॥ उक्ति प्रत्युक्ति स्तोत्रम् ॥

.. ukti pratyukti stotram ..

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Shri Vadirajayati Kram
(By Shri Vadirajayati)

Note. This short poem consists of just three verses. The first two verses are in the form of a conversation between a gopi woman and child Krishna. In the first verse Krishna is teased by a gopi. Krishna is a child and so is guileless. The words in His reply carry an alternate meaning. The gopi cunningly uses this second meaning to tease Krishna and thus the conversation goes on.

(Ukta = statement, Pratyukta = statement in reply.)

अङ्गुळ्या क: कवाट प्रहरति? कुटिले! माधवः, कि वसरते?

(Gopi):- With the finger क: कवाट प्रहरति? = who is hitting (tapping) the door?

(Krishna):- कुटिले = O! crooked one! माधवः (I am) Madhava. (also means spring season).

(Gopi):- कि वसरत? =Is it the spring season?

(Krishna):- नो, चक्रः = No, (I am) Chakrapani or the one with the wheel (also means a potter).

(Gopi):- कि कुलाल०? = Is it a potter?

(Krishna):- निह, धरणीधर� = No, I am the one bearing the world.

(Gopi):- किलिङ्गि कुलाल०? = is it the serpent Sesha

(Krishna):- नाहं, गाहेरा हिरः = not me, (I am) the one who controlled the frightful snake (Kaliya),

(Gopi):- अग्निर्मिदि कि = are you Garuda, the king of birds? (and enemy of snakes)

(Krishna):- नो, हिरः no, (I am) Hari (also means a monkey),
(Gopi):- कोण असति? are you the chief of the monkeys? कोण = in this manner प्रभुः = Lord Padmanabha असति: = who was not smart and was unable to respond to the gopi भगवानः = may protect me.

कृष्ण! त्युattice: वायुः भुजाशकनों वनानं गत: गणेशाः वनपुष्पः श्रमजलं घमर्क्षतं कष्टकैः।

अस्तेवं मृगाः तु हनिष्ठा अही दाटोर्वरः दृष्टं

शुरुभूपूर्वमन्त्र कार्यमिं खुर्य प्रमाणिन ते ॥ ॥

(Gopi):- कृष्ण! त्युattice: वायुः = Krishna! where had you been today?

(Krishna):- मृगाः वनानं गत: = I went to the forest in search of animals.

(Gopi):- अन्ते अन्ते वनपुष्पः = (but I get) smell that is different; it is from that of a wild (forest) flower?

(Krishna):- श्रमजलं घमर्क्षतं कष्टकैः = it is from the sweat caused by the heat and (I am also) hurt by the thorns.

(Gopi):- अश्वत अश्वत मृगाः = let it be so about chasing the animals, तु हनिष्ठा अही दाटोर्वरः दृष्टं? = but, your lips appear to be bitten by some one?

(Krishna):- शुरुभूपूर्वमन्त्र कार्यमिं = the reason is the blowing of the conch.

क्ष्या प्रमाणिन ते = I will put up evidence to you.

अभरस्ते श्यामी-मेत-धृश्ये-वीलोपयानं कुहः

नामोज्जप्पायुरेष यहो भोजः समस्तं: सुखः।

कृष्णशत्रु-समस्त-बार्जंजत: क्योऽवस्थापवः वर्ष वायमिन्द्र

स्थिरोपक्षिष्ट स्मरोऽहि धाति पातु न: ॥ ॥

उद्धेश्यं अभरस्ते श्यामीं = the waters of the ocean is your resting place, अश्वत वीलोपयानं कुहः = the pillow You sport is the snake (Sesha), अश्व यह: = this fire
is but an atom of Your effulgence,
all the gods are Your servants,
the weight of the entire universe is held in Your stomach, (this being so),
You were laughed at by a woman,
only.
Note:- The legend of Krishna is charming and had given rise to many such poems that describe gopis teasing or talking to Krishna.
This one is from Sri Krishnakarnamritam. Here a gopi had caught Krishna when He was trying to insert His hand into a vessel containing butter. She starts questioning Him.

Gopi:- = O boy! who are you?
Krishna:- = I am the brother of Balarama.
Gopi:- = what do you want here?
Krishna: (I entered) mistaking this to be my house.
Gopi:- = it is OK. (but) why did you keep your hand in the vessel having butter?
Krishna:- = O mother! (it is) to look for a calf,
do not get upset (so fast) in a second.
let
such words of Krishna given in reply to the good gopi woman protect us.
Encoded, translated, and proofread by N.Balasubramanian bbalu@sify.com

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