Yuge Atthavis Viteveri Ubha (Vitthalachi Aarti)

About these texts

Sources	Each text is printed with its source, tradition and version. Wording may differ slightly in other traditions and editions.
Transliteration	The Roman line is IAST transliteration derived from the Devanagari (ā = long a, ṃ = anusvara, ḥ = visarga, ś/ṣ = sh sounds, c = ch as in “church”). In Hindi, Awadhi and Braj texts the silent final “a” is dropped. Transliteration does not show Vedic accents.

Yuge Atthavis Viteveri Ubha (Vitthalachi Aarti)

Type	Aarti
Deity	Vitthal (Vithoba)
Version	Verified text
Tradition	Vaishnava
Source	Shri Haribhajanamrita, part 1 — ed. Jagannath Raghunath Ajgaonkar, 1865 — aarti 215, printed pp. 103–104 (archive.org in.ernet.dli.2015.366042, leaves 113–114)
Credits	Text: Shri Haribhajanamrita part 1 (1865) via the Digital Library of India scan on archive.org, OCR corrected against the scan. Verification, summary and meaning: Udyog Jyotish editorial team.
Copyright	Text in the public domain (traditionally attributed to Sant Namdev, 13th–14th century). OCR of the 1865 print corrected

युगें अठ्ठावीस विटेवरी उभा ।

yugeṃ aṭhṭhāvīs viṭevarī ubhā |

वामांगी रखुमाई दिसे दिव्यशोभा ।

vāmāṃgī rakhumāī dise divyaśobhā |

पुंडलिकाचे भेटी परब्रम्ह आलें गा ।

puṃḍalikāce bheṭī parabramha āleṃ gā |

चरणीं वाहे भीमा उद्धरी जग ॥ १ ॥

caraṇīṃ vāhe bhīmā uddharī jag || 1 ||

जयदेव जयदेव जय पांडुरंगा ।

jayadev jayadev jay pāṃḍuraṃgā |

रखुमाईवल्लभा राहीच्या वल्लभा पावें जिवलगा ॥ धु० ॥

rakhumāīvallabhā rāhīcyā vallabhā pāveṃ jivalagā || dhu0 ||

तुळसीमाळा गळां कर ठेवुनि कटीं ।

tuḷasīmāḷā gaḷāṃ kar ṭhevuni kaṭīṃ |

कासे पीतांबर कस्तुरि लल्लाटीं ।

kāse pītāṃbar kasturi lallāṭīṃ |

देव सुरवर नित्य येति भेटी ।

dev suravar nitya yeti bheṭī |

गरुड हनुमंत पुढें उभे राहती ॥ २ ॥

Traditional texts with source notes. No guaranteed results are claimed.

garuḍ hanumaṃt puḍheṃ ubhe rāhatī || 2 ||

धन्य वेणुनाद अनुक्षेत्रपाळा ।

dhanya veṇunād anukṣetrapāḷā |

सुवर्णाचीं कमळें पदमाळा गळां ।

suvarṇācīṃ kamaḷeṃ padamāḷā gaḷāṃ |

राई रुक्माबाई राणिया सकळा ।

rāī rukmābāī rāṇiyā sakaḷā |

ओंवाळिते राधा विठ्ठळ सांवळा ॥ ३ ॥

oṃvāḷite rādhā viṭhṭhaḷ sāṃvaḷā || 3 ||

ओंवाळूं आरत्या कुरवंड्या येती ।

oṃvāḷūṃ āratyā kuravaṃḍyā yetī |

चंद्रभागेमाजी सोडुनियां देती ।

caṃdrabhāgemājī soḍuniyāṃ detī |

दिंड्यापताका वैष्णव नाचती ।

diṃḍyāpatākā vaiṣṇav nācatī |

पंढरीचा महिमा वर्णावा किती ॥ ४ ॥

paṃḍharīcā mahimā varṇāvā kitī || 4 ||

आषाढी कार्तिकी भक्तजन येती ।

āṣāḍhī kārtikī bhaktajan yetī |

चंद्रभागेमाजी स्नान जे करिती ।

caṃdrabhāgemājī snān je karitī |

दर्शनहेळामात्र तयां होय मुक्ति ।

darśanaheḷāmātra tayāṃ hoy mukti |

केशवासी नामदेव भावें ओंवाळिती ॥ ५ ॥

keśavāsī nāmadev bhāveṃ oṃvāḷitī || 5 ||

Meaning

For twenty-eight ages he stands on the brick, Rakhumai radiant at his left; the supreme Brahman came to meet Pundalik, and the Bhima flows at his feet redeeming the world. The refrain hails Panduranga, beloved of Rakhumai and Rahi, and asks him to come quickly. He wears a tulsi garland, hands on his hips, yellow silk and musk on his brow; gods, Garuda and Hanuman wait on him. To the sound of the flute the queens Rahi and Rukmabai wave lamps before the dark Vitthal; pilgrims bring aarti-plates and float them in the Chandrabhaga while Vaishnavas dance with banners; on Ashadhi and Kartiki the devotees who bathe there are freed by a mere glimpse, and Namdev waves the lamp before Keshava.

Traditional texts with source notes. No guaranteed results are claimed.

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Meanings are short explanations in our own words, not scholarly translations. Benefits mentioned in a text's own verses are part of the text and are not guarantees.

Some practices are traditionally followed with a teacher's guidance. Follow the guidance of your own tradition.