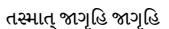
## Awaken Awaken



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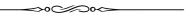
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## Awaken Awaken

——ઃ તસ્માત્ જાગૃહિ જાગૃહિ



આશયા બદ્ધ્યતે લોકઃ કર્મણા પરિબદ્ધ્યતે ! આયુઃક્ષયં ન જાનાતિ તસ્માત્ જાગૃહિ જાગૃહિ !! જન્મદુઃખં જરાદુઃખં જાયાદુઃખં પુનઃ પુનઃ ! અંતકાલે મહાદુઃખં તસ્માત્ જાગૃહિ જાગૃહિ !! કામક્રોધૌ લોભમોહૌ દેહે તિષ્ઠન્તિ તસ્કરાઃ ! જ્ઞાનરત્નાપહારાય તસ્માત્ જાગૃહિ જાગૃહિ !! ઐશ્વર્યં સ્વપ્રસંકાશં યૌવનં કુસુમોપમમ્ ! ક્ષણિકં જલમાયુશ્ચ તસ્માત્ જાગૃહિ જાગૃહિ !!

Awaken! awaken! The world is bound by the desire and subjugated by [its own] actions. It does not realize the depleting life-span.

Awaken, awaken from that. Pain of birth, pain of old age, pain from the wife happen again and again. In the last days [of life] great sorrow befalls. Awaken, awaken from that. Passion and anger, stinginess and delusion dwell in the body. They are robbers, who steal the jewels of knowledge. Awaken, awaken from that. Wealth is like a dream and the youth is like a flower[which withers away one day]. They and also the life-span are transient like [flowing] water. Awaken, awaken from that.

Translation by Kesava Rao Tadipatri ktadipatri@dvaita.net

Awake! Awake!

People are bound by expectations, and are bound even more firmly by their actions. They do not know that the period of their life is diminishing. Therefore Awake! Awake!

Birth, old age, and attachment to relatives are verily the cause of pain, and the most painful is death. Therefore Awake! Awake!

The following thieves live in the body to rob us of the jewel of knowledge: lust, anger, greed, and attachment. Therefore Awake! Awake!

Luxury is as unreal as a dream, and youth is as fragile as a flower.

Therefore Awake! Awake!

Translation by Swami Vimohananda

Proofread by Avinash Sathaye

jAgrata instead of jAgRihi could be treated as a plural imperfect form, inviting all people to be awakened.

Variation : જાયા, મૃત્યુ, કાય, વ્યાધિ

There are also couple of verses missing from above presentation.

The source of all these six verses and the composer

(Swami Raidas?) is not known. The entire text, however, appears to be

a wake up call for the awareness of

a Sannyasin and its suitableness for a householder is doubtful.

માતા નાસ્તિ પિતા નાસ્તિ નાસ્તિ બન્ધુઃ સહોદરઃ 🛭

સંસારે કિમપિ નાસ્તિ તસ્માત્ જાગૃહિ જાગૃહિ ॥

(variation નાસ્તિ કિંચિદ્ધિ સંસારે તસ્માત્ જાગૃહિ જાગૃહિ 🛮 )

માતા પિતા ચ પુત્રાશ્ચ સ્ત્રીસહોદરબાન્ધવાઃ I

સ્વાર્થસમ્બન્ધિનઃ સર્વે તસ્માત્ જાગૃહિ જાગૃહિ ॥



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