
Awaken Awaken

तस्मात् जागृढि जागृढि

Document Information

Text title : shlokAH

File name : jaagrihi.itx

Category : vedanta, misc, sAhitya, upadesha

Location : doc_z_misc_general

Author : Traditional

Transliterated by : NA from cassette

Proofread by : Avinash Sathaye

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Description-comments : Alternatively Latest update : February 17, 2004, February 25, 2012

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September 17, 2023

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आशया बद्ध्यते लोकः कर्मणा परिबद्ध्यते ।
आयुःक्षयं न जानाति तस्मात् जागृढि जागृढि ॥
जन्मदुःखं जरादुःखं जायादुःखं पुनः पुनः ।
अंतकाले मडादुःखं तस्मात् जागृढि जागृढि ॥
कामक्रोधौ लोभमोहौ देहे तिष्ठन्ति तस्कराः ।
ज्ञानरत्नापडाराय तस्मात् जागृढि जागृढि ॥
अैश्वर्यं स्वप्नसंकाशं यौवनं कुसुमोपमम् ।
क्षणिकं जलमायुश्च तस्मात् जागृढि जागृढि ॥

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 : जया, मृत्यु, काय, व्याधि

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 suitability for a householder is doubtful.

माता नास्ति पिता नास्ति नास्ति बन्धुः सखीदरः ।

संसारं किमपि नास्ति तस्मात् जगृडि जगृडि ॥

(variation नास्ति किञ्चिद्दुः संसारे तस्मात् जगृडि जगृडि ॥)


माता पिता च पुत्राश्च स्त्रीसखीदरबान्धवाः ।

स्वार्थसम्बन्धिनः सर्वे तस्मात् जगृडि जगृडि ॥



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pdf was typeset on September 17, 2023

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