Dashaka 46

अयि देव पुरा किल त्वयि स्वयमुत्तानशये स्तनन्धये ।
परिजृम्भणतो व्यपावृते वदने विश्वमचष्ट वल्लवी ॥१॥

अयि देव	O Lord!
पुरा किल	long ago indeed
त्वयि स्वयम्-	(when) Thou by Thyself
उत्तानशये	while lying on the back
स्तनन्धये	and sucking at the breast (of Yashodaa)
परिजृम्भणत:	by yawning
व्यपावृते वदने	in Thy open mouth
विश्वम्-अचष्ट	the universe, was seen
वल्लवी	by the cowherdess (Yashodaa)

O Lord! Once long ago, as Thou were lying flat on the back, in the lap of Yashodaa and sucking at her breast, Thou yawned. As Thou did so, in Thy open mouth, Thou revealed to her the whole universe.

पुनरप्यथ बालकै: समं त्वयि लीलानिरते जगत्पते ।
फलसञ्चयवञ्चनक्रुधा तव मृद्भोजनमूचुरर्भका: ॥२॥

पुन:-अपि-अथ	again also
बालकै: समं	with the children
त्वयि लीला-निरते	(when) Thou were engrossed in play
जगत्पते	O Lord of the Univers!
फल-सञ्चय-	in collecting the fruits
वञ्चन-क्रुधा	being cheated and angered (the children)
तव मृद्-भोजनम्-	Thy eating of sand
ऊचु:-अर्भका:	reported the children

O Lord of the Universe! Again once, as Thou were playing with other children, Thou cheated them in collecting fruits. Angered at this, they reported to Thy mother that Thou had eaten mud.

अयि ते प्रलयावधौ विभो क्षितितोयादिसमस्तभक्षिण: ।
मृदुपाशनतो रुजा भवेदिति भीता जननी चुकोप सा ॥३॥

अयि	O (Thou)
ते प्रलय-अवधौ	Thee at the time of deluge
विभो	O Lord!
क्षिति-तोय-आदि-	earth water etc
समस्त-भक्षिण:	everything consuming

मृद्-उपाशनत:	by eating mud,
रुजा भवेत्-इति	sickness may be, thus
भीता जननी	(Thy) frightened mother
चुकोप सा	she became angry

O Lord! At the time of the deluge Thou do consume everything earth water etc. Yet Thy mother was frightened that Thou may fall sick by eating mud and so she became angry.

अयि दुर्विनयात्मक त्वया किमु मृत्सा बत वत्स भक्षिता ।
इति मातृगिरं चिरं विभो वितथां त्वं प्रतिजज्ञिषे हसन् ॥४॥

अयि दुर्विनयात्मक	O naughty (one)
त्वया किमु	by you was it
मृत्सा बत	that mud indeed
वत्स भक्षिता	O son, was eaten
इति मातृगिरं	such the words of Thy mother
चिरं विभो	for a long time O Lord
वितथां त्वं	as false, Thee
प्रतिजज्ञिषे हसन्	asserted laughingly

O you naughty one! Is it that you have eaten mud O son!' O Lord! These words of Thy mother, for a long time, Thou kept on denying and laughingly asserted that Thou had not

done so.

अयि ते सकलैर्विनिश्चिते विमतिश्चेद्वदनं विदार्यताम् ।
इति मातृविभर्त्सितो मुखं विकसत्पद्मनिभं व्यदारय: ॥५॥

अयि ते	O Boy! Of you
सकलै:-विनिश्चिते	by every one asserted
विमति:-चेत्-	is, if disagreed
वदनं विदार्यताम्	mouth (please) open
इति मातृ-विभर्त्सित:	thus by mother reprimanded
मुखं विकसत्-पद्म-निभम्	the mouth opening, lotus like
व्यदारय:	(Thou) opened

O Boy! If you deny what all the others are saying, please open your mouth.' Thus reprimanded by Thy mother, Thou opend Thy mouth as a lotus in full bloom.

अपि मृल्लवदर्शनोत्सुकां जननीं तां बहु तर्पयन्निव ।
पृथिवीं निखिलां न केवलं भुवनान्यप्यखिलान्यदीदृश: ॥६॥

अपि मृल्-लव	even a mud trace
दर्शन-उत्सुकां	eager to see
जननीं तां	to mother that
बहु तर्पयन्-इव	very much trying to please as though,

पृथिवीं निखिलां	the earth whole
न केवलं	not only
भुवनान्-अपि-	the other worlds also
अखिलान्-अदीदृश:	entirely showed

Thy mother was eager to see just a trace of mud in Thy mouth. As though to please her, and to give her abundant satisfaction Thou showed her in Thy mouth not only this whole earth but the entire universe.

कुहचिद्वनमम्बुधि: क्वचित् क्वचिदभ्रं कुहचिद्रसातलम् ।
मनुजा दनुजा: क्वचित् सुरा ददृशे किं न तदा त्वदानने ॥७॥

कुहचित्-वनम्-	somewhere the forests
अम्बुधि: क्वचित्	the oceans somewhere
क्वचित्-अभ्रं	somewhere the sky
कुहचित्-रसातलम्	somewhere the Rasaatala
मनुजा: दनुजा:	human beings, demons
क्वचित् सुरा:	somewhere the devas
ददृशे किं न	seen what not was
तदा त्वत्-आनने	at that time in Thy mouth

At that time, in Thy mouth what not was seen by Yashodaa? Somewhere the forests and

oceans, somewhere the skies and Rasaatala, human beings and demons, gods and devas!

कलशाम्बुधिशायिनं पुन: परवैकुण्ठपदाधिवासिनम् ।
स्वपुरश्च निजार्भकात्मकं कतिधा त्वां न ददर्श सा मुखे ॥८॥

कलश-अम्बुधि-शायिनं	in the mik ocean, the recliner
पुन: पर-वैकुण्ठपद-	as the Paramaatamaa, in the Vaikuntha abode
अधिवासिनम्	the resident
स्व-पुर:-च	in front of herself
निज-अर्भक-आत्मकं	as her own son
कतिधा	in how many ways
त्वाम् न ददर्श	Thee did not see
सा मुखे	she in (Thy) mouth

Yashodaa saw in Thy mouth the recliner in the milk ocean. Again she saw Paramaatamaa, the resident of the Vaikunth abode. Then she saw Thee as her son in front of her. In how many different ways did she not see Thee.

विकसद्भुवने मुखोदरे ननु भूयोऽपि तथाविधानन: ।
अनया स्फुटमीक्षितो भवाननवस्थां जगतां बतातनोत् ॥९॥

विकसत्-भुवने	revealing the worlds
मुख-उदरे	in the inside of the mouth

ननु भूय:-अपि	indeed then again also
तथा-विध-आनन:	that same type of face
अनया स्फुटम्-ईक्षित:	by her was clearly seen
भवान्-अनवस्थां	Thou as the infinitude
जगतां	of the universe
बत्-आतनोत्	definitely expounded

In the cavity of Thy mouth she saw all the worlds, where even Thou were present with Thy mouth open, once again, in which again all the worlds were seen; and so on endlessly. This definitely expounded Thou as the infinitude of the universe.

धृततत्त्वधियं तदा क्षणं जननीं तां प्रणयेन मोहयन् ।
स्तनमम्ब दिशेत्युपासजन् भगवन्नद्भुतबाल पाहि माम् ॥१०॥

धृत-तत्त्व-धियं	holding the reality in the mind
तदा क्षणं	at that time for a moment
जननीं तां	to the mother
प्रणयेन मोहयन्	by affection enchanting (deluding)
स्तनम्-अम्ब दिश-	breast milk O Mother give'
इति-उपासजन्	thus embracing
भगवन्-	O Lord!

अद्भुत-बाल	O Wonderful Child!
पाहि माम्	protect me

At that time for a moment, Yashodaa had a flash of illumination. Thou with affection deluded her and clung to her, calling her 'Mother' and demanded to be suckled. O Lord! Thou the Wonderous Child! Deign to protect me.