीहृदयपश्यतोहरं पल्लवाधरमुपास्महे वयम् ॥ ७ ॥

यद्धनञ्जयरथस्य मण्डनं खण्डनं तदपि सञ्चितैतन्साम् ।  
जीवनं श्रुतिगिरां सदामलं श्यामलं मनसि मेऽस्तु तन्महः ॥ ८ ॥

गोपिकास्तनविलोलोचनप्रान्तलोचनपरम्परावृतम् ।  
बालकेलिरसलालसं भ्रमं माधवं तमनिशं विभावये ॥ ९ ॥

नीलकण्ठकृतपिच्छशेखरं नीलमेघतुलिताङ्गवैभवम् ।  
नीलपङ्कजपलाशलोचनं नीलकुन्तलधरं भजामहे ॥ १० ॥

घोषयोषिदनुग्रीतवैभवं कोमलस्वरितवेणुनिःस्वनम् ।  
सारभूतमभिरामसम्पदां धाम तामरसलोचनं भजे ॥ ११ ॥

मोहनं मनसि शार्ङ्गिणं परं निर्गतं किल विहाय मानिनीः ।  
नारदादिमुनिभिश्च सेवितं नन्दगोपतनयं भजामहे ॥ १२ ॥

श्रीहरिस्तु रमणीभिरावृतो यस्तु वै जयति रासमण्डले ।  
राधया सह वने च दुःखितास्तं प्रियं हि मृगयामहे वयम् ॥ १३ ॥

देवदेव ब्रजराजनन्दन देहि दर्शनमलं च नो हरे ।  
सर्वदुःखहरणं च पूर्ववत्सन्निरिक्ष्य तव शुल्कदासिकाः ॥ १४ ॥

क्षितितलोद्धरणाय दधार यः सकलयज्ञवराहवपुः परम् ।  
दितिसुतं विददार च दंष्ट्रया स तु सदोद्धरणाय क्षमोऽस्तु नः ॥ १५ ॥

मनुमताद्बुचिजो दिविजैः सह वसु दुदोह धरामपि यः पृथुः ।  
श्रुतिमपाद्धृतमत्यवपुः परं स शरणं किल नोऽस्त्वशुभक्षणे ॥ १६ ॥

अवहदब्धिमहो गिरिर्मूर्जितं कमठरूपधरः परमस्तु यः ।  
असुहरं नृहरिस्तमदण्डयत्स च हरिः परमं शरणं च नः ॥ १७ ॥

नृपबलिं छलयन्दलयन्नरीन्मुनिजनाननुगृह्य चचार यः ।  
कुरुपुरं च हलेन विकर्षयन्त्यदुवरः स गतिर्मम सर्वथा ॥ १८ ॥

ब्रजपशून्गिरिराजमथोद्धरन् ब्रजपगोपजनं च जुगोप यः ।  
द्रुपदराजसुतां कुरुकश्मलाद्भवतु तच्चरणाञ्जरतिश्च नः ॥ १९ ॥

विषमहाग्निमहास्त्रविपद्गणात्सकलपाण्डुसुताः परिरक्षिताः ।  
यदुवरेण परेण च येन वै भवतु तच्चरणः शरणं च नः ॥ २० ॥

मालां बर्हिमनोज्जकुन्तलभरां वन्यप्रसूनोषितां  
शैलेयागुरुक्लृप्तचित्रतिलकां शश्वन्मनोहारिणीम् ।  
लीलावेणुरवामृतैकरसिकां लावण्यलक्ष्मीमयीं  
बालां बालतमालनीलवपुषं वन्दामहे देवताम् ॥ २१ ॥

गर्ग उवाच -

इति स्त्रीभी रुदन्तीभी रेवतीरमणानुजः ।

आविर्बभूव चाहूतस्तासां मध्ये च भक्तितः ॥ २२ ॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

रासक्रीडायां पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

इति गर्गसंहितायां अश्वमेधखण्डः पञ्चचत्वारिंशोऽध्यायः

रासक्रीडा समाप्ता ।

Garga Samhita, Ashvamedhakhanda, Adhaya 45

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