Pallavi: santAna rAmasvAminam saguNa nirguNa svarUpam bhajarE

Anupallavi: santatam yamunAmbApuri nivasantam natasantam hindOLavasantam Adhavam jAnakIdhavam saccidAnanda vaibhavam shivam

Charanam: santAna saubhAgya vitaraNam sAdhuJana hrdaya sarasija caraNam cintAmaNyAlankrta gAttram cinnAttram sUrya candra nEtram antaranga guruguha samvEdyam anrta jdDu hkh rahtan manAdyam

P: Adore (“bhaja”) santana rama, who is of the manifestation (“svarUpam”) for meditation through both formless (“nirguNa”) and with form (“saguNa”)

A: The one who is eternally present (“nivasantam”) in the ksetra known as Yamunambapuri. The one worshipped (“nata”) by the tranquil ones (yogis – “santam”); The one who is pleased (“Adhavam”) by the raga hindolavasanta. The one dear to Janaka’s daughter (“Idhavam”). The one who is a celebration (“vaibhavam”) of knowledge-existence-bliss (“sat-cid-Ananda”); The auspicious (“shivam”).

C: The one who provides (“vitaraNam”) the boon (“saubhAgya”) of progeny (“santAna”). The one who has serene devotees (“sAdhu-jana”) at his lotus (“sarasija”) feet (“caraNam”). His neck (“gAttram”) is adorned with jewels like Chintamani (“cintAmaNy- alankrta”). He is the embodiment of pure consciousness (“chin-maatram”). The one who has the sun (“sUrya”) and the moon (“candra”) as his eyes (“nEtram”). The one who is well understood (“samvEdyam”) in the inner heart (“antaranga”) of subrahmanya. He is bereft (“rahtan”) of falsehood (“anrta”), dullness (“jdDu”) and grief (“duhkha”). He is the primordial one (“manAdyam”).

Pallavi: santAna rAmasvAminam saguNa nirguNa svarUpam bhajarE

P: Adore (“bhaja”) santana rama, who is of the manifestation (“svarUpam”) for meditation through both formless (“nirguNa”) and with form (“saguNa”)!
Anupallavi:
santatam yamunAmbApuri nivasantam natasantam hindOLavasantam
Adhavam jAnakIdhavam saccidAnanda vaibhavam shivam

The one who is eternally present ("nivasantam") in the ksetra known as Yamunambapuri

The one worshipped ("nata") by the tranquil ones (yogis – "santam");
The one who is pleased ("Adhavam") by the raga hindolavasanta
The one who is pleased (“Adhavam”) by the raga hindolavasanta …
The one dear to Janaka’s daughter (“Idhavam”)
The one who is a celebration (“vaibhavam”) of knowledge-existence-bliss (“sat-cid-Ananda”)
The auspicious (“shivam”) one.

R g- m , g S N g r , g M l S s – p , ds s l N dm , m g s ||
santamA –dhavam jAnakI – dhavam saccidA nan-da vaibhavam- shivam-

San - tA - na rA– - ma- - svA - - - mi nam va

R g- m , g S N g r , g M l S s – p , dg s l N dm , m g s ||
santamA –dhavam jAnakI – dhavam saccidA nan-da vaibhavam- shivam-

San - tA - na rA– - ma- - svA - - - mi nam

San        - tA         - na sau- bhA     gya vi tara Nam-

C: The one who provides (“vitaraNam”) the boon (“saubhAgya”) of progeny (“santAna”).

sA- dhu ja na hr- daya sara si ja ca ra Nam

Charanam:
santAna saubhAgya vitaraNam sAdhujana hrdaya sarasija caraNam
cintAmaNyAlankrta gAttram cinmAttram sUrya candra nEtram
antaranga guruguha samvEdyam anrta jaDa duhkhha rahita manAdyam

C: The one who provides (“vitaraNam”) the boon (“saubhAgya”) of progeny (“santAna”).

His neck (“gAtram”) is adorned with jewels like Chintamani (“cintAmaNyAya-alankrta”).

Cin tA– maN - - yA - lan- kr ta gA- - tram

He is the embodiment of pure consciousness (“chin-maatram”).

The one who has the sun (“sUrya”) and the moon (“candra”) as his eyes (“nEtram”).
The one who is well understood (“samvEdyam”) in the inner heart (“antaranga”) of subrahmanya (“guru guha”).

He is bereft (“rahita”) of falsehood (“anrta”), dullness (“jaDa”) and grief (“duhkha”).

He is the primordial one (“manAdyam”).

San