

# *The Meeting of Śrī Kṛṣṇa Disguised as a Female Doctor*

By Visvanath Cakravati Thakur

Śrī Rādhā's deep love for Śrī Kṛṣṇa was apparent by its numerous symptoms. As Jaṭilā became aware of it, she became increasingly anxious. One day she called for her daughter Kuṭilā and spoke to her privately. "Listen, my dear daughter, I am not able to protect Rādhā from that Kṛṣṇa. What shall we do? (1)

"O Kuṭilā, I have one solution. Somehow, we must prevent Rādhā from leaving the house for any reason, and at the same time, by any means, we must prevent that Kṛṣṇa from entering our home. You must remain fully alert." (2)

Upon hearing her mother's words, Kuṭilā replied, "Mother, it is not possible to check the movements of your daughter-in-law. How can we stop Her from leaving the house, when every day without fail, Vrajeśvarī Śrī Yaśodā summons Her to cook for her son?" (3)

"Daughter," Jaṭilā answered, "go to Vrajeśvarī now, and tell her that from today, my daughter-in-law will not be leaving our house to go anywhere. Tell Vrajeśvarī that she can engage Rohiṇī to cook for her son." (4)

Kuṭilā replied, "But Mother, Vrajeśvarī will surely say, 'Śrī Rādhā has been granted such an extraordinary boon by Durvāsā Muni that it cannot be described in words. Everyone in Vraja-maṇḍala knows that because of this boon, those who partake of Śrī Rādhā's cooking will live long and have all of their obstacles destroyed.' (5)

"Vrajeśvarī will then say, 'Kṛṣṇa is my only son. Eating the food cooked by Rādhā enables Him to remain safe and well and free from

the obstacles created by wicked demons. That is why I try to ensure that daily He eats food cooked by Her hand.'

"When she says that, how should I reply?" (6)

"O daughter," said Jaṭilā, "you should say to Vrajeśvarī, 'And what if the best of sages were to come along tomorrow, or the day after, and bless Rādhā that whomever She touches will have a long life? Then what would happen? Tell me! (7)

"O Vrajeśvarī, who are learned in ethics, would you then call Rādhā to your home and have Her touch your son? And another thing: what kind of moral code states that any well-bred girl may daily go to another man's house to cook for him? (8)

"My daughter-in-law's ill repute has spread throughout Vraja. How can I tolerate that? Don't I have as much affection for my daughter-in-law as you have for your son?' (9)

"You should then say, 'So now you have heard my reasons for not sending my daughter-in-law to your house. If you remain determined to feed your son with food that Rādhā has cooked, then send Dhaniṣṭhā to my house three times a day to fetch *modaka*, *laḍḍu* and other sweets that She has made for Him.' (10)

"Explain everything to Vrajeśvarī. If she becomes infuriated, we will leave her town and move elsewhere. I will do anything to save my daughter-in-law from that licentious son of hers."

After this discussion, Jaṭilā and Kuṭilā confined Śrī Rādhā to the house so as to thwart any chance of Her meeting with Śrī Kṛṣṇa. Alas, not even Sarasvatī, the goddess of speech and learning, could describe the sorrow of the young Couple, who were consumed by the forest fire of not being able to see each other. (11–12)

To extinguish Śrī Rādhā's burning fire of separation from Śrī Kṛṣṇa, the *sakhīs* made Her a cooling bed of lotus petals smeared with a paste of camphor and sandalwood. However, when Śrī Rādhā touched that bed, the petals instantly withered and dried with the heat of Her fevered body. (13)

How will Śrī Rādhā be able to pass twenty-four hours without

seeing Śrī Nanda-nandana? She cannot tolerate even those brief moments when Her eyelids blink and Her vision of Him is obstructed. She condemns Brahmā, the creator, for creating eyelids, and prays to be born as a fish with eyes that never close. Śrī Rādhā fell unconscious on the bed of flowers, unable to see or hear anything. When, on Vrajeśvarī's order, Dhaniṣṭhā arrived there, she saw Śrī Rādhā's condition of burning in separation from Śrī Kṛṣṇa. (14–15)

“O Lalitā,” Dhaniṣṭhā said, “Śrī Rādhā did not come to cook for Śrī Kṛṣṇa this morning, so Śrī Rohiṇī cooked for Him instead. After He had eaten His breakfast, He went out to graze the cows. Vrajeśvarī could see that Kṛṣṇa had not eaten with the same relish that He usually does, so she became extremely sad at heart and sent me here. (16)

“I have come to get *modaka* and other preparations for Śrī Kṛṣṇa to eat tonight and also tomorrow morning before He takes the cows out to graze. But, alas, how can Śrī Rādhā possibly make sweets in this unconscious condition? Oh dear, what will I do now?” (17)

Unable to see any other solution, Dhaniṣṭhā went over to Śrī Rādhā and loudly spoke into Her ear, “O Rādhā, just look; Śrī Kṛṣṇa is standing right here before You.” As soon as these words entered Her ears, lotus-eyed Śrī Rādhā regained consciousness. Dhaniṣṭhā told Her that Vrajeśvarī had sent her to ask Rādhā to prepare *modaka* and other sweetmeats for Kṛṣṇa. Although Śrī Rādhā was burning in the fire of separation from Kṛṣṇa, as soon as She heard Vrajeśvarī's request from the lips of Dhaniṣṭhā, abundant strength suddenly entered Her body. “Rūpa Mañjarī,” She said, “quickly prepare the stove and kindle a fire in it. Bring the small pan, and I will make all the preparations that Vrajeśvarī desires for Śrī Kṛṣṇa. (18–19)

“*Sakhī*, today I will make four times the amount of *modaka* and other foodstuffs that I usually make. Do not worry in the least for My health.” With these words, Śrī Rādhā promptly sat down on a splendid seat by the stove. (20)

How amazing! A moment earlier Śrī Rādhā's bed of lotus petals had withered and dried with Her burning touch, but now, as She makes sweets for Her beloved, the flames of the stove cool Her body. (21)

The uppermost realm of *prema* possesses an amazing and inconceivable power, in which the cooling moon can radiate scorching heat and fire can cool. How can anyone ever understand such *prema*? And how can one who has taken the shelter of such *prema* ever be understood? (22)

Śrī Lalitā then said, “O Dhaniṣṭhā, will abundant rain not fall from lightning-filled clouds? Will the fresh new rain cloud [Śrī Kṛṣṇa] inlaid with the creeper of lightning [Śrī Rādhā], appear no more? If this rain cloud does not appear, there will be no shower of *rasa*, and the *sakhīs*’ harvest of ecstatic bliss will wither and be utterly destroyed.” (23)

“What you say is true,” Dhaniṣṭhā replied. “Śrī Kṛṣṇa and His *sakhās* are suffering the same distress as you *sakhīs* of Śrī Rādhā. What more can I say? Even the deer, peacocks, parrots, bumble-bees and other creatures of Vṛndāvana are afflicted by this great distress.” (24)

When Śrī Rādhā had finished making the sweets, She gave them to Dhaniṣṭhā. Dhaniṣṭhā whispered something into the ears of Śrī Rādhā, Lalitā and the other *sakhīs*, and then returned to the house of Nanda Mahārāja.

That evening Viśākhā went to Jaṭilā and before her, she made a show of wailing in grief and rolling about on the ground. Seeing her in such a state, Jaṭilā asked, “Viśākhā, why are you crying?”

“Śrī Rādhā has been bitten by a black snake. She did not see it,” Viśākhā answered through her tears. Notably perturbed, Jaṭilā asked, “Where did it happen? How did it bite Her?”

“The snake was hiding under the *badrī*-tree,” sobbed Viśākhā.

“Śrī Rādhā mistook the jewel on its head for one of Her own. As She reached to take the jewel, the serpent bit Her on the hand.” (25–26)

“Oh, no! I am doomed!” Jaṭilā lamented. “A thunderbolt has struck my head.” Sobbing, she rushed to Śrī Rādhā’s chamber where Rādhā lay trembling on the ground. When Jaṭilā saw her daughter-in-law in this state, she wailed loudly and pounded her breast with both hands in anguish. (27)

Jaṭilā called out to Kuṭilā, “Quickly, my daughter, run to the cowshed. Tell your brother to bring a person who knows the art of removing snake venom by *mantra*. He can remove the poison from my daughter-in-law.” (28)

Jaṭilā then asked Śrī Rādhā, “Daughter-in-law, how are You feeling now?”

“O Mother-in-law,” Śrī Rādhā replied, “all I know is that My body is burning with the poison. I do not know more than that and I cannot say more than that. But, if any male who is learned in *mantras* touches even one of My toes, I will immediately leave this body. I am a chaste wife and My vow of chastity is firm.” (29–30)

“My dear daughter-in-law, do not speak like that. In an emergency, a virtuous person may eat something that is ordinarily forbidden or touch something he normally would not touch. When danger threatens, there is no fault in using *mantras* or other remedies. This is the prescription of those learned in the scriptures.” (31)

Śrī Rādhā replied, “Please listen to Me. I will give up My life right now, before your very eyes. I am unable to obey your order under any circumstance.” When Jaṭilā heard this from her daughter-in-law, she became filled with excessive anxiety.

Just then a neighbour came and advised her, “Dear noble lady, you should call Śrī Hari. It was He who subdued the powerful poisonous serpents Kāliya and Agha. And with a mere glance He brought back to life the cows that had died from drinking Kāliya-hrada’s poisoned water. He can remove the poison just by glancing upon your daughter-in-law.” (32–33)

Overhearing this, Śrī Rādhā said, “The pain caused by the false accusations I have suffered regarding that Kṛṣṇa is far more painful than this burning poison. Anyone who tries to have Him come anywhere near Me is My lifelong enemy.” (34)

“Listen,” Jaṭilā told Śrī Rādhā, “Kuṭilā and I will quickly go to see Paurṇamāsī. She is well-versed in the tantric and *āgama* scriptures, and knows excellent *mantras* to cure snakebites. She will come and cure You. Now, You should not object to this.” (35)

Viśākhā said, “Noble lady, that is an excellent idea. Please do not delay! Quickly go there. I will tie a string around Rādhā’s wrist to keep the poison from moving through Her body, but it will only work for an hour and a half. Once the poison reaches Her head, nothing will save Her.” (36)

Jaṭilā immediately went to Paurṇamāsī, paid her respects, and told

her everything that had happened. Paurṇamāsī turned to Gargācārya’s daughter, Gārgī, and asked, “O my daughter, have you learnt the art of reciting snake-*mantras* from your father?”

“No, I have not,” Gārgī replied, “but my younger sister has.”

“What is your sister’s name?” asked Paurṇamāsī. “Where does she live, and where is she right now?”

“Her name is Vidyāvali,” replied Gārgī. “She lives with her husband’s family in Kāśīpura. At the moment she is visiting our parents’ home in Mathurā, and she came to visit me here yesterday. It just so happens that she is in my house right now.” (37–39)

When old Jaṭilā heard this, she turned her tear-soaked face to Gārgī and anxiously said, “O Gārgī, I fall at your feet. Please come to our house with your sister, and purchase me and my son with the charity of your nectarean mercy.” (40)

“Gārgī,” said Paurṇamāsī, “first, you go home, and later, Jaṭilā and Kuṭilā will go there. If they are able to please Vidyāvali and take Her to their house, Rādhikā will immediately be freed from the effect of the poison.” (41)

Earlier that day, Dhaniṣṭhā had told Gārgī to dress up Śrī Kṛṣṇa as a beautiful young girl. Gārgī had already done so and had taken Him to her house, so she did not see any necessity to go there before Jaṭilā. Accordingly, they all went together to the house, where Gārgī addressed Śrī Kṛṣṇa, who was disguised as a beautiful young girl. (42)

“Sister Vidyāvali, You have heard the name of Śrī Vṛṣabhānu-nandinī. She is famous throughout Vraja and She is endowed with all good qualities. Today, a great calamity has befallen Her. She has been bitten by a jewelled serpent and now Her body is filled with its poison. That is why Her mother-in-law and sister-in-law, Kuṭilā, have come to see You. You should go with them to their house at once.” (43–44)

“O sister,” replied Vidyāvali, “you are learned, and yet you speak like an ignorant person. Alas, alas, I am a chaste and pure girl, and also the wife of a *brāhmaṇa*, but according to you, I am knowledgeable in the uncivilised art of snake charming. (45)

“Please listen to Me. My father’s family in Mathurā is renowned, and My husband’s illustrious family is pre-eminent in Kāśī. Who in

this world has not heard of these two families? I cannot understand how you can cast such noble lineages into the mud of infamy. Is this how you show your affection?” (46)

Old Jaṭilā then addressed Vidyāvali, saying, “I pay my respects at Your feet. If You restore my daughter-in-law to health, You will purchase me and my son with the dust of Your feet. What more can I say?” (47)

“Old woman of Vraja,” replied Vidyāvali, “you are not aware of the tradition of our *brāhmaṇa* family. Wives of *brāhmaṇas* do not wander from house to house like common cowherd girls, because of the nobility of their exalted family lineage.” Thereupon Gārgī told Vidyāvali, “Sister, You are well-versed in the standards and prohibitions given in the Śrutis and Smṛtis, yet You put forward opinions about caste and family. This shows You have no transcendental vision. (48–49)

“And listen to me, the *gopīs* of Vraja are endowed with highly respectable qualities, such as fame and compassion, and the *gopas* are equal to Vṛṣabhānu Mahārāja. You do not understand anything about their real nature, their family lineage and their devotion to Lord Viṣṇu. (50)

“I know all about those *brāhmaṇas* of Kāśī, especially Your in-law’s family. They are all against Lord Viṣṇu. Do not tell me anything more about them. Ever since You moved to Kāśīpura, Your outlook has become as harsh as theirs.” (51)

“Good sister, please do not be angry with Me,” pleaded Vidyāvali. “Do calm down. I am utterly dependent on you. I shall do whatever you ask Me to, but in this regard I have one great apprehension. (52)

“In Mathurā I heard a rumour that Nanda Mahārāja has a mighty son, who is both self-willed and licentious, and who has no respect even for the *brāhmaṇas*. (53)

“If, as I walk on the path, He suddenly looks at Me with the same lusty glance He casts upon all the women of Vraja, I will immediately give up My life. Alas, I cannot in any way disgrace My

two aristocratic families.” (54)

“My dear sister,” said Gārgī, “there is no need to be afraid, for I myself will travel with You.” Vidyāvālī then agreed, and She and Gārgī set off for Jaṭilā’s house with the others. On the way Vidyāvālī said to Jaṭilā: (55)

“Please listen to me. The snake poison is to be removed by both *mantra* and medication. The *mantras* are in My throat and the medication is the *tāmbūla* that I will chew, which will become sanctified by the *mantras* in My throat. Good woman, will your daughter-in-law take this medication?”

“My daughter-in-law is very devoted to the *brāhmaṇas*,” replied Jaṭilā. “Of course She will eat Your chewed *tāmbūla*. There is no doubt about that.”

“When it comes to medicine,” said Gārgī, “there is no consideration regarding what is edible and what is inedible. Even a great emperor who rules over other powerful kings takes the remnants of the *brāhmaṇas*, what to speak of those from other castes.” (56–58)

Vidyāvālī soon arrived at Jaṭilā’s house. When She came inside, Jaṭilā and Abhimanyu respectfully bathed Her feet. Then Jaṭilā went to Śrī Rādhā and sprinkled the bathing water on Her head, eyes, mouth and breast. (59)

Jaṭilā said to Śrī Rādhā, “O daughter-in-law, by some great fortune, this noble soul, the daughter of Gargācārya has just arrived. She is expert in the science of removing snake poison. She will touch all of Your limbs while chanting *mantras*, and soon You will become healthy. One more thing, be prepared for Her to place in Your mouth Her chewed *tāmbūla* that has been sanctified by *mantras*. Please do not object to this.” (60–61)

When Vidyāvālī entered Śrī Rādhā’s room, She saw that Rādhā’s body was covered from head to foot with cloth. She told Jaṭilā, “Old woman, remove the cloth that covers your daughter-in-law’s body. I need to move My hands over Her body, starting from Her feet, while chanting a *mantra* to cure the snakebite. My hands will detect what parts of Her body the poison has reached, and when My hands come to those places, I will repeat *mantras* that will remove the venom.” (62–63)

Jaṭilā removed the cloth, and Vidyāvali began to move Her hands over Śrī Rādhā. She started with Her feet, gradually moving up Her body. When She reached Śrī Rādhā’s breasts, She went no further, but kept both hands on them as She chanted the incantation to Gāruḍa over and over again. (64)

Vidyāvali then turned to Jaṭilā and said, “Old woman, something is wrong! The poison is not leaving. What shall I do now?”  
Jaṭilā replied, “Kindly take some of that chewed medicine from Your mouth and put it into Hers, and then see what happens.” (65)

“I keep putting that purified medicine into Her mouth,” Vidyāvali said, “but She continues to tremble and breathe deeply. She is still yellow with the poison. I shall have to change the treatment. All of you please leave the room. I will lock the door and recite a *mantra* to summon the snake that bit your daughter-in-law. The snake will arrive within a moment and I will talk with him. Do not worry in the slightest; I will very soon revive your daughter-in-law. After I have been reciting this *mantra* with focused mind for three hours I will show all of you the result.” (66–68)

On Gārgī’s advice everyone went to another room, and after a while they returned to the courtyard outside Śrī Rādhā’s room. The *gopīs*, who knew Vidyāvali’s real identity, spoke within earshot of Jaṭilā and Kuṭilā, “Come on,” they said, “let us listen to the conversation between Vidyāvali and the snake.” (69)

Śrī Kṛṣṇa feigned two different voices: that of Vidyāvali and that of the snake. The *sakhīs*, who understood everything, were immersed in merriment, caught in a whirlpool in the ocean of festive bliss and gleamed with excitement.

In Vidyāvali’s voice, Śrī Kṛṣṇa asked, “O king of snakes, where have you come from?”

With the voice of the snake, He replied, “From Kailāśa.”

“On whose order have you come?”

“Candrārdhamauli! Śiva ordered me to come here.”

“What was his instruction?”

“To bite Jaṭilā’s son Abhimanyu.” (70–71)

“What is Abhimanyu’s crime?” Vidyāvali asked.

“He has not committed any offence,” replied the snake. “But his mother has committed two.”

“Then why did you not bite Abhimanyu’s mother?”

“Because Jaṭilā will experience a greater burning when she

mourns her son than she would through the fire of my venom,” replied the snake. “That is why I did not bite her.” “Then why did you bite Abhimanyu’s wife instead of him?” inquired Vidyāvāli.

The snake explained: “Durvāsā, the best of sages, has given the blessing of *saubhāgyavatī* to Śrī Rādhā, the crown jewel of chaste ladies. Because he has given Her that blessing – to be a woman whose husband is alive – Abhimanyu cannot die as long as She remains alive. Durvāsā’s boon and Śrī Rādhā’s chastity are extremely powerful. That is why I cannot kill Abhimanyu without first biting Śrī Rādhā and killing Her. Today I bit Śrī Rādhā, and at dawn tomorrow I will bite Abhimanyu. The rest of Jaṭilā’s life will be filled with fearsome suffering as she mourns both her son and her daughter-in-law.” (72–74)

Vidyāvāli then asked, “Please tell Me, what are the old woman Jaṭilā’s two crimes?”

The snake replied, “Jaṭilā’s first offence was to defame the sage Durvāsā, who is a manifestation of Lord Śiva himself. The second offence was to falsely accuse Nanda Mahārāja’s son, who is the very source of Śrī Hari, the worshipable deity of Lord Śiva. By confining her daughter-in-law to Her room, Jaṭilā has created an obstacle for Nanda-nandana Śrī Kṛṣṇa to get His meals. Because of these two offences, Jaṭilā and her daughter Kuṭilā will weep in lamentation for Śrī Rādhā and Abhimanyu for the rest of their lives here in Vraja maṇḍala.” (75–76)

When old Jaṭilā heard this, she began to weep loudly. She cried in grief, “Alas, alas, O my son, O daughter-in-law, who are my very life-air! Will I never again hear you receive the blessing, ‘May you both live long?’” She then implored Vidyāvāli: “O Vidyāvāli, I am surrendering at Your feet. Please somehow satisfy this king of snakes. From now on, I will never prevent my daughter-in-law from daily going to Nanda Mahārāja’s house to cook for Śrī Kṛṣṇa. She is free to go according to Her desire. She will return home only when She has completed all Her duties there. (77–78)

“O Durvāsā, best of sages! I pay my obeisances at your feet hundreds and hundreds of times. I am praying to you to please forgive my offence. I am renowned for being old, feeble-minded and quite mad since birth. (79)

“The mind of my daughter Kuṭilā has always been devious and crooked. Śrī Rādhā’s character and disposition are virtuous, but my daughter has caused Her much suffering for no reason.” Hearing

her mother's words, Kuṭilā fell to the ground to offer her respects to the snake. "O king of snakes, please forgive me. Please be kind and do not bite my brother. I will never again make any accusations against Rādhā, and I will never again prevent Her from leaving the house. From now on She can go wherever She wants with Her *sakhīs*." (80–81)

The king of snakes said, "O *gopīs*, carefully hear My words. I swear by Lord Śambhu that Śrī Rādhā is a virtuous and chaste wife. O Jaṭilā, I will only trust you if you accept this as fact and swear an oath upon the head of your son." (82)

On hearing this, Jaṭilā placed her hand on her son's head and swore the oath. She then said, "O king of snakes, I have full faith in Your words. I will never again confine my daughter-in-law to the house. Please bestow Your mercy upon me this once by blessing my son and daughter-in-law with long life." (83)

The snake then said, "So be it. I am completely satisfied with you, old lady. You should also worship Sage Durvāsā and offer him good food. I shall now remove the poison from Śrī Rādhā's body and return to Kailāśa. If you wish, you may falsely accuse your daughter-in-law of having some relationship with Śrī Kṛṣṇa; I will not be angry with you for that. But from this day forth, if you ever prevent Her from going here and there, I will be so enraged I will immediately bite your son and daughter-in-law, and they will both die." (84–85)

Thereafter, Vidyāvali's voice joyfully exclaimed, "O *gopīs*, now you can be supremely blissful. The snake has removed the poison and disappeared, and Vṛṣabhānu-nandinī is completely cured." (86)

They opened the door and entered the room. "Rādhā," they asked, "how are You feeling now?"  
"I am feeling well," She replied. "I do not feel any burning sensation anymore." (87)

Everyone bowed respectfully at Vidyāvali's feet and said, "O Vidyāvali, all glories to You! You have gained limitless pious credit by restoring Śrī Rādhā's life, and Your life has become completely auspicious." (88)

Kuṭilā whispered in Jaṭilā's ear, "Mother, give Śrī Rādhā's necklace to Vidyāvali as a reward."

"What are you saying, Kuṭilā?" Jaṭilā responded. "Why only a necklace? I will give Her all of Śrī Rādhā's jewellery." (89)

"Daughter-in-law," Jaṭilā said, "with a happy heart adorn Vidyāvali with all Your ornaments. Your mother and Vrajeśvarī Śrī Yaśodā will soon give You many new ones." (90)

"Vidyāvali, my daughter-in-law will personally adorn You with these decorations. Please accept them for my sake; do not say that You cannot accept these gifts." Śrī Rādhā proceeded to use Her clothes, ornaments and so forth to decorate Śrī Kṛṣṇa, who was disguised as Vidyāvali. As She did so, She thought: (91)

"My beloved and I cannot enjoy in front of My *sakhis*, even though they are as close to Me as My own soul; yet today He has freely enjoyed with Me to His heart's content, right in front of My mother-in-law and sister-in-law! (92)

"Today I had no opportunity to display My contrary nature (*vāmya-bhāva*); I could only remain in a submissive mood (*dakṣiṇabhāva*). But let it be. Today, the desire I have held dear birth after birth has been fulfilled, because today, I repeatedly tasted the *tāmbūla* chewed by My beloved. (93)

"For such a long time I have considered My mother-in-law and sister-in-law to be My enemies, but today they have brought the beloved of My life, to our very house. They have bowed down and worshipped His feet, and they were the cause of His meeting and even enjoying openly with Me. Because of this, I pray to have firm devotion to their feet. (94)

"Today We met each other, and now I am decorating My beloved Prāṇa-vallabha directly in front of My mother-in-law; and on her order as well! O Providence, you are blessed! I offer you My homage and sing your glories. Where and to whom could I possibly narrate this incident that was orchestrated by you?" (95)

"Noble Jaṭilā," said Vidyāvali, "it is already after midnight. Please

tell us what you want us to do now. If you have no more instructions, we two sisters should quickly return home.” (96)

Old Jaṭilā said, “Gārgī and Vidyāvali, how can you return to your home in the middle of the night? Why do you not happily rest in our house tonight?” (97)

Gārgī replied, “I will certainly obey your words, because a trace of that deceitful snake’s poison is still left in our hearts and has not been completely dispelled. When someone has been bitten by this black snake, their fever may seem to go down at first, but there is a chance that it may rise again. It is necessary for the patient to remain near the one who is learned in *mantras*.” (98)

Both Kuṭilā and Jaṭilā said, “So be it. Let Vidyāvali, who is learned in *mantras*, rest happily together with Śrī Rādhā on the flower-bed in the room on the roof.” (99)

Śrī Rādhā and Śrī Kṛṣṇa are most adept in relishing divine pastimes. The ingenious, artistic sports They manifest are magnificent waves in the ocean of pure, spiritual amorous love. The *sakhīs* also dance incessantly in this sporting arena in the waves of merriment in the ocean of *prema*. (100)