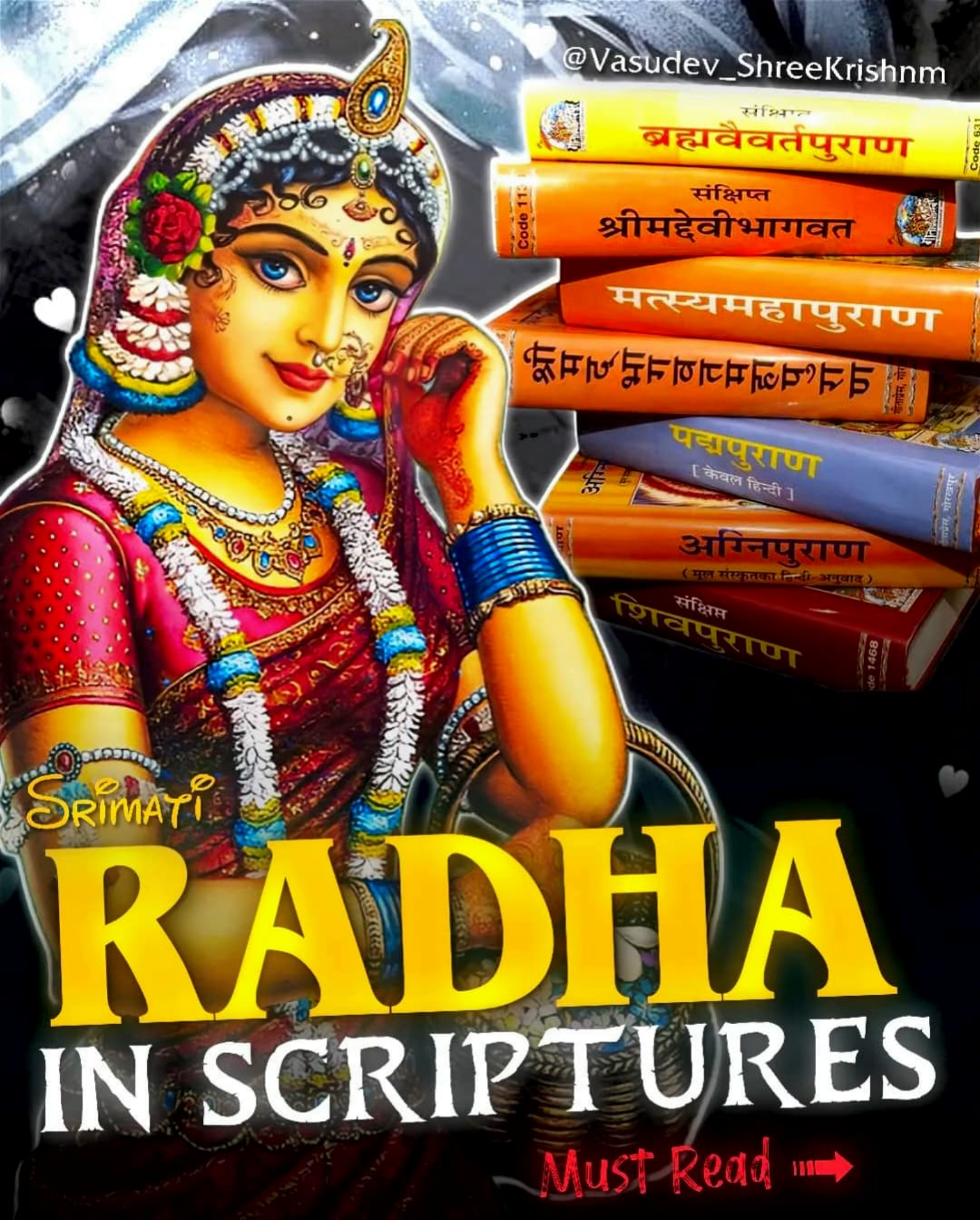
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संक्षिप्त
ब्रह्मवैवर्तपुराण
संक्षिप्त
श्रीमद्देवीभागवत
मत्स्यमहापुराण
पद्मपुराण
[केवल हिन्दी]
अग्निपुराण
(मूल संस्कृतका हिन्दी अनुवाद)
संक्षिप्त
शिवपुराण
Srimati
RADHA
IN SCRIPTURES
Must Read

Śrīmati RādhāRāṇī is the Most Confidential tattva

Lord Mahādeva (Śiva) speaks to Mother Pārvatī as follows:

~Narad Panchratra (2.3.50)

अपूर्वं राधिकाख्यानं गोपनीयं सुदुर्लभम् ।
सद्यो मुक्तिप्रदं शुद्धं वेदसारं सुपुण्यदम्।

The discussions regarding Śrīmatī Rādhārāṇī are extremely confidential, rarely spoken and very difficult to understand. (For those qualified to hear), it, at once, grants liberation, being all-pure, supremely auspicious, and the essence of all the Vedas.

श्रीमती राधारानी के विषय में जो चर्चा है, वह अत्यंत गोपनीय है, बहुत कम कही जाती है और समझने में बहुत कठिन है। (जो सुनने के योग्य हैं, उनके लिए) यह तुरन्त मोक्ष प्रदान करने वाली है, क्योंकि यह सर्वशुद्ध, परम मंगलमय है और समस्त वेदों का सार है।

👇Brahma-vaivarta Purāṇa, Prakrti khanda 48.21

mad iṣṭadeva kāntāya **rādhāyā** caritam satī atīva **gopanīyaṁ**

Śrīmatī Rādhārāṇī is the beloved of my worshippable Lord (Śrī Kṛṣṇa). Narration about Her is extremely confidential.
श्रीमती राधारानी मेरे पूज्य प्रभु (श्रीकृष्ण) की प्रियतमा हैं। उनकी कथा अत्यंत गोपनीय है।

❀Śrīmatī Rādhārāṇī is Ādi Parā prakṛtī ❀

👇Padma Purāṇa 5.69.117-118

तत्प्रिया प्रकृतिस्त्वाद्या राधिका कृष्णवल्लभा ।
तत्कलाकोटिकोट्यंशा दुर्गाद्यास्त्रिगुणात्मिकाः।

The ādi prakṛtī is Śrī Rādhikā, beloved of Kṛṣṇa. Durgā and the other goddesses in the world of the three modes are a million-millionth part of one of Her expansions.

अर्थर्वेद (पिप्पलाद शाखा, पुरुष बोधिनि श्रुति।)👇

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राधिका यस्यांशो लक्श्मिदुर्गादि शक्तिर।

लक्ष्मी दुर्गा आदि शक्तियाँ श्रीमती राधिका की ही अंश हैं।

👇Padma Purana, 5.81.52-55:

गोपनादुच्यते गोपी राधिका कृष्णवल्लभा ।देवी कृष्णमयी प्रोक्ता राधिका परदेवता ।सर्वलक्ष्मीस्वरूपा सा कृष्णाह्लादस्वरूपिणी ।ततः सा प्रोच्यते विप्र ह्लादिनीति मनीषिभिः ।तत्कलाकोटिकोट्यंश दुर्गाद्यास्त्रिगुणात्मिकाः ।सा तु साक्षान्महालक्ष्मीः कृष्णो नारायणः प्रभुः।नैतयोर्विद्यते भेदः स्वल्पोऽपि मुनिसत्तम ।

❝The goddess, dear to Kṛṣṇa, and the highest deity is called Rādhika. She is the original form of all the lakṣmīs and is the form of Kṛṣṇa's pleasure potency. Therefore, O brāhmaṇa, she is called Hladini by the wise. Durga and others are a part of the croreth portion of Radha. She is actually Mahalakṣmi, and Kṛṣṇa is lord Nārāyaṇa. O best sage, there is not the slightest difference between the two.❞ Continue Read 👉

❀Śrīmatī Rādhārāṇī is Ādi Parā prakṛtī ❀

👇Sanat-kumāra saṁhitā [298]

tasyādyā prakṛtī rādhikā nityā nirguṇā sarvālaṅ
kāra-śobhitāprasannāśeṣa-lāvaṇya-sundarī,

Śrī Rādhikā is ādi prakṛtī (śakti). She is eternal and devoid of any material quality. She is adorned with all ornaments, joyful, and more beautiful than all beauty.

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Sanata- kumāra saṁhitā [72–73], Padma Purāṇa 5.81.52–53👇

....देवी कृष्णमयी प्रोक्ता राधिका परदेवता ॥ ५२ सर्वलक्ष्मीस्वरूपा सा
कृष्णाह्लादस्वरूपिणी ।ततः सा प्रोच्यते विप्र ह्लादिनीति मनीषिभिः ॥

Śrī Rādhikā is the Supreme Goddess, the Parā prakṛtī. She is the complete embodiment of all the Lakṣmīs. She is the personification of the joy of Lord Kṛṣṇa (raso vai saḥ.) Thus, wise describe Her as Hlādinī-śakti (pleasure-giving potency)

👇Nārada Purāṇa 1.82.190:

sarasvatīśā durgeśā

Śrī Rādhikā is the controller of Sarasvatī. Śrī Rādhikā is the controller of Durgā.

👇Puruṣa-bodhinī Upaniṣad, Prathamaḥ prapāṭhakaḥ, Atharva Veda

rādhikā ceti yasyā aṁśo
lakṣmī-durgādikā śaktir

Śrī Rādhikā's expansions (aṁśas) are personified energies such as Lakṣmī and Durgā.

Continue Read 👉

❀Śrīmatī Rādhārāṇī is worshippable for everyone ❀

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👇Nārada Purāṇa 1.82.151

...durgārādhyā ramārādhyā....

Śrī Rādhikā is worshipped by Durgā. Śrī Rādhikā is worshipped by Ramā (Lakṣmī).

स्कंद पुराण👇 [वैष्णव खंड, भागवत माहात्म्य 2.6, 2.9-14]

...रुक्मिण्यादिसमावेशो मयात्रैव विलोकितः....

द्वारका की रानियाँ (रुक्मिणी आदि) राधा और कृष्ण की सेवा करने की अत्यधिक इच्छुक रहती हैं। श्रीकृष्ण की सभी नायिकाएँ वास्तव में राधिका जी के अंशों का विस्तार हैं।

❀Śrīmatī Rādhārāṇī has no comparison ❀

👇Padma Purāṇa, Patāla Khaṇḍa 71.38-42.

[Nārada speaks] I have freely wandered through all the worlds, but a form like of Śrī Rādhikā, I have never seen anywhere! I have not seen a girl who is even one millionth as beautiful as this girl, either in Brahmaloka, Rudraloka or Indraloka! I have seen Mahāmāyā, the daughter of the mountain (Pārvatī), whose form enchants all moving and non-moving creatures. I have seen Lakṣmī, Sarasvatī, Kānti, Vidyā and all the best of women, but they could not even touch the shadow of Her sweet form! I've never seen such a tender and beautiful girl anywhere!-

Continue Read 👉

❀Shrimati Radharani is the Mother of All ❀

Just as Shri Krishna is the father of all, similarly Radhaji is the mother of all. Because there is no difference between Radha and Krishna.

Sri Bhagvad Gita 9.17 Krishna say:
पिताहमस्य जगतो माता धाता पितामहः

Bg. 14.4 अहम् बीजप्रदः पिता

Narada pancharatra
वृहद् ब्रह्म संहिता (4.25) States👇

यः कृष्णः सापि राधा च या राधा कृष्ण एव सः।...

That transcendental form who is Krishna is certainly Radha. That who is Radha is certainly Krishna. Both are one and the same.

Devi Bhagavatham 9.13.38👇

She is the Mother of all the worlds; but no one is Her mother(unborn). She is fortunate, respected and proud. She is the Ruling Lady of Śrī Kṛṣṇa's Life and Soul and ever dearer to Him than His Prāṇa (vital breath)

👇Caitanya Caritamrita. Adi 4.89

Shri Radha is parama-devata, the Supreme Goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

Continue Read 👉

❀Mention of Srimati Radharani in the scriptures📚

In Brahmavaivarta

(ब्रह्मवैवर्त पुराण, प्रकृतिखण्ड, अध्याय ४८, श्लोक ३८)

राधा भजति तं कृष्णं स च ताज्य परस्परम् ।
उभयोः सर्वसाम्यं च सदा सन्तो वदन्ति च ॥

Radha worships Shri Krishna and Krishna praises Shriradha. There is always harmony between them, such is the promise of saints.

In DeviBhagvatam (श्रीमद्देवीभागवत महापुराण, 9/50/16)👇

कृष्णाचया नाधिकारो यतो राधार्चनं विना ।
वैष्णवेस्सकलेस्तस्मात् कर्तव्यं राधिकार्चनम् ॥

Because a person does not even have the right to worship Shri Krishna without worshiping Shriradha ji, hence it is the duty of Vaishnavas to worship Radhaji

Shiv puran 2.5.29.53 👇

तस्य नारी समाख्याता राधेति जगदम्बिका ।प्रकृतेः परमा मूर्तिः पंचमी सुविहारिणी ॥ ५३
बहुगोपाश्च गोप्यश्च तत्र संति तदंगजाः ।सुविहारपरा नित्यं राधाकृष्णानुवर्तिनः ॥ ५४ ॥

His(Krishna)wife Rādhā is the mother of the universe. Her form is greater than Prakṛti. It is the fifth sportive form. Many cowherds and cowherdesses born of her live there. They are sportively inclined and follow Rādhā and Krṣṇa.

Continue Read 👉

❀Mention of Srimati Radharani in the scriptures📚

(गर्गसंहिता, मथुराखण्ड, अध्याय १८. श्लोक १७-२२)👇

कथं लिखसि राधे त्वं कथं दुःखं करोषि हि ।
सर्वा तस्मै वदिष्यामि व्यथां त्वल्लेखनं विना ॥

Hey Radhee! Why do you need to write anything Why do you even grieve? I will go and tell all the words of your heart to Shri Krishna.

Brahmand Purana (ब्रह्माण्डपुराण, मध्यभाग, अध्याय ४३, श्लोक ०८) 👇

या राधा जगदुद्भवस्थितिलयेष्वाराध्यते वा जनै,
शब्दं बोधयतीशवक्त्रविगलत्प्रेमामृतास्वाद नम् ।

At the time of the origin, condition and destruction of the world, who is worshipped by the name 'Radha', she is the owner of Ras, the master of rasikas, and Radha, who guides everyone, always protect me.

Skanda Purana/ Volume 2/ Bhagavatam Mahatmyam / chapter. 03 👇

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Continue Read 👉

Like the moon, the mind of Śrīkṛṣṇa, accompanied by the refulgence from the face of Shri Radha, always shines, beautifying the Vrindavan Forest by its rays.

❀Mention of Srimati Radharani in the scriptures📚

Matsya Purāṇa: 13.37

रुक्मिणी द्वारवत्यान्तु राधा वृन्दावने वने ॥

As Rukmiṇī is the chief queen in Dvārakā, Rādhā is the chief gopī in Vṛndāvana.

Ādi Purāṇa👇

This verse, spoken by Lord Kṛṣṇa to Arjuna, is cited from the Ādi Purāṇa.

O Pārtha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vṛndāvana. And there the gopīs are especially glorious because among them is My Śrīmatī Rādhārāṇī."

Srila Jiva Goswami quotes the following verses from the Agni Purana:👇

....tatraikam radhikam vina
radha tad-bhava-samlina....

At dawn the Gopis inquired from Krishna's servant, Uddhava, about the Lord's pastimes and recreation. Only Srimati Radharani, immersed in thought of Krishna, withdrew Her interest in the talks. Then Radha, who is worshiped by the residents of Her Vrindavan village, spoke up in the midst of her girl friends(Sakhis). Her words were full of pure transcendental knowledge and expressed the ultimate portion of the Vedas."

Continue Read 👉

रासेश्वरि नमस्तेऽस्तु कृष्ण प्राणाधिकप्रिये।

राधतापनी उपनिषद 👇 of Adharvana Veda

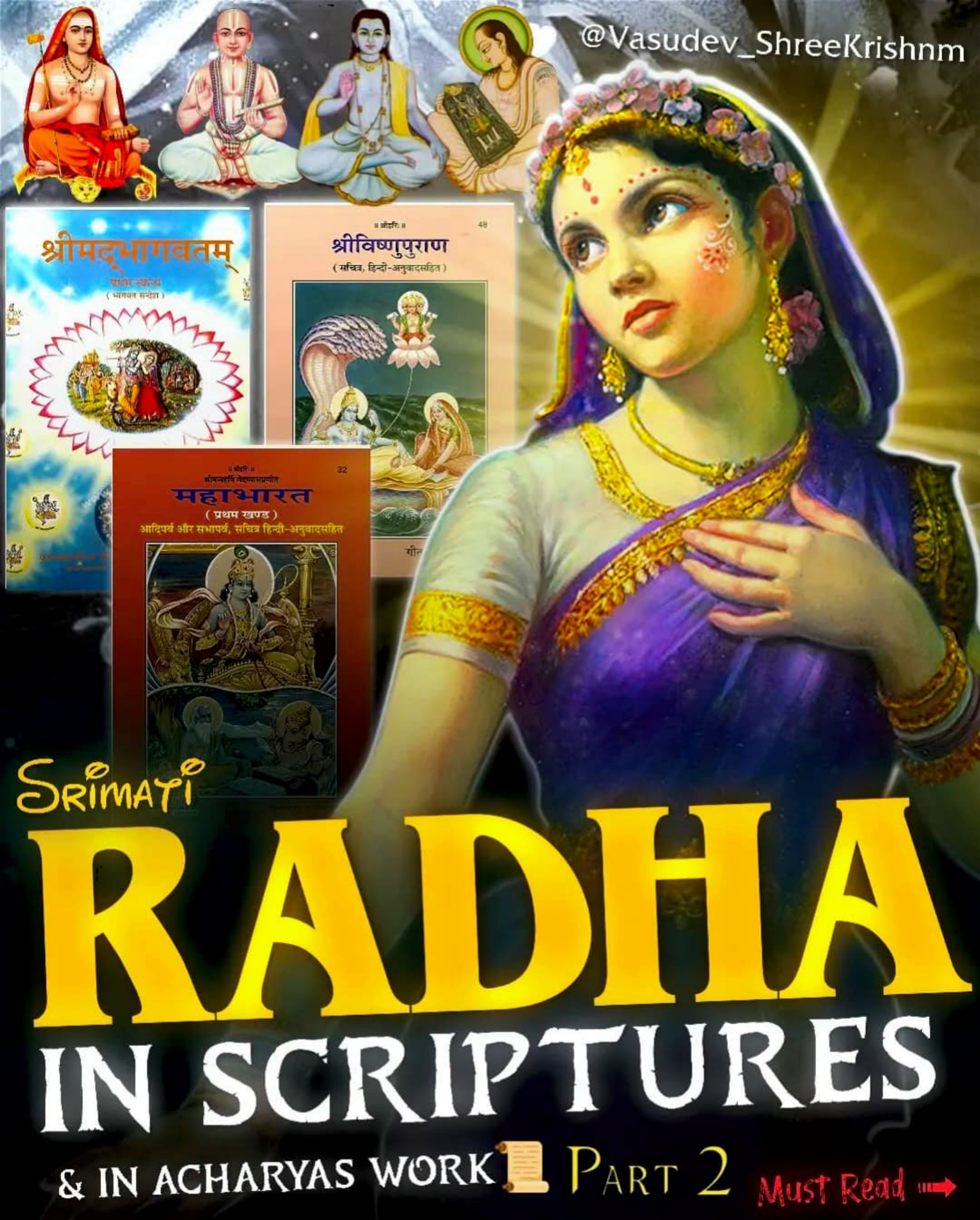
येयं राधा यश्च कृष्णो रसाब्धिर्देहश्चैकः क्रीडनार्थे द्विधाभूत।

जो यें राधा और जो यें कृष्ण रस के सागर हैं वे एक ही हैं , पर खेल के लिये दो रूप बने हुये हैं ।

ब्रह्मवैवर्तपुराण 👇 खण्ड: 4 [श्रीकृष्णजन्मखण्ड:]/अध्याय: 97 / छंद 49/50

ये वा द्विषन्ति निन्दन्ति पापिनश्च हसन्ति च ।कृष्णप्राणाधिकादेवदेवीं च राधिकां वराम् ।।
ब्रह्महत्याशतं ते च लभन्ते नात्र संशयः ।तत्पापेन च पच्यन्ते कुम्भीपाके च रौरवे ॥

श्रीकृष्ण की प्राण प्रिया श्री राधिकाजी से जो लोग द्वेष करते हैं उनका उपहास करते हैं, निन्दा करते हैं, उन पापी जीवों को निस्संदेह सैकड़ों ब्रह्मत्याओं का पाप लगता है जिसके कारण वे कुंभीपाक और रौरव के नरकों में बहुत काल तक पीड़ित होते हैं।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श्रीमद्भागवतम्
श्रीविष्णुपुराण
(सचित्र, हिन्दी-अनुवादसहित)
महाभारत
(प्रथम खण्ड)
आदिपर्व और सभापर्व, सचित्र हिन्दी-अनुवादसहित
Srimati
RADHA
IN SCRIPTURES
& IN ACHARYAS WORK
Part 2
Must Read

Description of Shrimati Radharani in Bhagavata Puran, Vishnu Purana & Mahabharata.📚

🌸Shrimati RadhaRani in Bhagavata Puran🌸

There are many acharyas say that Shukabrahma, who recited the Bhagavatam, was a pure devotee of Radhakrishna, and so uttering their pastimes would cause him to lose his consciousness and therefore unable to complete in 7 days. Hence he refers to her using common nouns such as 'Kaachit' (One Girl), 'Saa Vadhuh' (That Bride (of Krishna)), and 'Priya', (Beloved) etc. [Indirectly refers to Radharani]

श्रीराधानाममात्रेण मूर्च्छा षाण्मासिकी भवेत्। अतो
नोच्चारितं स्पष्टं परीक्षिद्धितकृन्मुनिः ॥ ~कौशिकी सहिंता👇

शुकदेवजी ब्रह्मभावावेश के कारण "राधा" शब्द से छः महीनो के लिये मुर्छित हो जाते थे, और परिक्षित् की आयु सप्तदिनावधि ही शेष थी, अतः उनके हित की कामना से शुकदेवजी ने राधाजी का प्रत्यक्ष नाम नहीं लिया है।

Apart from these references, the sloka gives her name in the phrase "Aaradhito" (अनयाराधितो)–

अनयाराधितो नूनं भगवान् हरिरीश्वरः ।
यन्नो विहाय गोविन्दः प्रीतो यामनयद् रहः ॥ २८ ॥

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~Śrīmad-Bhāgavatam 10.30.28

Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.

Śrīla Viśvanātha Cakravartī explains that the word ārādhitaḥ refers to Śrīmatī Rādhārāṇī. He comments, "The sage Śukadeva Gosvāmī has tried with all endeavor to keep Her name hidden, but now it automatically shines forth from the moon of his mouth. That he has spoken Her name is indeed Her mercy, and thus the word ārādhitaḥ is like the rumbling of a kettledrum sounded to announce Her great good fortune."

Continue Read 👉

SHRIMATI RADHARANI IN BHAGAVATA PURAN

The name "Rādhā" is derived from the root word ārādhana, which means "worship." The personality who excels all in worshiping Kṛṣṇa may therefore be called Rādhikā, the greatest servitor.

Srila Jiva Goswami' Commentry 👇 @Vasudev_ShreeKrishnm

3. SG. Here the name of that Gopi is Rādhā is indicated by the text: rādhayati ārādhayati iti śrī-Rādhā iti nāmakaranam darsitam'. Although the text of the Bh.P. is silent on this point, all commentators of the Bengal school of Vaisnavism presumed that she was Rādhā and have written interesting extensive commentaries on these verses.

अनयाराधितो नूनं भगवान् हरिरीश्वरः.... गोविन्दः प्रीतो यामनयद् रहः ॥ ŚB 10.30.28

This is a verse spoken by the gopis who Kṛṣṇa deserted in the Rāsa-līlā at the height of their bliss. While searching for Him, from seeing the footprints, they realized He had not left alone but with another gopī. They wondered who this special gopī was.

In Bhagwatam and Vishnu Puran, an incident is mentioned where Lord Krsna flee away from the Rasa Mandal with a special gopi. (The special Gopi is none other than Shri Radha)

In SB 10.32.4 Sukadeva has said, "kacit karambujam saurer jagrhe 'njalina -(काचित् कराम्बुजं शौरेर्जगृहेऽञ्जलिना)

One gopī joyfully took Kṛṣṇa's hand between her folded palms...

Kacit refers to "*one* of them". That one is Radharani.

SB 10.30.26 describes how after Krishna left the rasa dance with one special gopi the other gopis went searching for "vadhvah"..वध्वा: पदै..- that special gopi (Radharani).

ŚB 10.30.27~[The gopis said:] Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant.

ŚB 10.30.30~These footprints of that special gopī greatly disturb us. Of all the gopis, She alone was taken away to a secluded place,... Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved. 👉

SHRI RADHARANI IN BHAGVATTAM & VISHNU PURAN

ŚB 10.30.32-33 describes how Sri Krishna plucks flowers for that particular gopi and makes a flower crown for her and arrange Her hair.

A similar incident is also described in Vishnu Purana Raslila section, Book 5, Chapter 13, verse 30 - 39 👇

ये लीलाललितगामी कृष्णचन्द्रके ध्वजा, वज्र, अंकुश और कमल आदिकी रेखाओंसे सुशोभित पदचिह्न तो देखो ॥ ३२ ॥ और देखो, उनके साथ कोई पुण्यवती मदमाती युवती भी आ गयी है, उसके ये घने छोटे-छोटे और पतले चरणचिह्न दिखायी दे रहे हैं॥ ३३ ॥ यहाँ निश्चय ही दामोदरने ऊँचे होकर पुष्पचयन किये हैं; इसी कारण यहाँ उन महात्माके चरणोंके केवल अग्रभाग ही अंकित हुए हैं॥ ३४॥ यहाँ बैठकर उन्होंने निश्चय ही - किसी बड़भागिनीका पुष्पोंसे श्रृंगार किया है; अवश्य ही उसने अपने पूर्वजन्ममें सर्वात्मा श्रीविष्णुभगवान्‌की उपासना की होगी ॥ ३५ ॥और यह देखो, पुष्पबन्धनके सम्मानसे गर्विता होकर उसके मान करनेपर श्रीनन्दनन्दन उसे छोड़कर इस मार्गसे चले गये हैं ॥ ३६..... मन्दगामिनी गोपी कृष्णचन्द्रके - पीछे-पीछे गयी है। वह अपने गन्तव्य स्थानको तीव्रगतिसे गयी है, इसीसे उसके चरणचिह्नोंके अग्रभाग कुछ नीचे दिखायी देते हैं ॥ ३७ ॥ यहाँ वह सखी उनके हाथमें अपना पाणिपल्लव देकर चली है, इसीसे उसके चरणचिह्न पराधीन-से दिखलायी देते हैं ॥

In the Vishnu Purana, during the description of Rasa Leela in the chapter 13 of book 5, there are seven slokas (slokas 32-38) describing Krishna leaving the Rasa Mandala and going off with a special Gopi into the forest. The other Gopis also describe their footprints, and Krishna's adorning her with flowers and leaving her some distance away. This is almost the same as in the Srimad Bhagavatam.
The word used here (where there it is Anayaradhito) is Vishnur Abhyarchito Yaya – Vishnu was worshipped extensively by her. Therefore we can infer that this Gopika is Srimati Radharani.

In the Bhramara-gita, SB 10.47.11, Sukadeva describes:

काचिन्मधुकरं दृष्ट्वा ध्यायन्ती कृष्णसङ्गमम् ।प्रियंप्रस्थापितं दूतं कल्पयित्वेदमब्रवीत् ॥ ११

One of the gopis, while meditating on Her previous association with Kṛṣṇa, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows.

The word "kacin" in this verse, meaning "one of the gopis" refers to Radha.

All these evidences point to only one thing, that unnamed special gopi and the greatest devotee of Shri Krishna is undoubtedly Shri RadhaRani. As it is clearly mentioned in other scriptures and Puranas that she is none other than Shri Radha.

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Continue Read 👉

Śrīmati RādhāRāṇī in Mahabharata 📚

Pancharatra is mentioned in the Mahabharata.👇

पञ्चरात्रस्य कृत्स्नस्य वक्ता नारायणः स्वयम्।
ज्ञानेष्वेतेषु राजेन्द्र सर्वेष्वेतद्विशिष्यते ॥

~Mahaabhaarata, Shaanti Parva, adhyaaya 359, shloka 68 adhyaaya 337, shloka 63

"The narrator of the PANCHARAATRA philosophy, in its entirety, is shri naaraayana himself. among the sources of knowledge, this is superior and the best, o raajendra."

& in Narada Pancharatra, there is direct mention of Radharani.

And Narada Pancharatra describes:👇

Śrīmati RādhāRāṇī is the Most Confidential tattva

अपूर्वं राधिकाख्यानं गोपनीयं सुदुर्लभम् ।
सद्यो मुक्तिप्रदं शुद्धं वेदसारं सुपुण्यदम्। 👇

~Narad Panchratra (2.3.50)

The discussions regarding Śrīmatī Rādhārāṇī are extremely confidential, rarely spoken and very difficult to understand. (For those qualified to hear), it, at once, grants liberation, being all-pure, supremely auspicious, and the essence of all the Vedas.

श्रीमती राधारानी के विषय में जो चर्चा है, वह अत्यंत गोपनीय है, बहुत कम कही जाती है और समझने में बहुत कठिन है। (जो सुनने के योग्य हैं, उनके लिए) यह तुरन्त मोक्ष प्रदान करने वाली है, क्योंकि यह सर्वशुद्ध, परम मंगलमय है और समस्त वेदों का सार है।

Śrīmati RādhāRāṇī in Mahabharata

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Mahabharat: Sabha Parva: Chapter 38

ततः सर्वदशार्हाणामाहुकस्य च याः स्त्रियः ।
नन्दगोपस्य महिषी यशोदा लोकविश्रुता ।।
रेवती च महाभागा रुक्मिणी च पतिव्रता ।
सत्या जाम्बवती चोभे गान्धारी शिंशुमापि वा ।।
विशोका लक्ष्मणा साध्वी सुमित्रा केतुमा तथा ।
वासुदेवमहिष्योऽन्याः श्रिया सार्धं ययुस्तदा ।।
विभूतिं द्रष्टुमनसः केशवस्य वराङ्गनाः ।
प्रीयमाणाः सभां जग्मुरालोकयितुमच्युतम् ।।

तदनन्तर सब दशार्हकुलकी स्त्रियाँ, राजा उग्रसेनकी रानियाँ, नन्दगोपकी विश्वविख्यात रानी यशोदा, महाभागा रेवती (बलभद्र-पत्नी) तथा पतिव्रता रुक्मिणी, सत्या, जाम्बवती, गान्धारराजकन्या शिंशुमा, विशोका, लक्ष्मणा, साध्वी सुमित्रा, केतुमा तथा भगवान् वासुदेवकी अन्य रानियाँ—वे सब-की-सब श्रीजीके साथ भगवान् केशवकी विभूति एवं नवागत सुन्दरी रानियोंको देखनेके लिये और श्रीअच्युतका दर्शन करनेके लिये बड़ी प्रसन्नताके साथ सभाभवनमें गयीं।

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In Sabha parva, chapter 38 Of Mahabharat, Śri rådha is mentioned as Sriji. She is listed separately from listed wifes of krshn. Some people have there own claim from this verse that Shriji is used for Astabharyas or Laxmi or Droupadi or Subhadra.

1. Astabharyas :- "Shri Ji" is used after mentioning Krishna's wives (Rukmini, Satyabhama, Jambavati, etc.). Separate mention of Rukmini before Shri Ji indicates a different person.

2. Laxmi Ji :- Laxmi is not mentioned in this context. Laxmi is typically associated with Narayana, not Krishna specifically. No scriptural evidence supports Laxmi's presence in scene.

3. Draupadi:- Draupadi is not mentioned in this chapter or surrounding verses. Draupadi is the wife of Pandavas, not Krishna. Context doesn't fit Draupadi's character or storyline.

4. Subhadra :- Subhadra is mentioned separately in Mahabharata, not in this verse. Subhadra is Krishna's sister, not wife. Context emphasizes Krishna's wives, not sister.

Conclusion: The verse's structure and language imply a distinguished female figure, separate from the listed wives. Krishna's divine glory (Vibhuti) is emphasized, which is **doubtless that this verse mentions Radha's as his divine consort.**

Śrīmati Rādhārāṇī in Mahabharata 📚

गोविन्द द्वारकावासिन् कृष्ण गोपीजनप्रिय ।। ४१ ।।
कौरवैः परिभूतां मां किं न जानासि केशव ।
हे नाथ हे रमानाथ व्रजनाथार्तिनाशन ।
कौरवार्णवमग्नां मामुद्धरस्व जनार्दन ।। ४२ ।।

Gita Press

Mahabharat: Sabha Parva: Chapter 38

'हे गोविन्द! हे द्वारकावासी श्रीकृष्ण! हे गोपांगनाओंके प्राणवल्लभ केशव! कौरव मेरा अपमान कर रहे हैं, क्या आप नहीं जानते? हे नाथ! हे रमानाथ! हे व्रजनाथ! हे संकटनाशन जनार्दन! मैं कौरवरूप समुद्रमें डूबी जा रही हूँ, मेरा उद्धार कीजिये ।। ४१-४२ ।।

"O Dwarikadhish (King of Dwarka) Shri Krishna! O Gopanganaon ke pran vallabh keshav! (The life of Gopis; their lover), the Kauravas are insulting me, please protect me and my pride."

Gopis name come in Mahabharat during Draupadi-Vastraharan incident. When she becomes helpless, she calls Govind by saying - O Gopanganaon ke pran vallabh keshav.

श्रीमहाभारते खिलभागे हरिवंशे विष्णुपर्वणि रासक्रीडायां विंशोऽध्यायः 👇 Mahabharat-khilbhag Harivansh (Vishnu Parva~Chapter 20 - Rasa Dance.)

(Gita Press)

मुखमस्याब्जसंकाशं तृषिता गोपकन्यकाः ।
रत्यन्तरगता रात्रौ पिबन्ति रसलालसाः ।। ३२

हा हेति कुर्वतस्तस्य प्रहृष्टास्ता वराङ्गनाः ।
जगृहुर्निस्सृतां वाणीं नाम्ना दामोदरेरिताम् ।। ३३

तासां ग्रथितसीमन्ता रतिं नीत्वाऽऽकुलीकृताः ।

वे गोपकन्याएँ श्रीकृष्ण-रसके लिये प्यासी रहती थीं। उनके मनमें उस रसके आस्वादनके लिये निरन्तर लालसा बनी रहती थी; अतः वे रात्रिके समय रासलीलामें सम्मिलित हो उनके मुखारविन्दकी मकरन्द-सुधाका पान करती थीं ॥ ३२ ॥ जब वे 'हा राधे! हा व्रजगोपियो!' इत्यादि कहकर उन्हें पुकारते, उस समय उनका आह्वान सुनकर वे गोप-सुन्दरियाँ हर्षसे खिल उठती थीं। दामोदरके मुखसे निकली हुई उस मधुर वाणीको वे सादर ग्रहण करती थीं ॥ ३३ ॥ उनके गुँथे हुए सीमन्तवाले केश

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This chapter of Harivamśa describes the gopis and the Raasleela.

Continue Read 👉

If there are Gopis and Raasleela somewhere, then the Queen of Gopis, Raseshwari Shri Radharani is already included in it !!!

Authentic acharyas have also mentioned Srimati Radharani in their works📚

Adi Shankaracharya mentions Sri Radha's name👇

ACHYUTASTHKAM:👇

अच्युतं केशवं सत्यभामाधवं माधवं श्रीधरं राधिकाराधितम् ।
इन्दिरामन्दिरं चेतसा सुन्दरं देवकीनन्दने नन्दजे सन्दधे ॥ 2 ॥

I offer my obeisances to Lord Keshav, Who is infallible (Acyuta), Who is the consort of Satyabhama, Madhva, Shridhara, Who is longed-for by Radhika, Who is the temple of Laxmi (Indira), Who is beautiful by thought, Who is dear to Devki, and Who is dear to all.

YAMUNASTHKAM:👇

जलान्तकेलिकारिचारुराधिकाङ्गरागिणी स्वभर्तुरन्यदुर्लभाङ्गसङ्गतांशभागिनी
स्वदत्तसुप्तसप्तसिन्धुभेदनातिकोविदा । धुनोतु मे मनोमले कलिन्दनन्दिनी सदा ॥६ ॥

6.1: (Salutations to Devi Yamuna) Your River-Body is coloured by the touch of the Beautiful Radharani who used to play within Your Waters (with Sri Krishna),
6.2: You Nourish others with that Sacred Touch (of Radha-Krishna), which is so difficult to obtain,

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NARAYAN STOTRAM:👇

मंजुलगुंजाभूषा मायामानुषवेषा ॥
राधाऽधरमधुरसिका रजनीकरकुलतिलका ॥

Oh Lord who wears Garland of pretty Gunja seeds, Oh Lord who takes the form of the invisible man, Narayana. Oh Lord who enjoys the honey from the lips of Radha, Oh lord who is the crown of the princes of the dynasty of the moon, Narayana.

JAGGANATH ASTHKAM:👇

परंब्रह्मापीड़ः कुवलय-दलोत्फुल्ल-नयनो निवासी नीलाद्री निहित
-चरणोऽनन्त-शिरसि । रसानन्दी राधा-सरस-वपुरालिङ्गन-सुखो
जगन्नाथः स्वामी नयन-पथगामी भवतु मे।

He is the ornament of the head of Brahm and His eyes are like the full-blown petals of the lotus. He resides on the Nilacala Hill, and His lotus feet are placed on the heads of Ananta Deva. Lord Jagannatha is overwhelmed by the mellow of love and He becomes joyful in the embracing of the body of Sri Radharani, which is like a cool pond. May that Jagannatha Swami be the object of my vision.

Authentic acharyas have also mentioned Srimati Radharani in their works📚

Sri Vaishnav acharyas mentions Sri Radha👇

Vedant desika:

Sri vaishnav philosopher and diciple of Ramnujacharya. Mentioned Radha in his work.

Yadavabhyudayam" , Sarga 10, Verse 71👇

देवकी दनुजस्थूणा दिव्यं धाम बजाङ्गणम् ।
रमा राधादयश्चेति राशिभेदैर्न भिद्यसे ॥ ७१ ॥

"You are the same, (na bhidhyasE-do not differ) even when Your place of manifestation differ such as, Devaki or the pillar in the house of Hiranyakasipu, or the courtyard of the mansion of Nanda or when You are in Vaikunta. Your consorts differ, Lakshmi in Vaikunta, Radha or Neela in gokula etc."

Sripad Vallabhacharya, the most prominent Acharya of the Rudra Sampraday, in his work 'Purushottama-sahasra-nama-stotram', Verse 183 states : —

"Kṛṣṇa is the Lord who appeared in specific forms in the hearts of those gopis who were feeling separation from him and seeing the entire universe filled with his thoughts. Kṛṣṇa is the Lord who drove away the pride of Rādhā that she had developed during her speial rendezvous with Kṛṣṇa during the Rāsa Līlā."

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Authentic acharyas have also mentioned Srimati Radharani in their works📚

Sripad Nimbarkacharya mentions Sri Radha👇

He has composed a whole Ashtakam dedicated to Sri Radhe.It's the "Radhashtakam".

RADHASHTAKAM:👇

नमस्ते श्रियै राधिकायै परायै नमस्ते नमस्ते मुकुन्दप्रियायै ।
सदानन्दरूपे प्रसीद त्वमन्तः- प्रकाशे स्फुरन्ती मुकुन्देन सार्धम् ॥ १॥

**"Obeisances to Śrī Rādhikā, who is the goddess of pure goodness,
who is the most powerful power, the embodiment of the bliss potency.
Obeisances to Śrī Rādhikā, who is the beloved of Lord Kṛṣṇa.**

O goddess, you and Śrī Kṛṣṇa, both are non-different and always stay together.Please illuminate light and splendidly manifest with Lord Kṛṣṇa inside my heart."

ब्रह्मवैवर्तपुराण

खण्ड: 4 [श्रीकृष्णजन्मखण्ड:]/
अध्याय: 97 / छंद 49/50

ये वा द्विषन्ति निन्दन्ति पापिनश्च हसन्ति च। कृष्णप्राणाधिकादेवदेवीं च राधिकां वराम् ।।
ब्रह्महत्याशतं ते च लभन्ते नात्र संशयः । तत्पापेन च पच्यन्ते कुम्भीपाके च रौरवे ॥

श्रीकृष्ण की प्राण प्रिया श्री राधिकाजी से जो लोग द्वेष करते हैं उनका उपहास करते हैं, निन्दा करते हैं, उन पापी जीवों को निस्संदेह सैकड़ों ब्रह्मत्याओं का पाप लगता है जिसके कारण वे कुंभीपाक और रौरव के नरकों में बहुत काल तक पीड़ित होते हैं।

नारद पंचरात्र (2.6.8)

दैवदोषेण महता ये च निन्दन्ति राधिकाम् । वामाचाराश्च मूर्खाश्च पापिनश्च हरिद्विषः ॥

यदि कोई दैवदोष (पूर्वकर्मों) से कोई श्री राधिका की निन्दा करता है तो वह वाममार्गी, मूर्ख, पापी तथा साक्षात श्री हरि का द्वेषी है।

🌺रासेश्वरि नमस्तेऽस्तु कृष्ण प्राणाधिकप्रिये।🌺🙏

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