rAsakrIDA 2

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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 ऊँचः ।
अयरविभज्जितविद्रम मधुवेणुनिनादतिविद्रम ।
कमलकोमलमुखाणं तमपि गोपकुमारसुपास्तमेव ॥ १ ॥

domicilary

श्यामलं विपिनकेरितमपं कोमलं कमलपत्रलोचनम् ।
कामदं बजविलासीनीत्रशां शीतलं मतिहरं भजामहे ॥ २ ॥

दिबधुरितदन्तकुण्डलं भूषणं भुवनमइतरिश्रयम् ।
घोषाभमोतोतरं हरेवेषपेव मृगायमहे वयम् ॥ ३ ॥

ईषदुरांतरतरं कमलं कामलं सुषुभं भुज्ञानामसु भजामहे ॥ ४ ॥

अस्तु नित्यरविन्दलोचनं श्रेयसे हि तु सुराचितकृति ।
यस्य पादससीहामुर्तं सेव्यमानमनियं मुनीधरं ॥ ५ ॥

गोपकेन रचितमहस्तकरं सहनं जितविदर्थयोवनम् ।
चिन्तनायमं मनसं सदैव तं देवतं निविल्यंगिनातिमपि ॥ ६ ॥

उद्धस्त्रकाभ्यमेव तं पुष्पस्तलोचनाचलम् ।
वल्लभीद्यपथ्यतोतरं पञ्चायांगपुपास्तमेव वयम् ॥ ७ ॥
रासकीड़ा २

यद्वन्त्यरथस्य मण्डनं खण्डनं तदपि सशितेनसामः।
जीवनं श्रुतिगीरं सदामलं प्रयामलं नमस्य मेघस्तु तनमहः॥ ८॥

गोपिकास्तनविलेखलयोचनप्रान्तलयोचनपर्यरावृतम्।
बालकेदिरसतां भ्रमं माधवं तमनिशं विभावे च॥ ९॥

नीलकण्ठकुङ्कुज़प्पन्ने नीलमेघतुळताविभवम्।
नीलयपुःजपतालशोचनेन नीलकुङ्कुलतधरं भजामहे॥ १०॥

घोषोषिदुर्गीतवेभवं कोमतस्वचरितवेणुः स्वनम्।
सारभूतमिरङ्गसमयं धाम तामरसलोचनं भजे॥ ११॥

मोहनं मनि शार्कि न पर निगरं किल विहाय मानिनीः।
नारददिकुमुनिमिथव सेवित नन्दगोपतनयं भजामहे॥ १२॥

श्रीहरिरस्तु लम्पीतिभिरावृतो यस्तु वै जयति रासमण्डले।
राधया सह वने च दुष्कितास्त्र प्रियं हि मृगयामहे वयम्॥ १३॥

dेवदेव वजराजद्वन्दन देहि दृष्टनमलं च नो हरे।
सर्वदुःखहराणं च पूर्ववत्सकरीर्ख्यं तव शुल्कदासिका॥ १४॥

क्षितितेशोदरणार्य धार यः सकलथल्यकराववुः परसम्।
दितिसुतं विदुशार च दुःक्रिया स तु सदोदरर्याय क्षमोदस्तु नाः॥ १५॥

मनुमताविकीजो दिविचेस्ता सह वसु दुहोह धरामपि चः पृः।
श्रुतिसपादात्मत्ववुः परं स शरणं किल नौरस्त्वशुभमक्षणेः॥ १६॥

अवहदिकः हेमिरमिं गिरिमूर्जितं कमठस्त्रथरः परसस्तु चः।
असुहरं नूहस्तमिदाधनेस्त्रस्तं च हरि पर्सं शरणं च नाः॥ १७॥

नुपवशं तत्वन्द्वन्द्यस्वरिन्द्रमनिजनातुगुह्य चरार यः।
कुरुस्तुः च हलेन विकर्षेन्द्रवतः च स गतिमम सर्वशता॥ १८॥

व्रजशृणीकिराजलोद्वरान व्रजपोपजनं च जुगोप च।
दुपदराजसुतां कुरुकंकद्वलद्वतु तचरणाबारतित्वं।
नूहक्रियासुतां तचरणावतीत्वं तचरणाबारतित्वं।
विषमहाप्रिमहाक्रियासुतां परिक्रियासुतां।
तद्वरेण परमेन च भवतु तचरणं शरणं च नाः॥ २०॥

मालां वर्षितमायंकुन्तलभरां वन्यप्रसन्नता।
शैलेयागुरुकृतीतितुलकां शाधनमनोहारणीम्।
रासकीडा २

लीलावेणुरवामृतकरिस्कां लावण्यलक्ष्मीमयीं
बालां बालतमालनीलवपुषं वन्दामहे देवताम् ॥ २१॥

garga uvach -

इति ख्रींभी रुदर्तीभी रेवतीरमणानुजः
आर्ववर्भूव चाहुतस्ततासां मध्ये च भक्तिः ॥ २२॥

इति श्रीगर्गसहितायां हर्मेधखरण्डे
रासकीडायां पद्धत्वचारिशोध्यायः ॥ ४५॥

इति गर्गसहितायां अश्वमेधखरण्डः पद्धत्वचारिशोध्यायः
रासकीडा समाता ।

Garga Samhita, Ashvamedhakhandha, Adhaya 45
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