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.

गोपेश ऊचः
अधरविविभितविभिन्नम् मधुरवेणुनिनादिनादिदितम्।
कमलकोषणलीलमुलाबुजं तमपि गोपकुमारपुस्महे॥१॥
श्यामसंविष्णुकेतिलम्परो रोमलं कमलपवर्लोणम्।
कामद्र ब्रजविविशस्तिनाशां शीतलं मतिर्हर भजामहे॥२॥
तं विसचिन्तहोलाखारल सामिकुवार्तितकोमलायरम्।
वंशविविककानुरुवीप वेणुनारसिष्टे भजामहे॥३॥
ईवदुकुशितात्मकुण्डलं भूषण भुवनमकालक्षिषियम्।
घोषमोरमनोहरं हरेवेणमेव मुण्यामहे वयम्॥४॥
अस्तु नित्यविविभितज्ञान: अलसे हि तु सुराचिताकृति:।
वतु पादवरसरसूर्हामूर्त सेवाबननविशन मुनिधरे:॥५॥
गोपकै रचितब्रजसंहारं सज्जे जितविवराध्यायम्।
चिन्तायामि मनसा सदेव ते देवत निविठ्ठयोगिनामपि॥६॥
उद्धववमपयोधेमव ते फुकुशतमंसस्ततोलचाचतम्।
बहुवाविहत्यतोहरं पात्मायकरसपुस्ममेव वयम्॥७॥
यदनासरसस्य मण्डनं खण्डनं तदोप सदिच्छत्साम।
जीवनं श्रुतिगिरां सदामलं श्यामलं मनसि मेंसस्तु तन्महः॥८॥
गोपिकातत्रब्रजविविशस्ततोलचाचन्नतान्तरचाचन्नवर्लतम्।
बालकेलरससवलस भ्रमं माधवं तमनिशं विभावे॥९॥
नीलकण्ठकृतिवच्चवोखरं नीलमेघपतिज्ञाविभवम्।
नीलपत्ति: पवलाशालोचनं नीलकुन्तलधरं भजामहे॥१०॥
घोषयोगितुलगातवमं: कोमलस्वरितवेणुनिः स्वमम्।
सारभूतमभारसम्पदं धाम तामरसस्तत्रणं भजे॥११॥
मोहनं मनसि शायं परं निरंत्त किल विहाय मानिनः।
नारददुपुस्तिमिष्ठ सेवितं नन्दगोपतन्तरं भजामहे॥१२॥
श्रीहरिस्तु रमणीभिराद्वृतो यस्तु वे जयति रासमण्डले।
राधया सह बने च दुःखितास्तः प्रियं हि मृगयामहे वयम् ॥ २३॥
देवदेव जजराजजननदन देहि दर्शनमल्ल च नो हरे ।
सम्भुः सहरणं च पूवव्रतस्वरीक्षय तव शुलकदासिका: ॥ २४॥
क्षितित्तोदर्शणाय दुधार च सकल्यज्जवाराधवपु: परम् ।
विदितसुतं विद्वदार च देवत्या स तु सदोदर्शणाय क्षमोऽसतु न: ॥ २५॥
मनुमतादृःचिजो दिविजः: सह वसु दुःह धरामपि च: पृथुः ।
श्रुतिमयादृःसत्वायवपु: परं स शरणं कित्तोऽसत्ववुभुम्कण् ॥ २६॥
अहदुधियमहो गिरिभूतं कमठरुप्धर: परमस्तु च: ।
असुहरे नृहरितमयादुप्वस: च हरे: परमं शरणं च न: ॥ २७॥
नुपवलिः छलयन्तदलयस्त्रीमनिजनननुमुख पुलायः ।
कु रुपुरं च हलेसन विकर्षयन्तदुः: स गतिमभ सवर्ष: ॥ २८॥
ब्रजश्वरनिगिरिजयोऽदुर्बन बजयगोपजनं च जुगोप च: ।
डुपराजसुतो कु रुकसमल्लडुत्व: तच्चरणावरितिश्च: न: ॥ २९॥
विषमहार्महास्विपद्यणातसकल्पणुडुसु: परिक्षिता: ।
यदुवरेण परेण च येन वे भवतु तच्चरण: शरणं च न: ॥ ३०॥
मालां वर्मिमनाहुकुर्तनतमरं वन्यप्रसृतापि च न: 
शैलयामुकुटचित्रतित्क: शशांतमनोहरिणीमु च ।
ठीलवेणुबान्तकसिकां तवन्यत्वश्रीमध्य: 
बालां भालतमालनीवपुरं वन्दामहे देवताम् ॥ ३१॥
गर्ग उवाच -
इति श्रीभी रुदन्तीभी रेवतीरमणानुजः ।
आविभूत्वा चाहूतस्तासां मथे च भक्तिः ॥ ३२॥
इति श्रीगर्गसंहितायां हयमेघयाने 
रामकीडायां पद्धवतवारिणोऽध्वायः ॥ ३३॥
इति गर्गसंहितायां ज्ञानमेघयाने 
पद्धवतवारिणोऽध्वायः 
रामकीडा समासाः ।

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