

85.09.16.A_85.09.17.A

Śrīla Śrīdhara Mahārāja: ...and then to go further, enter into the land of the Lord. There is no fear.

Ashokam abhaya amṛta adau tama caranam uddayet [?] *Ashok*, no mourning, *abhaya*, no fear, and *amṛta*, the nectarine taste. The feet, the holy feet, the land of the feet of the Supreme, it is such. Anyhow to withdraw in that position. If we like to be true to our own self, we must try our best. And whoever we shall find in this world of epidemic we shall ask them to withdraw.

When the great flood is coming, approaching everyone, we must go, and we shall try to take anyone to a safe position. 'It is going to be inundated. Leave your house, everything, and save your self. Come to some elevated place.' Something like that. This is vulnerable and we must try to have our position in some permanent soil where the flood of mortality cannot reach. _____ [?] mortality. This is *the* need of everyone here. By well meaning, all well meaning men must try to withdraw into the plane of safety, where we can live, and we can have a happy service and live there. It is the general. We must be conscious, so, *na mocayed yaḥ samupeta mṛtyum*.

*[gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivam na tat syān na patīś ca sa syān, na mocayed yaḥ samupeta mṛtyum]*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

And whoever does not help us in this direction they're our enemy. Even apparently, may be father, may be son, may be guru, may be husband, may be anyone, but he's but enemy after all, attracting in this vulnerable plane. Who does not help us to get out of this mortal soil he's our enemy, generally, whoever he may be in the calculation of this mortal intelligence. But really friends are those that will take us to the safe soil.

Hare Kṛṣṇa. Hare Kṛṣṇa. Only our soul can live. Eliminating this body, this is *paśu-buddhi*, animal consciousness. The mind, the intelligence, there is God consciousness, demigod consciousness, ghost consciousness. The body consciousness, then mind consciousness almost ghost consciousness. And intelligence at most God consciousness. And our good will for other religious conception, that may be Mahā, Jana, Tapa, up to Satyaloka, *sat*, *satya-guṇa*. That goodness, to cultivate goodness in the worldly sense, that is *satya-guṇa*, that won't do. *Nirguṇa*, beyond the boundary of our consideration of good and bad.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' / ['ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

Whenever we're living a separate life from this Lord, then our consideration 'good or bad' all false. Good, bad, all false, *saguṇa*, *satya-guṇa*, that is false. Only *nirguṇa*, when we calculate our interest in that of the Supreme Lord there is reality. We're part of the organic whole, the Absolute. That consideration, that is reality, all else false, all separate consciousness false. Absolute reign here of the Autocrat, and without considering so many recommendations even from the *śāstra*. That is

crossed by the Vṛndāvana members, no society, and never any scripture, all helping to go there. But the relationship with the Absolute is of absolute subordination, absolute subordination to the Absolute. General service of our life should be like that. *Vidhi, rāga*.

Vaidhi bhakti adhikaras tu ragabhir bhavanavadhi [?] As long as the internal tendency, automatic tendency, does not rise, awake within us, we should try to follow the rules and regulations of the scriptures. But when that natural, irresistible inclination towards the service of the Lord, which is within us, awakening, our consideration for the rules and regulations will be slackened, that much, to that degree. As much as the inner love for the centre will awaken, that in other words, we'll be able to reach that plane of our inner life. When we shall find that our inner tendencies is guiding towards the truth, no regulations from the outside is necessary to give attention. Vaidhi bhakti adhikaras tu ragabhir bhavanavadhi [?]

As long we're, the innate awakening of the affection for the service of the Lord we're not finding, we're to undergo the regulations given to us by the scriptures and the directions of the *sādhus*. But as soon as that awakens within, like intuition, then no necessity, that will guide me, that will guide me. Inner tendency will guide me towards the centre.

Paravyome deya phele. Dāsa Goswāmī says, "If we do, make much of rules and regulations, then we'll be thrown into the plane of that position, where we're to respect rules and laws." But still we must be very cautious whether the inner tendency is real *rāga* or not, it may not be any outside tendency *bhukti-mukti- sprhā* may misguide us. Very, very cautious about that, that the inner tendency may not have any connection with the worldly tendency. Because the *rāga*, the real love for the Lord is very rarely found. *Koṭiṣv api mahā-mune*.

[muktānām api siddhānām nārāyaṇa-parāyaṇa / sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

So our conscience should guide us to accept the rules, regulations given by the saints and the scriptures.

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-*dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."]
[Vilāpa-kusamāñjali, 16]

For our safety this caution has been given to us. "Don't think that you have got real affection for the Lord, it is very rarely found. So don't rely on you so much. You should try to observe the rules, regulations and the directions of the saints and the scriptures. That I'm not so high, I'm of lower stage, that should be the tendency of a devotee."

Bhaktivinoda Ṭhākura has written in *Caitanya-śikṣāmṛta*, "Kṛṣṇa likes *rāga*, *anurāga*, but devotees they should try to observe rules, regulations. I'm not so good, so big, I'm not so high. That will be the undercurrent consciousness. I'm not so high as to be reckoned into the class of the *rāgānūga*. Rather, I shall try to think myself to be of lower position."

Rādhārāṇī Herself says, "My tendency is to serve Kṛṣṇa. But Kṛṣṇa's tendency is to enjoy Me. I have no other alternative to accept His proposal. But My tendency is always to serve towards His feet. Towards His feet. My tendency to serve His feet, I, My tendency genuine is that side. And He wants us to enjoy some other way. I'm at His disposal."

We should, that is the, very fine points, these are very fine points. We must not believe us that we have got *rāga*. It is very, very rarely found. Not to be. So always to be kept to the high on our head.

Our Guru Mahārāja's direction, "Pose yourself, not as *rāga-mārga*, but you are servants of the *rāga-mārga* Guru. Our Guru, they're in the *rāga-mārga*, and we're serving them. That will be the safe position of yours."

Otherwise there may be a reaction. It is very sensitive thing. If we think we've got, nothing. If we're very particular to see things, vanish. When He comes to my, or to our position to show, all right, but when we try to catch, finished. That is the position.

So we may say, "This is superstition. That is wild goose chasing. Those Godly persons they're mad people, not normal, abnormal. Because, their wealth, their search, object of search is not under control. Ha, ha. So these persons they're ideologist, or abstract thinking persons."

No, cannot come within your fist. You're after that. That is your master, that is not your servant, won't come at your disposal. You'll be able to find as He's playing with your Guru. So that sort of strategy has been given to us. Try to see that He's playing with His friends. That Guru, far away we can see Him in that way. Don't approach to control Him direct. Then you'll miss everything. If you like you may come, don't like, you may do as you like. And so the whole world, mortal world is filled up with so many souls. Few and far between. Few and far between.

So only *sukṛti*, indirect taste can lead us to that direction. Tangible, not tangible. Tangible. Super-subjective area. He's the subject, you're His object at His disposal or sweet will, you're to go on accordingly. Not your sweet will be utilised there. But in high stages sometimes we see that He's also under the influence of the affection of the devotees.

*aham bhakta-parārdhīno, hy asvatantra iva [dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

“As if I’m not independent. As if I’m not independent, I have to go on with the devotees in that way: that I’m dependant on them.” This also comes from Him, but not as a matter of right, but a matter of grace. Grace, the affection, the love may come down so much. “As if I’m not independent, I’m dependent of them.”

Is His sweet will this life. The Autocrat can be controlled only in this way, through affection, not otherwise. Only, not force, no law, but only affection can control the Autocrat. The only way, only means, surrender, affection, love, can control the absolute, nothing else. No knowledge, no energy.

And He’s controlled so much, it is shown that Yaśodā is whipping Him. So much control He accepts...

Yaśodā trying to tie on His waist, trying her utmost, only two fingers less, again rope added, again two fingers less. Yaśodā is so illusioned that she can’t understand, “Why every time only two fingers less. Two fingers less and one hand long, I imagine, again that two fingers less. What’s this?” He’s controlling by His... our intelligence is controlled by His energy, Yoga-māyā. We cannot read the real fact, that “two fingers less, again I’m adding one hand rope, one foot more, but again same two fingers.” Still we can’t follow, what is the cause?

...but mad, but Yoga-māyā. Yoga-māyā, illusion of higher, higher class illusion. Who, that potency which always serves the sweet will of Kṛṣṇa. She controls, she manages the environment in such a way that it satisfies Kṛṣṇa. That is also a misunderstanding. Here misunderstanding another, one type, and there Yoga-māyā that is also another type. We’re within the area, but we can’t understand, but we’re in direct connection. Nanda, Yaśodā, other *gopīs*, Kṛṣṇa, direct connection, but can’t finish. But so sweet, they can’t leave it. *Aprākṛta*, similar to this mundane, but not mundane, similar. That Infinite can come in the closest position with the finite, He has to become like finite, to deal like finite. Infinite, when He comes to be handled by the finite, He will have to pose as finite. Sometimes covers His infinite character, sometimes it comes out. But He has to come down to our position to play with us in different *rasa*, *śanta*, *dāsyā*, *vātsalya*.

kṛṣṇera yateka khelā sarvottama nara-lilā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara lilāra haya anurūpa*]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-lilā, 21.101*]

Svabare manse bhaya svabara rupe manasa satya taha rupenai [?]

This is the highest conception. Śukadeva, the *brahmajñā*.

nandaḥ kim akarod brahman, [śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyaḥ stanam hariḥ]

[“Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā’s breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?”] [*Śrīmad-Bhāgavatam, 10.8.46*]

Parīkṣit says, *śreya evaṁ mahodayam, yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ.*

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.96*]

Avishashya [?], inconceivable, and not trust worthy. Such things are not trust worthy. Still we're under error. Those that have got a very tinge of it, they can't leave it, can't leave it. Yes, I'm going to be deceived. But still I won't allow myself to be a member of your, this mortal world, flickering. Only going towards the jaws of death. I shall try to save me from this position, and to march towards some - abstract world you may say. The abstract is concrete. Abstract is concrete, and your concrete is going to vanish.

Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [*Bhagavad-gītā, 13.9*] The birth, the death, the disease, and the old age, it is sure to attack the life. I leave this plane determined, and search for some other plane to live on. And I'm giving Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satya, Virajā, Brahmaloaka, Paravyoma, Goloka, the gradation. The company, they're there, so many inhabitants are living there, and select and try to enter. Hare Kṛṣṇa.

kiṁ pramattasya bahubhir, paroḥṣair hāyanair iha [varam muhūrtaṁ viditam, ghaṭate śreyase yataḥ]

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam, 2.1.12*]

Mere longevity is not desirable. The quality of life is to be giving more value. *Śanta, dāsya, sākhyā, vātsalya, mādhyurya, svakīya, parakīya.* This has been given to us, the chart, chart is supplied to us. Consider, and pray. Consider and want sincerely and you have. This is the chart. But the inner feeling, *hṛdaye nābhya nujñāto* [*Manu-saṁhitā, 2.1*] Our heart of heart can feel it, *hṛdaye nābhya nujñāto.* This is my home. Anyway it can be felt, conceived, that yes, this is my home, similar. Similar elements outside. This is affection, this is treachery. They show up affection, treachery, and this is affection proper. There is a feeling which can understand, this is home, this is foreign land. All the atoms within us are similar to the atoms by which the soil is made up. They can understand, this is my home. Inner feeling, I won't leave this position. I feel home comfort possibility. Possibility of understanding the home characteristic within us. Every fibre, O, akin, we're very near related, nearly related, very akin, at the same time. So many proposals.

Keśava tuwā jagata bicitra. Tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane, dohi' jāi. "My real need, my real want is that I have forgotten You. But so many agents have come, they approach me with their own commodity. *Kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi'*. With different commodities they approach us. "O, take this, you want this, you are not happy. You

use this you'll be happy. So many commodities, so many treacherous man are approaching us." *Gautama, kaṇabhojī, jaimini, bauddha āowe. Tab koi nija-mate.* Everyone poses that coming to give the fullest satisfaction to me, with this posing they're approaching. But, *baimukha-bañcane, bhaṭa so-sabu.* The home understanding, that will avoid them, from inner. *Niramilo vividha.* O, you say that you will give the delivery I'm in searching, but no. They're all, they're there, *baimukha-bañcane.* Only those that are determined not to go towards You. They come, their customers are these fellows, they fall victims to those traders. But Bhaktivinoda Thakura says, "I shall avoid them." *Dūrato daṇḍabata.* "Yes, you are big men, your commodities are also very good, but I don't want that. I want something else." *Bhakata-caraṇa kori' sār.* "I have got a special batch, who are enquiring after something, and I have taken admission into that party." *Bhakata-caraṇa.* "I shall go that side, to get. You all go away. I have nothing to do any transaction with you, your proposals. I respectfully detach."

...

*[keśava tuwā jagata bicitra karama-vipāke
bhava-bana bhrama-i, pekhaluñ raṅga bahu citra*

*tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'*

*tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād*

*baimukha-bañcane, bhaṭa so-sabu,
niramilo vividha pasār daṇḍabat dūrato,
bhaktivinoda bhelo, bhakata-caraṇa kori' sār.]*

*[From Bhakti-pratikūla-bhāva Varjanāṅgikāra]
[Renunciation of conduct averse to pure devotion.]
[By Śrīla Bhaktivinoda Ṭhākura]*

So elimination and acceptance, and that is the question of inner heart, the certificate of the inner heart necessary. "*Eho bāhya āge kaha āra. Eho bāhya.*" [*Caitanya-caritāmṛta, Madhya-līlā, 8.59, 61, 64, etc*] All superficial, superficial, so go deeper. Deepest satisfaction of the deepest heart. What is that? Living proposal. Your deepest heart. Deepest part of your heart will find satisfaction with this. And superficial part, they're of same element with them. But home choice, the deepest part of your heart, and that will only have recognition with this thing. *Eho bāhya āge kaha āra.* Go further, go further, little more ahead, in this way. Inner satisfaction. Knowledge will fail, your reason will fail. But your intuition, your real inner intuition that will help you. That is a part given by the Lord. Something divine within you, that can only understand its own soil. And neither your knowledge gathered from the external world, nor energy, energy is blind, whatever direction that will be used, direct, go that way. Knowledge is the guide. But knowledge experience of this world they do not know this, nothing. Only your deepest part of your heart can satisfy, "Yes, I'm happy, I'm happy with this association, it's wonderful, wonderful atmosphere I'm feeling. So dependant, so

affectionate, so helping, so life giving, wonderful! This is the soil I shall live, not in other, in Vṛndāvana."

Uddhava says, "I want to live here as a creeper, as a shrub I want to live here. This is my soil. All eliminated. Whoever likes he may go, accordingly, but I must, I can't leave, this is very, very life existence. I feel very existence here. My real existence is here. *Āsā maho caraṇa-renu* [*Śrīmad-Bhāgavatam*, 10.47.61] And I shall eternally I shall be servitor of this soil. I shall try to give my whole hearted contribution to this soil, to serve this soil. This is the life, real life giving, nectar giving soil. So I shall devote my whole life to enhance the beauty, the charm of this soil. This will sustain, this is nectar. I shall drink nectar and contribute to enhance this nectarine beauty."

Brahma pagol visnu, pagol hoite pale ami bagol bajapur [?] There is a saying. "If I can be mad beside my reason, can cross by reason the world, plane of reason, then I shall feel much satisfaction. If I become mad, rather than sane man in this plane, I want to be mad."

Pagol hoite pale ami bagol baja....., brahma pagol visnu, pagol pagol bola siva [?] "The Brahmā the creator of the world, that is Haridāsa Ṭhākura. Viṣṇu pagol, Mahāprabhu. Bola Śiva, and Advaita Prabhu. They've all become mad."

Tin pagole yukti kore bangle. "And They've made their conspiracy, and they are smashing this Navadwīpa Dhāma, the place of reason, *nyāya*, *nyāyaic*, the logic, the logicians, the land of the logicians. Navadwīpa was very famous as the land of the logicians. That logic has been crushed by these three insane persons."

Tin pagole yukti kore bangle..... . Pagol hoite. "I want to be a mad of that type."

Śiva viriñcira vāñchita ye dhana, jagate phelila dhāli [Collection of verses, 147] What is desirable by Brahmā and Śiva, that has been poured down in this worldly ordinary plane. And they're dancing, chanting, and playing on *mṛdaṅga*, and madly possession _____ [?] What's that? And ordinary people they're very satisfied, and those logicians they're puzzled. So what is this?

Hare Kṛṣṇa. Gaura Hari. Mad, abnormal thinking. What is normal to this plane of logicians we want to neglect that. No logic. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Prakāśānanda, the greatest among the scholars of the Śāṅkara School in Benares. "Why? We see you to be a very sincere, and very innocent person. But why you become mad with thinking and dancing, with chanting the name, what's the matter? We can't understand. We fail to understand. A man of your stature, your characteristic, your simplicity, your sincerity, man of your type, how you can make yourself mad in dancing, and singing, and this and that? We fail to understand. Śrī Chaitanya, I fail to understand."

Mahāprabhu told, "I also asked it to My Guru. What is this? You have giving this mantra and by repeating this I've become mad. I can't contain Myself in normal position."

"Then Guru told, "You are very fortunate. It is written in *śāstra*, in *Bhāgavatam*.

*evam vrataḥ svapriya-nāma-kīrtiyā jātānurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyatyunmādan-nṛtyati lokavāhyaḥ*

["When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs,

cries, becomes agitated and chants just like a madman, not caring for outsiders.”] [*Śrīmad-Bhāgavatam*, 11.2.40]

“Beyond the intelligence of the ordinary sane person he will show his gesture, posture. Cannot be understandable by the common mass and the intelligence class also.” *Svapriya-nāma-kīrtiyā*. “He will sing the Name of the Lord and will dance in ecstasy.” Guru told Me, “You are very fortunate. It is written in *Śrīmad-Bhāgavatam* you see, when that love, divine love enters into ones heart, then his gesture, posture, outward tendency is also.” Guru told Me that. “Don’t be afraid, You are very fortunate, it is there.” He showed Me from the scriptures. Anyhow I’m maintaining that way, out of My control. The feeling, such a divine feeling comes within Me, that I’m out of control. And I dance, I chant, I sing, this or that. The *ānandam*, the *rasam*, the ecstasy is of such character. I do not do it. I do not make any plan and do this. But I lose My control, something else does Me to move in such a way that I can’t control.”

Then it might be something, *karma*, action. Any sudden, furious action, may create something in our mind as ghost. Just as like suicide. Who committed suicide they generally come to have such experience, or such horrible action. If one has that murder, then some mental impression is created, and that appears in that form now and then.

But when really connects with Kṛṣṇa consciousness, that all-accommodating thing, as much as one can surrender to Kṛṣṇa, Kṛṣṇa comes to accept him or her. And then all the evil spirits have to retire forever. Wherever there is any tinge of Kṛṣṇa consciousness real, not sham, then Kṛṣṇa’s protection comes to them. And whenever, the light of the eyes of Kṛṣṇa falls anywhere they will have to retire, no help for them. So, surrender to Kṛṣṇa, and He will come to take protection of you, and all other evil forces must have to retire, no other alternative, so surrender to Kṛṣṇa.

Whenever you see such things, “O Kṛṣṇa! What is this? Please come in Your good disposition. In what way You are dealing? What is past is past, what is gone, bygone is bygone. Now please give me protection under Your care.”

Always surrender to Kṛṣṇa and whenever the corresponding protection will come, anyone, however greater, must have to retire. That he will also be benefited, the ghost will also be benefited.

And the ghost will think, “O, I cannot maintain my body, my position here, something disturbing.”

So he will fly out of there for his own selfish end, he’ll have to retire.

There is a story. Once in Keral [?] there was a king, whose after name was Krimikanta [?]. He was Śivaite, orthodox Śivaite, and anti Vaiṣṇava. Then, once his daughter was caught by ghost. Naturally he referred to the paṇḍit of his *tol*, a Śaṅkarite *sādhu*, he was invited to look after the daughter. Went, with the help of the *mantram* to do away with the ghost. His name was Yādavaprakāśa, that big, good scholar. He was also the professor of Rāmānuja, the great Vaiṣṇava Ācārya.

Then, there is a story, one day when Yādavaprakāśa was taking the class - then there is a verse in the Vedic literature,

[*tasya yathā*] *kupyāsum punḍarīkam nāyānam [evam akṣini]*

[And he [Yādavaprakāśa], as Śaṅkara explained it.

Kupyāsum punḍarīka nāyānam. "Nārāyaṇa's eye is reddish like the buttock of a monkey."]

Kopi means monkey, *asum* - the seat of *kopi*..

.....