
Awaken Awaken

తస్మాత్ జాగృహి జాగృహి

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ఆశయా బద్ధ్యతే లోకః కర్మణా పరిబద్ధ్యతే ।
ఆయుఃక్షయం న జానాతి తస్మాత్ జాగృహి జాగృహి ॥
జన్మదుఃఖం జరాదుఃఖం జాయాదుఃఖం పునః పునః ।
అంతకాలే మహాదుఃఖం తస్మాత్ జాగృహి జాగృహి ॥
కామక్రోధా లోభమోహా దేహే తిష్ఠన్తి తస్కరాః ।
జ్ఞానరత్నాపహరాయ తస్మాత్ జాగృహి జాగృహి ॥
ఐశ్వర్యం స్వప్నసంకాశం యౌవనం కుసుమోపమమ్ ।
క్షణికం జలమాయుశ్చ తస్మాత్ జాగృహి జాగృహి ॥

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 : జాయా, మృత్యు, కాయ, వ్యాధి

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.

మాతా నాస్తి పితా నాస్తి నాస్తి బంధుః సహోదరః ।

సంసారే కిమపి నాస్తి తస్మాత్ జాగృహ జాగృహ ॥


(variation నాస్తి కించిద్ధి సంసారే తస్మాత్ జాగృహ జాగృహ ॥)

మాతా పితా చ పుత్రాశ్చ స్త్రీసహోదరభాన్ధవాః ।

స్వార్థసమ్బంధినః సర్వే తస్మాత్ జాగృహ జాగృహ ॥

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