

॥ जागृहि जागृहि ॥

.. Awaken Awaken ..

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## ॥ जागृहि जागृहि ॥

आशया बद्ध्यते लोकः कर्मणा परिवद्ध्यते ।  
 आयुःक्षयं न जानाति तस्मात् जागृहि जागृहि ॥  
 जन्मदुःखं जरादुःखं जायादुःखं पुनः पुनः ।  
 अंतकाले महादुःखं तस्मात् जागृहि जागृहि ॥  
 कामक्रोधौ लोभमोहौ देहे तिष्ठन्ति तस्कराः ।  
 ज्ञानरत्नापहाराय तस्मात् जागृहि जागृहि ॥  
 ऐश्वर्यं स्वप्नसंकाशं यौवनं कुसुमोपमम् ।  
 क्षणिकं जलमायुश्च तस्मात् जागृहि जागृहि ॥

Awaken! awaken! The world is bound by the desire and subju-  
 gated 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

<:रु>

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

<ःरु>

jAgrata instead of jAgRihi could be treated as a plural imperfect form, inviting all people to be awakened.  
Variation : जाया, 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 सहोदरः ।

संसारे किमपि नास्ति तस्मात् जागृहि जागृहि ॥

(variation नास्ति किञ्चिद्धि संसारे तस्मात् जागृहि जागृहि ॥)

माता पिता च पुत्राश्च स्त्रीसहोदरबान्धवाः ।

स्वार्थसम्बन्धिनः सर्वे तस्मात् जागृहि जागृहि ॥

<ःरु>

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