



A GLIMPSE OF RASAKALLOLA

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Abstract: It is a topic of controversy, whether Dinakrushna is one, two or three persons. But the Late Artaballabha Mohanty has safely accepted that 'Rasakallola' and 'Aratranachautisha' were the same, written by Dinakrushna Das. He was a citizen of Puri and he passed through terrible suffering. Even though he was poor, he was an outspoken and a fearless person. In his middle age, he was affected by leprosy. Despite bearing this twin burden of disease and poverty, this devotee has left two dozen texts of which six are still popular in Odisha. The writer is thought to have dozens of good works but could not get an appreciation for his work in his lifetime and felt frustrated by his hard struggle for a living. We get information from the sixteenth canto.

Rasakallola of Dinakrushna Das follows the rule of 'ka' initially throughout the book. The ornate work of the writer is simple, sweeter, and uniformly musical. The description of Krishna in Brindavan shows his conception of love that he is not capable of rising above the physical plane so that it may damage the character of his own master.

Index Terms – Chhanda, Verses, Namakarana, Kama-keli, Kunja, Mathuramangala

Poet Dina Krishna Das composed the entire poem "Rasakalola" on Krishna's consciousness. In this book, he has envisioned 3400 Chhandas and prescribed different raga for each Chhanda. The Rasakallola as a whole has been written in the 'Ka' letter principle. Entire book gives information about the poet's thoughts.

In the 1st Chhanda, the poet has described Jagannath and Krishna to be the same one. This Chhanda consists of 22 verses and the starting word and the ending word are the 'A' letters.

The 2nd Chhanda contains 20 verses in which the grief of Abani, is an expression of his grief near Lord Brahma and in this context Krishna himself takes birth to save Prithivi from the cluster of Kansa. The birth of Krishna, father Basudeva and mother Debaki has been illustrated serially. The poet has also talked about the Bal Mukunda besa and Killing of Demon, illustration of Krishna in the temple etc.

The total number of verses in the 3rd Chhanda is 71. The joyful environment of the people by hearing about the birth of Sri Krishna in the temple, the scene of seeing Sri Krishna by the people of Gopapura is vividly described in this Chhanda, thereby giving his knowledge of classicality.

In the 4th Chhanda, there are altogether 57 verses. In this Chhanda's description regarding the killing of the demon Putana, Sakata etc are narrated. The namakarana ceremony of Krishna is nicely described.

The 5th Chhanda describes the childhood, elegance, and attraction of Gopies towards Sri Krishna are narrated. It contains 34 verses.

The joyful Gopanganas and beauty of Krishna and Balaram among the cow-herd boys are expressed in the 6th Chhanda of Dina-Krishna's Rasakallola. It contains 35 verses that inform the imaginative power of the poet.

Kama-Keli of Srikrishna, the beautiful Krishna in the get-up of women selling bangles, boatmen etc are portrayed in the 7th Chhanda, which contains 40 verses.

The 8th Chhanda containing 40 verses narrates the flattering of Sri Krishna with the Gopies and the beauty of the gopies.

Order by the King Kansa to bring Lotus, order to Nanda Raja, Krishna's entry to the Kalindi lake, the killing of Kaliya Naga, expression of joy by the Gopies and the Gopalas by this sight, blessing given by Sri Krishna's wife is very beautifully narrated by the poet in 9th Chhanda containing 24 verses.

Radha and her sakhi in Jalkrida and the love and devotion of Gopies are very summarized within the 35 verses of the 10th Chhanda.

The beautiful weather conditions of the winter season and Lila's of Krishna are vividly illustrated by Dina Krishna Das in the 11th Chhanda. It contains 99 verses.

The 12th Chhanda containing 35 verses describes the characteristics of traditional nayikas, the wandering of Gopies, and the beauty of nature in the Basanta Ritu. The scene of Gopies joking gives the example of flowers that bloom in the Basanta Ritu.

13th Chhanda describes the spring season, Kunja vihar of the Gopies, Gopies were delighted by the sight of Sri Krishna, halting of Gopies in the Kunja on request of Sri Krishna. The beautiful evening and beauty of the Kunja are also put forward by the poet within 25 stanzas.

In 14th Chhanda, Bana vihar, Rati Krida, Sringara and enjoyment of Gopies with Sri Krishna in the spring season is narrated by the poet in 28 stanzas. It proves the imaginary power of the poet.

Summer season is portrayed here, to escape from the heat of the summer the scene of Jalakrida of the Gopies, the Bastraharan is shown in 40 stanzas of the 15th Chhanda.

16th Chhanda makes aware of the Rainy season. The emotions of Nayaka and Nayikas are very nicely said in the 29 verses. The poet also tried to narrate about the philosophy of life.

The poet expresses the feeling of the pleasant smell of the Sarat Ritu. Rasa Krida of Sri Krishna with Gopies is portrayed in the 17th Chhanda. It contains 34 verses.

The suffering of Gopies due to Kama being written by the poet, he also narrates the Sringara and the condition develops due to it. All are explained in the 18th Chhanda, which contains 35 verses.

The beautiful scene of Rasa Krida of Gopies with Sri Krishna is written by the poet in the 19th Chhanda which contains 43 verses.

The 20th Chhanda describes the Kunja Keli of Radha and Sri Krishna. It contains 24 verses. The expression of Sringara's Philosophy is seen through the Chhanda.

The poet narrates how Krishna refutes Radha's pride, leaving Radha in the middle of the forest, Radha's crying wondering for Krishna etc has been put forward by Dinakrishna Das in the 21st Chhanda, it contains 30 stanzas.

The 22nd Chhanda gives information about the Virahini condition of Gopies, the meeting of Gopies with Krishna and the condition of Radha and Gopies due to Viraha. It contains 56 verses.

Rasa is vividly explained in the 23rd Chhanda. Gopies were delighted by the sight of Krishna, the scene of Rasa and Sambhoga of Krishna in Vrindavan is shown by the writer. It consists of 34 stanzas.

The poet has described the beauty of Gopies and Krishna, the physical beauty of the Gopies after Rati Krida. The Philosophy of Utkalia Vaishnava consciousness and prayer of Sri Jagannath is described towards the end of the 24th Chhanda, containing 30 stanzas.

The 25th Chhanda informs about the proposal of the journey of Krishna and Balaram to Mathura, the bhakti bhava of Akrura by the sight of both the brothers. He was forcefully sent by Kansa to meet Krishna. It contains 28 stanzas.

Impatient condition of Gopies by hearing about the journey of Krishna to Mathura, The consolation given by Balram and Krishna to Gopies. The journey of Balram and Krishna towards Mathura in the chariot with Akrura - All these are narrated in the 26th Chhanda of Rasakallola which contains 30 verses.

In the 40 verses of the 27th Chhanda the passing of Balram and Krishna through the path of Mathura, the joy of the inhabitant of Mathura by seeing the beauty of both the brothers. The subject of Kubja and Mathuramangal are narrated by the writer.

The 28th Chhanda mainly describes the fight, the roaming of Krishna on the path of Mathura, and the fight and killing of Kualamba and Mallanana, destruction due to the fight. In the end, the killing of Kansa. It contains 35 verses.

60 verses containing the 29th Chhanda narrates the sorrowful condition of the widows after Kansa Badha and the consolation given by Krishna to them, etc are told in this part of the book.

Condition aroused due to Viraha has been described in the 30th Chhanda, containing 20 verses. The staying of Krishna in Mathura for a long period, Viraha of Gopies due to Krishna is summarized in this Chhanda.

Within the 24 verses of the 31st Chhanda pain of Radha and Krishna due to Viraha, travelling of Uddhava towards Gopapura. The joyful condition of Mother Yasoda and Gopies by getting the message from Uddhava is narrated.

The 32nd Chhanda tells about the conversation between Uddhava and Gopies, impatient messages sent by the Gopies through Uddhava are illustrated within 24 verses of the Chhanda.

Reply of Uddhava to Gopies, love of Gopies for Krishna and glories of Krishna have been narrated in the 33rd Chhanda containing 30 verses.

The last Chhand or the 34th Chhanda which contains 34 verses describes the scene of the return journey to Gopapura, narration about Gopapura by Uddhava to Krishna. Taking leave from Uddhava and staying at night due to dusk and returning to Gopapura in the morning.