

Let's End The Debate



ABOUT Shri Radharani

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There is a many claims on Sri Radha

1. Shri Radha ji is a fictional character
2. RaasLeela
3. Rukmani VS Radha VS Mahalaxmi
4. Relationship between Radha Krishna

Some people here say that Shri Radha Rani is fictitious and the letter was added later. We will examine this in detail today: from the evidence of history, Puranas and Itihas and from our Acharyas.

Now We will be see the historical evidences of Shri Radha:

The book named "Gatasattsai" written by King Hala Satvahan. The period of King Hala Satvahan is considered to be around the first century. Radha ji is mentioned in this book. This confirms the ancient folk belief regarding Radha ji.

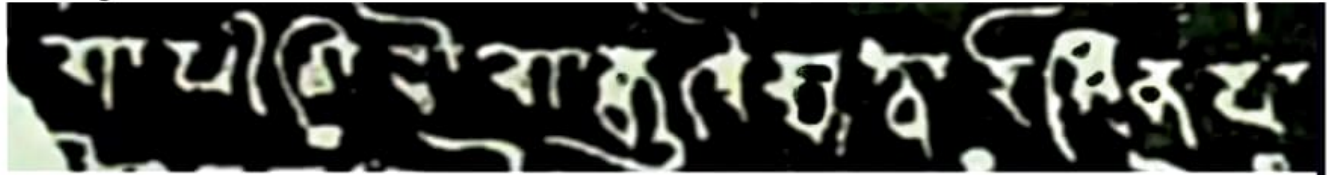
**मुहमरुण तं कद्द गोरजं राहिआएँ अवणेन्तो ।
एताएँ बहुवीणं अण्णाण वि गोरजं हरसि ॥ ८९ ॥**

**[मुखमारुतेन त्वं कृष्ण गोरजो राधिकाया अपनयन् ।
एतासां बहुवीणामन्यासामपि गौरजं हरसि ॥]**

**त्वं कृष्ण राधिकाया मुखमरुता गोरजोऽपनयन् ।
आसामन्यासामपि गोपीनां गौरजं हरसि ॥ ८९ ॥**

हे कृष्ण ! मुखमारुतेन राधिकायाः 'गोरभम्' गोरजः कपोलादिलक्षां गोधूळिमपनयन् । गोरजोऽपनयनच्छब्देन कपोलादि शुम्भन्निर्गमः । कृष्णराधिकापदसन्निधिना 'गो'-पदस्य धेनावेव शक्यः । 'गोरजः चक्षुरजः' इति गङ्गाधरः । त्वम् एतासामन्यासामपि बहुवीणां 'गोरभम्' गौरजं हरसि, राधिकानुम्बनेन सौभाग्यसम्पन्नादिति भावः । अत्रैकस्या 'गोरजं' हरन् अन्यासामपि 'गोरजं' हरसीति प्राकृते संभवन् विरोधः संस्कृत-छायायां न निर्वोद्धं शक्य इति बोध्यम् । 'बद्धा गोरजं गौरतां हरसि, अपमानेन कृष्णीकरणादिति भावः' इति गङ्गाधरः ।

The second inscription was found from Mandore Jodhpur which mentions Radha Ji. It is from around 8-9th century.



गो पी विराज कुल श्रु त्वा राधिका या

गो पी गि रो गो कु ल श्रु त्वा राधि का या

This idol of Radha-Krishna is found in the temple found on the mound of Paharpur in Bengal, built around 6th - 9th century.



(a) No. 25—Krishna and Radha

Photo. Library, Office, Ministry of Culture

Now let's talk about scriptural evidence

नारद पंचरात्र (2.3.50)

अपूर्व 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.

Padma Purana 5.69.117-118)

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.

Padma Purana (5.81.52-55)

The goddess, dear to Kṛṣṇa, and the highest deity is called Rādhikā. 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. Durgā and others are a part of the croreth portion of Rādhā. She is actually Mahalakṣmī, and Kṛṣṇa is lord Nārāyaṇa. O best sage, there is not the slightest difference between the two.

Sanatkumar Samhita(298)

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.

Narad Puran(1.82.190)

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

Narayana Stotram

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 Rādhā, Oh lord who is the crown of the princes of the dynasty of the moon, Narayana.

Jagannatha Ashtakam

He is the ornament of the head of Brahmā 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 Śrī Rādhārāṇī, which is like a cool pond. May that Jagannatha Swami be the object of my vision.

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.

And in Narada Pancharatra there is a clear mention of Sri Radha Rani.

Now come to the Mahabharata, In Sabha parva, chapter 38 Of Mahabharat, Śrī Rādhā is mentioned as Sriji. She is listed separately from listed wives of Krishna. Some people have their own claim from this verse that Shriji is used for Astabharyas or Laxmi or Droupadi or Subhadra.

"Shri Ji" is mentioned after Krishna's wives (Rukmini, Satyabhama, Jambavati etc.). The separate mention of Rukmini before Shri Ji indicates a different person.

The chapter 20 of Vishnu Parb of Harivamśa describes the gopis and the Raasleela. If there are Gopis and Raasleela somewhere, then the Queen of Gopis, Raseshwari Shri Radharani is already included in it!

श्री वैष्णव दार्शनिक और रामानुजाचार्य के शिष्य। उन्होंने अपने कार्य में राधा का उल्लेख किया।

Yadavabhyudayam, canto 10, verse 71

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.

श्रीपद वल्लभाचार्यः

रुद्र संप्रदाय के सबसे प्रमुख आचार्य, अपने कार्य 'पुरुषोत्तम-सहस्र-नाम-स्तोत्रम्', श्लोक 183 में कहते हैं

Krsna 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. Krsna is the Lord who drove away the pride of Rādhā that she had developed during her special rendezvous with Krsna during the Rāsa Lilā.:

श्रीपद निम्बार्काचार्यः

उन्होंने श्री राधे को समर्पित एक संपूर्ण अष्टकम् रचा है। यह है "राधाष्टकम्"।

राधाष्टकम्

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

Don't tell that you don't believe in puranas.

One of the most famous sayings that resonates among Hindus is that

"कृष्ण करे तो रास लीला हम करे तो कैरेक्टर ढीला"

If you ask such a person a question about Shri Krishna, he would not know anything; he would not even know the true meaning of Raas.

Now we have to know about the real meaning of raasleela :

According to Bhagavata Purana 10.29.1 He(Sri Krishna) took help of his internal potency Yogmaya to perform raasleela to fulfill his beloved Gopis.

In raaspanchadhyayi Shri Krishna is said to be the God of love. {10.29.42}, He was self-satisfied in his own blissful nature, but he participated in raasa to please the Gopis. When they felt they had secured him, he disappeared from the raasa{10.29.28}. In the Bhagavata Purana certifies that Sri Krishna maintain control himself in the company of Gopis even though he mixed with them{10.33.26}.

In

Devi Bhagavata Purana(9.2.62),

Padma Purana(5.71.16, 5.71.95),

BrahmaVairta Purana(2.1.50, 2.2.64, 2.2.61)

written that Gopis are expansion of Radha/Lakshmi.

CONCLUSION

SB(10.33.16): Raasleela is just a child play at its own will with its reflection in the mirror with the help of his yogamaya, Krishna sported with the Gopis, who are regarded to have been shadow of his own form.

Nowadays,

Nowadays there is a war on social media as to who is greater, Rukmini ji or Radha ji. But the truth is that both of them are Mahalakshmi or her incarnations. If we look at the scriptural evidence given in the previous slide, we will know that "Shri" himself appeared in the form of Shri Radha Ji in Vrindavan and in the form of Shri Rukmini Ji in Dwarka, there is no difference between the two. Shree Hari himself in the form of Nanda Nandan in Vrindavan plays and performs leelas with the cowherds and gopis and he himself in Dwarka performs leelas in the form of Dwarkadish.

If you are wondering why Shri Radha Ji's name is not mentioned in Mahabharata, then let me tell you that in Mahabharata Sabha Parva Chapter 38 also, Shri Krishna has been referred to as "Gopanganaaoke Praanvallabh". And in the same chapter "Shriji" is clearly written.

Don't worries reference is in next slide.

Śrīmatī Rādhārāṇī in Mahabharata

गोविन्द द्वारकावासिन् कृष्ण गोपीजनप्रिय ॥ ४१ ॥

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कौरवैः परिभूतां मां किं न जानासि केशव ।

Mahabharat: Sabha
Parva: Chapter 38

हे नाथ हे रमानाथ ब्रजनाथार्तिनाशन ।

कौरवार्णवमग्नां मामुद्धरस्व जनार्दन ॥ ४२ ॥

‘हे गोविन्द! हे द्वारकावासी श्रीकृष्ण! हे गोपांगनाओंके प्राणवल्लभ केशव! कौरव मेरा अपमान कर रहे हैं, क्या आप नहीं जानते? हे नाथ! हे रमानाथ! हे ब्रजनाथ! 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.

ततः सर्वदशार्हाणामाहुकस्य च याः स्त्रियः ।

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नन्दगोपस्य महिषी यशोदा लोकविश्रुता ॥

रेवती च महाभागा रुक्मिणी च पतिव्रता ।

सत्या जाम्बवती चोभे गान्धारी शिशुमापि वा ॥

विशोका लक्ष्मणा साध्वी सुमित्रा केतुमा तथा ।

वासुदेवमहिष्योऽन्याः श्रिया सार्धं ययुस्तदा ॥

विभूतिं द्रष्टुमनसः केशवस्य वराङ्गनाः ।

प्रीयमाणाः सभां जग्मुरालोकयितुमच्युतम् ॥

Mahabharat:
Sabha Parva:
Chapter 38

तदनन्तर सब दशार्हकुलकी स्त्रियाँ, राजा उग्रसेनकी रानियाँ, नन्दगोपकी विश्वविख्यात रानी यशोदा, महाभागा रेवती (बलभद्र-पत्नी) तथा पतिव्रता रुक्मिणी, सत्या, जाम्बवती, गान्धारराजकन्या शिशुमा, 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।

Now let me talk about the marriage of Shri Krishna and Shri Radha ji! Some people say that Shri Radha Ji's relationship was something else, but the question is whether Shri Radha was really the wife of Shri Krishna?

The wife of lord Kṛṣṇa emerged out of his left half and was known as Rādhikā who was like him in tejas, age, beauty and virtues.

-Brahmavaivarta Purana 2.49

After the expiry of twelve years, finding her becoming youthful, she was married to a trader named Rayana; at the time of marriage only a shadow Rādhā was married to the trader while the real Radhā herself disappeared.

This Rayaṇa was the real brother of Yaśodhā the mother of Kṛṣṇa who happened to be an amsa of Kṛṣṇa in Goloka and was his maternal uncle in the sacred forest of Vindāvana. Brahmā the creator of the universe had performed the marriage of Rādhā with Kṛṣṇa.

-Brahmavaivarta Purāṇa 4.49

Here we came to know that both Shri Radha and Shri Krishna were married, Brahma ji himself had arranged it.

So we came to know that the one who got married to Rayaṇ was Chhaya Radha ji.

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