Sri Natesa Panchashati

Prostrations to
The unique abode of the supreme state of Omkara.
The glory of whose bliss is seen in the Sabha of Chidambaram.
Sabhapati, who resides in the heart lotus of Virat Purusha.
The solidified Consciousness full of Sat-Existence, Chit-Consciousness, Ananda-Bliss.
Form of Supreme Light in the Space of Consciousness. (5)

Prostrations to
The Supreme Brahman, higher than the highest.
The sport of whose bliss is beyond the ken of human speech and thought.
One who established the lofty principle of Manifest and Unmanifest.
One who is Unexpounded and who is the foundation of all the universes.
One whose permanent abode is in the peak of the glorious Kailasa mountain. 10

Prostrations to
In the assembly of the Sabha
In the assembly of the Sabha
In the assembly of the Sabha
In the assembly of the Sabha
In the assembly of the Sabha
Prostrations to
The Supreme Being, who gave darshan to Patanjali
Who is in the Srichakra, consisting of 43 triangles
One who dances in the middle of Yantra in the Sabha where all Devas congregate
Nataraja who dances in Chitsabha and whose very form is Supreme Vidya
Who is Sat- Existence, Ananda- Bliss, Chit- Consciousness (15)

Prostrations to
One who is worshipped by Sahasrakshara mantra (used in Devi Puja)
Whose abode shines with the brilliance of a crore of Suns
Who shines in Hall having a thousand pillars
Who is seated in Mahashaktis including Svashakti
The splendid beloved of Sivakamasundari (20)

Prostrations to
One who has Moon, the husband of stars, on his form
Who is embraced by the daughter of Himavan
Who shines with divine white camphor-like form
Who has handsomeness of numberless Manmathas
Whose vimana (canopy) shines with the brilliance of many rising Suns. (25)
Prostrations to
The Handsome One, dear to Vishnu, the lover of Lakshmi
One, who is in the Nada (primeval sound) arising from the unbroken Sat Chit Ananda
Who has the diadem of gold studded with beautiful gems
Whose matted tresses hold all the Brahmandas
Whose form has unparalleled beauty (30)

Prostrations to
One who is ever immersed in the ocean of nectar of cheer and Bliss
Whose form is brilliant with Supreme Bliss and Knowledge
Who is adored by Iccha, Gnana and Kriya shaktis (powers of will, knowledge and action)
Whose forest of matted tresses shine like molten gold
Who has beautiful gems and Mandara flowers tied in his hair (35)
Prostrations to
One whose matted tresses shine like gold adorned with moon
Whose head shines with fullness of waters of Akashaganga
Whose head has the wavy Ganga and Moon
Whose head is adorned with the beautiful cool-rayed crescent moon
Whose forehead shines with the three horizontal lines of Vibhuti (40)

Prostrations to
One with three eyes, representing the three paths (to salvation, viz. Karma, Bhakti and Gnana) and three states (waking, dream and deep sleep)
The Pure One with lotus face towards South
With three eyes of Moon, Agni and Sun
With eyes rivaling in beauty with the lotus ear ornaments
With shining ear rings of serpents Vasuki, Takshaka (45)

Prostrations to
One with ear ornaments, black in colour like Tamala tree
With smiling face marked by Vibhuti
With laughter, beautiful as the flower arrows of Manmatha
With neck, round like conch and soft and glossy
With garlands of jasmine and mandara flowers on the neck (50)
Prostrations to
One with blue throat caused by the poison arising from the ocean of Amrita (nectar)
One who wears a majestic garland of rows of heads of Brahmans
With shoot-like arm shining with flaming Agni
Holding in lotus hand the flaming Kalagni (Fire at the time of Dissolution)
One who pushes down those who follow the path of Adharma (55)

Prostrations to
One with lotus like extended left hand indicating Mukti
With upper right hand holding the beating Damaru
With (right lower) lotus hand showing the gesture of freedom from fear
With arms shining with the splendour of victory
Wearing beautiful necklaces studded with many gems (60)
Prostrations to One with necklace of Rudrakshas studded with hold and pearl
With divine garland of unwithered jasmine and other flowers
With splendid chest shining with yagnopavita of flashing serpents
Wearing the skin of elephant and other animals
With beautiful shoulders holding the tiger skin (65)

Prostrations to One who is the well wisher of those who chant mantras like Hrim
With waist adorned with silken robe and gem studded ornaments
Wearing apparel shining like sky with lightning
Wearing golden waistband studded with jingling gems
Wearing ornament hanging down from neck and firmly sitting on the chest (70)

Prostrations to Natesa Wearing til flower golden ornaments
Adorned with Yagnopavita shining like lightning on the chest
Wearing no dress (with only directions as dress) with shining serpent adorning the waist
Wearing waistband with golden jingling bells
With curved foot (Kunchitapada) adorned with anklet with jingling bells (75)

Prostrations to
Prostrations to Natesa with bent left foot raised sportingly
Who lays his (right) foot compassionately on Apasmara, the very form of his own Maya
With Padukas worshipped by all Devatas without exception
With Padukas shining with beautiful resplendent gems
Who subdued Manmatha who was puffed with pride. (80)

Prostrations to Natesa who subdued the pride of Yama, the brother of Yamuna
Bestower of Siddhis (special powers) on those who specially worship Padukas
With lotus feet having lines of Chakra and lotus
With lotus feet worshipped by the three thousand glorious Dikshitas
With splendid golden Padukas inlaid with emerald stones (85)

Prostrations to Natesa wearing anklets with tiny bells and studded with gems.
Having well formed belly looking like leaf of banyan tree
Wearing necklace of jewels from the hoods of snakes.
Wearing garland of rows of skulls of groups of Brahmas
With (left) hand extended like the trunk of elephant. (90)

Prostrations to Natesa with lotus hands shining with gem studded finger rings.
With cheerful face having all auspicious and beautiful signs.
With enticing smile from bloomed shootlike lips.
With very cool moon and serpent on the head.
With left half given voluntarily to Devi shining like emerald. (95)
Prostrations to Natesa whose right half shines like clear crystal.
With all limbs adorned with all beautiful ornaments.
Looked at sweetly with the smile of Bhavani.
With beautiful lotus face and head adorned with bilva leaves.
Whose head is marked with choicest diamond ornaments and Tripundram (100)

Prostrations to Natesa with open row of teeth radiating shine like rising Sun.
Who is Surya lighting up rows of Brahmandas within and without.
Who is auspiciousness personified in the form of marriage with Devi
With Uma in half the form, who looks at the glory of your dance.
With divine limbs shining with the embrace of Uma. (105)

Prostrations to Natesa who is Surya to the blue lotus eyes of Uma.
The father of Guha with face like ruttish (excited) elephant.
Worshipped by Lakshmi, Saraswati, Brahma, Vishnu and Indra.
Abode of Mahamantras and Mahayantras.
Who is Agni with the supreme flame of bliss of Shiva. (110)

Prostrations to Natesa whose mount is the splendid bull, who is Dharma incarnate.
Whose flag has the great bull of the very form of Moksha.
Who is in the region of Surya and other celestials surrounded by the flag of the bull.
With splendid divine chariot which can bear everything (during Tripura Samhara).
With chariot wheels of Moon and Sun. (115)

Prostrations to Natesa who had as horses the Rig, Yajur, Sama and Atharva Vedas (during Tripura Samhara)
Worshipped by Brahma who functioned as charioteer.
Who used as flaming arrow Vishnu, the enemy of Asuras.
Who used as bow the huge golden mountain (Meru).
Whose bowstring was Adisesha. (120)

Prostrations to Natesa who reduced Tripuras completely to ashes by a mere smile.
Who rent the asura called Gajasura.
Yogiswara worshipped by Sanka and other sages.
Remover of the heat of grief and delusion.
One who destroys in a second Prarabdha karma (karma which has come to fruition in this birth), birth and death. (125)

Prostrations to Natesa who is inside the cave of abundant mass of Consciousness and Bliss.
Bestower of the Supreme knowledge of eternal Bliss.
Bestower of the wealth of the pure and virtuous path leading to Moksha (Kaivalya).
One who has the endless Vedas and Vedanta in his heart.
One who is inside the Sabha built well with gem studded steps. (130)

नयननान्दजनकनर्तनाय नमः । नादबिन्दुकलातातसख्वरुपाय नमः ।
पूर्णान्देकविजानपरमाय नमः । तात्पत्रयात्तिमहाताण्डवाय नमः । सशिवानन्दसायुज्य
सिद्धिदाय नमः । (135)

Prostrations to
Natesa, the dancer bestowing Bliss on the beholder's eyes.
Of the form holding in itself Nada, Bindu and Kala (the primal sounds of creation).
Who is the Supreme Knowledge which alone bestows complete Bliss.
Whose great Tandava dance takes one beyond the three afflictions (Adhidaiva, Adhibhoutika and Adhyatmika).
Bestower of enjoyment of Bliss of Sayujya (merger) with Natesa and Sivakamasundari. (135)

सत्सन्तानादि सौभाग्य निचयाय नमः । अज्ञातितिमिरभ्रातिधवसकाय नमः ।
आदिमधातातरहितस्वाय ते नमः । मायामयमहामोहविनिमले नमः ।
पयस्स्र्थ घृतब्राज्ञविदिताय नमः । १४०

Prostrations to
Natesa who is the heap of good luck like virtuous progeny etc.
Destroyer of the illusion of darkness of ignorance (Agnana).
Sthanu (immovable) devoid of beginning, middle and end.
One who rends apart the great delusion full of Maya.
Known to the wise like ghee in milk. (140)

पुत्रचमत्रकलातातसख्य नमः । बहिर्नान्तसौक्षमूख्य वृक्षिदात्रे नमो नमः । दम्भाहंकार
दर्पालेगार्द्वाय नमो नमः । ऐहिकामुखिकसुखाद्यसंभाय नमो नमः ।
तृणीकृताण्डशापदत्रिसाहस्राय ते नमः । (१४५)

Prostrations to
Natesa the remover of bondage like son, friend, wife etc.
Bestower of ample happiness arising from virtuous deeds inside and outside (mental and physical).
Destroyer of mean pride of hypocrisy, ego and arrogance.
Bestower of detachment from comforts here and hereafter.
One who made short work of the curses of the three thousand Munis (of Darukavana). (145)
Prostrations to Natesa who is keen on meditating on Pranava alone and experiencing the Supreme.
Who is of blissful mind on listening to Nindastuti (praise appearing like censure).
Who is of the form of Jyotirlinga (Linga of radiance) as Ekamranatha (Lord at the foot of the single mango tree).
Who has five faces sheltered by the king of serpents (Adi Sesha).
With moon shedding light in all directions on his head. (150)

Prostrations to Natesa who has matted tresses holding Ganga waters.
With crown of glorious diamonds decorating the head.
Who burnt Manmatha with the fire from his third eye.
Who brought Manmatha, who had been reduced to ashes, back to life by his look.
Whose chest is embraced tightly by the bosom of Kamakshi. (155)

Prostrations to Natesa who gave half of his body including eye and hair to his female consort.
Whose left half appears like blue lotus.
Who generated Kumara from his third eye in the face.
Whose Tandava dance was seen with enjoyment by the consort on the left half.
Who was worshipped by a thousand gems of blossomed lotus (by Vishnu). (160)
Prostrations to Natesa who was offered eyes shining like lotus by the lotus eyed Vishnu. Who gave the state of Vishnu the lord of Vaikuntha. Who is pleased with only emotion of devotion and bestows boons. Whose form is beyond all principles and attributes. Who has on his other (left) side Mahadevi who is beyond all creation. (165)

Prostrations to Natesa who deluded the women of Munis of Darukavana. Against whom Aabhichara (maledictory ritual) was used by austere munis of little knowledge. On whom tiger, serpent, fire and Apasmara (demon representing ignorance, literally epilepsy) were directed. Whose dance was witnessed by Vishnu in Mohini form. Who decapitated the asura Jalandhara. (170)

Prostrations to Natesa who is the form of Shivalinga embraced by Markandeya. Who tortured Yama who came to take away this devotee. Who kicked Yama efficiently with his foot. Who bestowed on Markandeya fulfilment of his wishes. Who took the form of Virabhadra and destroyed the yagna of Daksha Prajapati. (175)

Who was keen to take away the life of the strong Andhakasura. Who was begged by Andhakasura who was impaled on Trisula.
Who bestowed on him the position of the chief of Ganas.
Who removed the fifth head of Brahma with his finger nails.
Whose lotus feet were worshipped by Vishnu, the enemy of Mura, with his eyes. (180)

Prostrations to Natesa who dissected Asuras with the nose of his axe.
Whose anklets' jingling sound reverberates across rows of worlds.
Who accepts even lowly persons with devotion.
Who very much loves bilva and chandana woods.
Who is pleased with forest flowers, leaves and fruits. (185)

Prostrations to Natesa who is in the form of many seasons like spring etc.
Who gives easy darshan in the lotus heart of devotee.
Who is the gem of compassion in the middle of the sea of generosity.
Whose right foot tramples upon Apasmara (ignorance, epilepsy) the demon.
Who crushed the ten headed Ravana with his right foot toe finger. (190)

Prostrations to Natesa who is the only refuge of the world of moving and non-moving things.
Who brought down the demon of darkness.
Who is solidified Consciousness, the very foundation of all worlds.
Destroyer of sorrow, birth, old age, death.
Bestower of fruits including Dharma, Artha (wealth), Kama (desire) and Moksha. (Liberation). (195)

उत्तरितिस्थितिकन्निदिजनकाय नमो नमः | चराचरजागरणस्य साक्षिभूतै नमो नमः |
Prostrations to Natesa the primal progenitor, who creates and sustains the worlds. The Witness in the centre of the world of moving and non-moving objects. One who is established in the heart of all creatures from ant to Devi. One who gave breast milk to the crying pig babies. One who took the form of Sarabha bird to help Narasimha lovingly. (200)

Prostrations to Natesa who thus destroyed the pride of Brahma. Who thus removed the conceit of Indra. Who is Bhairava bringing about the great destruction at the end of Mahakalpa. Who has the Supreme Bliss filled in his Atma. Knower of Truth, which holds sway over the supreme light and Bliss. (205)

Prostrations to Natesa who is fire for the cotton bales of grave sins. Whose form extends from Patala upwards. Who represents his own Pranava, which has no beginning, nor end. Who is the complete knower of the True Knowledge of primal Bliss. Who is the image of the seven crore Mahamantras. (210)

Prostrations to Natesa whose form is of crores and crores of Mahamantras. Whose interior is of all Mantras and who grants Siddhis (of Mantras) to
devotees who pray.
Whose adornment is glory of speech attained through swarm.
Giver of Supreme Knowledge generating endless Bliss.
Giver of Knowledge producing mass of Bliss to the worshippers. (215)

Prostrations to
Natesa whose glory extends to happiness with the devotion of devotee.
Whose left half comprises incomparable and generous goodwill.
Knower of dance accompanied by sound conveying three letters (of Maheswara Sutras - A l Un etc.). (The feminine gender in this attribute refers to Parvati on the left).
Of the form of sweet and loud sound of endless glory.
Of the form of purport of unthinkable and endless glory. (220)

Prostrations to
Natesa the Primal Deity whose own history is beyond measure.
Nataraja who happily resides in the lotus heart (of devotee).
Para Brahman, the lord of Chitsabha, which is the meaning of Pranava.
Supreme Iswara, accompanied by Supreme Shakti.
Meaning of Omkara Mantra, which is suffused with Para Brahman. (225)

Prostrations to
Natesa who bestows desired fruits on chanting Sahasranama.
Who is in the midst of the primal three thousand Dikshitas (best brahmanas).
Sabhesa shining in the peak of Trikuta mountain.
Dancer expounding the unity of Sriyantra and Shiva -Shakti.
Reveller in dance of Supreme Bliss. (230)

कोमलालोलनृत्तेक्ष

मोहनाय

नमो

नमः

।

वामगामञ्ज्जुवीक्षणासेिनाय

नमो

नमः

। (235)

Prostrations to
Natesa the deluder whose dance is witnessed by the gentle rolling eyes of Devi.
Who is filled with the sweet glance of Devi on left half.
Who resides at the top of the head of Linga of Omkara.
Whose abode is in the Linga in the centre of eye brows and in heart-lotus.
Who is inside the Sabha reached by the five steps of the splendid five letters (Panchakshara - Namah Shivaya). (235)

चिदम्बरमहायन्त्रचवलासाय

नमो

नमः

।

नादबिन्दु कलाइसवित्तरयाय

नमो

नमः

।

मुक्तिमागिन्होत घण्टाःसरगाराय

नमो

नमः

।

ज्वलितधनिममतीघ प्रभान्ताय

नमो

नमः

।

चतुर्त्मभाषेञमध्य

निगृहाय

नमो

नमः

। २४०

Prostrations to
Natesa who is radiant with the Mahayantra at Chidambaram (Rahasyam).
Who is beyond Nada, Bindu, Kala (the primal sound causes of creation) and Consciousness.
Who is pleased with the bell which illumines the path of Mukti. (Reference is to the special deep sonorant pleasing sound of the bell at the temple).
Who is inside the halo of the multitude of Mantras with brilliant sound.
Who is hidden at the centre of the sacred space marked by four pillars (Chitsabha). (240)

षट्शास्त्रस्तम्भयुक ्

श्रीशपीठस्र्थाय

नमो

नमः

।

वैररचञ्चचवष्णुरुद्रेशासनस्र्थाय

नमो

नमः

।

उन्मनीस्र्थान

चनवसदुत्तमाय

नमो

नमः

।

िादशान्तपदावास

व्योमस्र्थाय

नमो

नमः

।

सवणशान्त

चनरालम्बशाश्विाय

नमो

नमः

।

Prostrations to
Natesa who is in the Kanaka Sabha with six pillars of six Shastras.
Who is seated in (Sphatika) Linga housing Brahma, Vishnu and Rudra.
Who is the Ideal residing in Unmani (beyond mind) state (of Yoga).
Who is in the Space above the uppermost chakra (Dvadasanta).
Who is the eternal presence in that state of absence of everything related to body and needing no support from outside. (245)
Prostrations to Natesa who is full ocean who is beyond grasp of mind and words. Who is beyond the fullest Bliss of Shiva. Iswara of dance who is above Maheswara. Iswara of dance in Space, who is above Sadashiva. Who is Rahasya (Esoteric Power) concealed by the curtain of Maya. (250)

Prostrations to Natesa whose own limbs comprise of Mahamantras, which are wish-fulfilling Chintamani. Who is inside Srichakra with the Shodasi mantra. Sabhesa who is always in the sight of Nandi, son of Silada. Who is the meaning of names starting with letters 'A' etc. Whi shines in endless forms attained through devotion. (255)

Om. Prostrations to Natesa's bow and arrow again and again. Your anger and the two arms. You with blue throat and thousand eyes shedding compassion. You, who bestow all desires of worshippers and your weapons. You, who are capable of harming, and with golden arms. (260) From here onwards the composer has drawn on mantras of Sri Rudram.
Prostrations to Natesa, who is the lord of directions, and the head of the army of destruction.
Of mixed colour of red and yellow, like tender grass, and lord of all beings.
Who is brilliant with Gnana, and the pioneer of Vedic and Tantric paths.
Who harms (evil persons) much, is seated on the bull, and is the lord of all foodstuff.
With yagnopavita and having dark hair (ever young). (265)

Prostrations to Natesa who is the lord of those filled with knowledge, wealth etc., and is like a weapon to cut off the tree of samsara.
Lord of Liberation of jivas, and destroyer of the sorrow of samsara.
One who protects devotee with bow readily strung, and protector of bodies of jivas.
Charioteer driving the chariot of the world, Light of Atma, incapable of being harmed by anybody, and lord of forests.
Of red colour, remaining everywhere and protecting everything, and lord of trees. (270)

Prostrations to Natesa the lord of Mahamantras, knower of dealings in all regions like a trader, lord of areas difficult of access.
Nourisher of earth, residing in devotees.
Protector of trees, plants etc., maker of loud sound (in war etc.).
One destroying enemies always, lord of soldiers.
One who runs (to save devotees), pervading in all worlds, lord of the virtuous. (275)

निवाधिने नमस्तुर्थः सहमानाय ते नमः ।
आवाधिनीनां पतये ककुशाय नमो नमः ।
निषिद्धिणे स्तनानां पतये ते नमो नमः ।
नमस्ते चेषुधिमते निषिद्धिणे नमो नमः ।
tसकराणि च पतये बुधते ते नमः नमः । २८०
Prostrations to
Natesa who is capable of striking enemies well, who bears devotees' faults.
Lord of armies, capable of facing and striking all, the best among thieves.
One who holds sword in hand, lord of thieves who steal stealthily.
One who has quiver of arrows, one who holds arrow in hand for stringing in the bow.
Lord of robbers who steal openly, lord in the form of one who cheats the master and stelas his materials sometimes. (280)

परिवर्ज्जे च सत्यूर्णां पतये ते नमो नमः ।
नमो निवर्ज्जे परिवर्ज्जे च सत्यूर्णां ते नमो नमः ।
अरण्यानां च पतये मुश्यां ते नमो नमः ।
उष्णिणे प्रकृताणां पतये ते नमो नमः ।
गीरिचरणेण कुलुञ्जाणां पतये ते नमो नमः । (285)
Prostrations to
Natesa in the form of one who cheats the master at all times and in all matters; one who associates as confidante and steals without other's knowledge.
One who moves about in forest with thieves; one who moves about in marketplace for stealing things.
Lord of thieves in forests; and of those who steal food grains in fields.
One who wears headgear like villagers; lord of those who kill others and steal their belongings.
One who moves about in mountains; lord of those who rob houses, fields etc. (285)

नमो भवाय शर्वाय रुद्राय च नमो नमः ।
Prostrations to Natesa who is the cause of birth of the universe; the destroyer; the remover of misery of samsara and bestower of Moksha. Black throated Iswara, the lord of all beings. The terrible One with matted locks; with white throat (before consuming the poison). One with clean shaven head; with many eyes. One with many bows, residing in Kailasa mountain. (290)

Prostrations to Natesa who is in the form of Brahma; Vishnu; with excellent arrows. One with small form; with small limbs. One with noble qualities; to the aged one; adored by unique songs. The Foremost; First to exist; all-pervading; going everywhere. One present in waters traveling fast; present in large masses of flowing waters; present in waves. (295)

Prostrations to Natesa present in small streams; in waters making no sound; islands surrounded by waters. Natesa of the form of those higher in age, learning etc.; of those who do not possess such merits; the first cause of everything. Who is also the result occurring later; in the form of youth. One in the form of calf etc.; in the form of a boy; in the form of root at the...
foot of tree etc.
Who appears in the world of men; present in the universe of moving beings; present in Yamaloka. (300)

उर्ध्वाय च क्षेम्याय खल्वाय च नमो नमः ।
शलीक्ष्याय चावसायाय वन्याय च नमो नमः ।
प्रतिश्रवाय कक्ष्याय श्रवायाथ नमो नमः ।
शूरायाशुरथायाथशुष्केन्याय नमो नमः ।
वरुशिनेवविभिन्दते वर्मिणे च नमो नमः । (305)
Prostrations to
Natesa present in place full of foodgrains; present in Swargaloka; present in the threshing floor.
One who is extolled through Vedic mantras; established by Upanishads occurring at the end of Vedas; one in the form of tree etc. in the forest. One in the form of echo (or answer); in the form of creeper etc. in bushes; in the form of sound (or is famous).
One who is valorous; whose chariot moves fast; whose army moves fast.
One who protects the charioteer; who rends those who spoil dharma; one wearing armour. (305)

बिलिने च कविचिने च श्रुताय च नमो नमः ।
सततं श्रुतसनाय दुन्दुभ्याय नमो नमः ।
शृष्यवे चाहनस्याय प्रमृतशाय नमो नमः ।
दुताय प्रहितायाथ निषंद्रिणे नमो नमः ।
नमस्तीक्ष्र्ेषुचधमि आयुधिने नमः । ३१०
Prostrations to
Natesa who wears headgear and armour for protection during war; who is celebrated in Vedas.
One who always has famous armies; who is present in kettle-drum.
One who does not run away from battle showing his back; who is present in the stick used to beat the drum; who knows the intricacies of the enemy army.
One who is a proficient emissary; who is sent by master for fulfilling a task; holder of sword.
Holder of sharp arrows; holder of quiver of arrows; holder of superior weapons. (310)

सुधन्द्रने स्वायुधाय सुताय च नमो नमः ।
Prostrations to Natesa the holder of superior bow and superior weapons; one who walks in narrow pathway.
One who is in wide road; is in small channel; is in large streams.
One who is in muddy place; is in tank; is in rivers.
One who is in small ponds; is in wells; is in ditches.
One who is in drought condition; is in rain waters; is in cloud. (315)

Prostrations to Natesa who is in lightning; is in clear clouds; is in Sun’s heat.
One who is in air; who is in the time of Pralaya; is in cow, horse etc.
One who protects the house plot.
One who is with Uma; who relieves the misery of Samsara; who is in the form of Surya of copper hue at dawn.
One who reaches comforts to people; who is in the form of light red colour at dawn; protector of all beings. (320)

Prostrations to Natesa the terrible, greater than all, who is ahead of his devotees and kills enemies.
One who destroys the enemies of devotees at a great distance; who torments; who torments very much.
One who is cause of happiness in the upper world; cause of happiness in this world; who rescues Jivas from samsara.
One who bestows happiness in the upper world thro Acharya, Sastra etc.; who provides comfort in this world in the form of parents et al. Bestower of all merits and auspiciousness; the greatest among the bestowers of merits and auspiciousness. (325)

नमस्तीथ्याणय कूल्याय पार्याय च नमो नमः ।
प्रतरणाय च नमश्वार्याय नमो नमः ।
नमश्वीत्राणाय चातायाय नमो नमः ।
आलाद्याय च शष्याय भेष्याय च नमो नमः ।
सिकत्याय प्रवाह्याय चेरिणय नमो नमः । 330

Prostrations to Natesa who is in holy waters; is in the banks; is in the opposite bank of the river.
One in the form of mantra chant enabling tidings over sins; who resides on this bank of the river.
One whose form is the greatest Gnana; who stays in the place of our return.
One who inspires Jiva enjoying fully the fruits of karma; who is in tender grass; who is in foam.
One who resides in sands; is in torrential flows; is in salty land. (330)

किन्शिलाय क्षयणाय प्रपथ्याय नमो नमः ।
पुलस्त्ये च गोष्ठाय गृहाय च नमो नमः ।
कपर्दिने च तत्त्वाय गेहाय च नमो नमः ।
नमस्ते गहरेष्याह हुदयाय नमो नमः ।
पांस्याय रजस्याय निवेष्याय नमो नमः । (335)
Prostrations to Natesa who is in the region full of small stones; is in place suitable for living; is in path worn out with use by many.
One with nice hair; who is in cow-pen; is in house.
One with matted tresses; is in a cot; is in upper floor.
One who is in mountain cave; is in deep vortices.
One who is in minute dust; is in larger dust particles; is in snowy water. (335)

शुक्याय च हरित्याय लोपयाय च नमो नमः । उलध्याय चोर्याय सूय्याय च नमो नमः ।
नमः पण्याय ते पर्यायाय च नमो नमः । नमोसपगुरमाणायाभिन्नते ते नमो नमः ।
आःखिद्यते नमस्तुथ्य प्रखिद्यते ते नमो नमः । 340
Prostrations to Natesa who is in dry trees; is in moist green trees; is in grassless ground.
One who is in tiny grass; is in earth; is in rivers with beautiful waves.
One who is in leaves; is in heaps of dry leaves.
One who carries weapons (to punish sinners); who beats them.
One who causes minor trouble; who causes much misery. (340)

Prostrations to Natesa who, for the living persons, is strong and kills enemies by mere sight.
One who grants comfort to animals With four legs and two legs.
(Be kind to) your sons, oh destroyer of cows and children.
Happy, delighted giver of all desired things to worshippers.
Strong Natesa, be kind to our children. (345)

Prostrations to Natesa, the father, mother, brother, the creator and the destroyer.
One with steady bow and quick arrows.
The resplendent Being in full glory.
Creator, forbearing of devotees' faults, with pointed weapons.
Powerful Iswara, invoked by many. (350)

Prostrations to Natesa, the overlord, the lord of friends.
Ruler of the worlds, the lord of Swarga.
Lord of wealth, overlord of all.
Lord of foods, one-eyed.
Rudra, who expands Nada, the bestower of splendid essence. (355)

नमः स्थिराय च स्थिरधन्वने ते नमोनमः ।
नमः प्रतिपदायाथ पटरिणे नमो नमः ।
नमस्तियम्बकाय कपर्दिने च नमो नमः ।
भवाशवो नमः प्रतीचीनाय ते नमो नमः ।
क्रन्दाय ते नमस्तुभ्य प्राणाय ते नमो नमः । ३६०

Prostrations to
Natesa, the firm one with steady bow.
The resplendent one moving gradually.
The three eyed lord with matted tresses.
Creator and destroyer; turned towards the devotee.
One who makes the enemies cry; the very life breath of every being. (360)

अमल्ये ते नमस्तुभ्य सहस्राक्षाय ते नमः ।
मुखाय ते नमस्तुभ्य चक्षूषि ते नमो नमः ।
तवचे रूपाय सट्टी ते उज्ज्वल्यस्ते नमो नमः ।
उदराय ते जिह्वाय आस्ताय ते नमो नमः ।
दस्थृं नमस्ते गन्धाय विघसे ते नमो नमः । (365)

Prostrations to
Natesa, the immortal with myriad eyes.
The face, the eyes of beings.
The skin, the form, the sight, the limbs of beings.
The stomach, the tongue, the mouth of beings.
The hands, the smell, the food. (365)

tसै नमो भवास्त्रदी उभावुग्रो नमो नमः ।
आयते ते नमस्तुथं परायते नमो नमः ।
तिवरू ते नमस्तुभ्य आसीनाय नमो नमः ।
ताथा नमो नमः सायं प्रातारात्रै नमो नमः ।
दिवा नमो भवाय च शर्वाय च नमो नमः । ३७०

Prostrations to
Natesa the creator and Rudra the destroyer; the two terrible aspects of Shiva.
One who comes, who returns.
One who stands, who sits.
The prayers at dusk and dawn.
The daytime, the energizer and the One giving rest. (370)

अस्मै नमोऽप्स्वन्तस्तुभ्यिं || मृडाय यजमानाय पशूनां पराये नमः ।
महास्येभ्यश्च ते श्रव्यो घोषिणीभ्यश्च ते नमः || जेशिनीभ्यश्च ते तुभ्यं नमस्कृताभ्यस्ते नमः ।
नमस्ते सम्पुज्ज्रीभ्यो देवसेनाभ्यस्ते नमो नमः । (375)

Prostrations to
Natesa, your inner core; you who are here and also there.
Merciful Iswara, in the form of sacrificer, lord of all beings.
Iswara in the form of large-mouthed beings, dogs, evil spirits.
Iswara in the form of female demons, persons adored.
Iswara in the form of those who enjoy together; army of celestials. (375)

श्रुत्यन्तसवणचवद्यानािं || ईशानाय नमो नमः ।
सहस्राक्षांचघ्रचशरस्तत्पुरुषाय नमो नमः ।
घोराय दुष्टवृत्तीमां शिष्टाघोराय ते नमः ।
घोरासुरमरुद्धन्ते चाघोराय नमो नमः ।
वामदेवाय ज्योश्याय श्रेश्याय च नमो नमः । 380

Prostrations to
Natesa, the lord of all departments of Knowledge ending with Vedas.
Tatpurusha, the Supreme Spirit, with countless eyes, feet, heads.
Terrible One, who chastises evil tendencies.
Terrible One, who destroyed a terrible Asura who came in the firm of wind.
Iswara above human forms, the senior most, the best. (380)

नमो रुद्राय कलविकरणाय नमो नमः ।
नमः कालाय बलविकरणाय नमो नमः ।
नमो बलाय बलप्रमथनाय नमो नमः ।
सर्वभूतदमनाय मनोचन्दनाय ते नमः ।
बहिरन्तः सदा थातु सदो जालय वै नमः ।

Prostrations to
Natesa, Rudra, the Incomprehensible .
Time, Cause of various forces.
Strength; the destroyer of strength.
Subduer of all beings; who leads to state of absence of mind.
Iswara, who always meditates inside and outside; the First born. (385)

भवे भवेऽनातिभवे भवस्व प्रभवे नमः ।
Prostrations to Natesa, lord, do not consign me to birth after birth; lead me to state beyond birth.

Cause of births, past, present and future.

Cause of prosperity; gracious, ever present Reality.

Indwelling Brahman, the extolled form of food and vital breath.

Brahman in the form of Earth and associated attribute of Smell; abstinence from bodily attachments. (390)

Prostrations to Natesa, Bhavodbava, the cause of Samana Prana, the vital breath distributing energy equally in body.

Vamadeva, the Udana vital breath taking energy from heart above; Consciousness in the form of water, essence.

Manonmana, essence of Vishnu present in tongue and generative organ.

Terrible Rudra, the Vyana vital breath passing through nerves; present in eyes.

Terrible One, in the form of Speech, self identity and knowledge. (395)

Prostrations to Natesa, the activator of peace, the Apanavayu, the excretory air, the intellect, the hands.

Mahadeva, lord of skin, touch, air, the infinite.

Lord of vital breath and mind beyond the state of peace.

Isana, the lord of ears, feet, space, sound.

Sadasiva, the lord of the knowledge of Supreme Bliss. (400)

Prostrations to Natesa, lord, do not consign me to birth after birth; lead me to state beyond birth.

Cause of births, past, present and future.

Cause of prosperity; gracious, ever present Reality.

Indwelling Brahman, the extolled form of food and vital breath.

Brahman in the form of Earth and associated attribute of Smell; abstinence from bodily attachments. (390)
Prostrations to
Natesa, the overlord of Vedas and all learning, the eternal Brahman.
The Supreme Brahman, the very form of cosmic rhythm and reality, the driving force.
The rich form of colours of black and gold (Vishnu and Shiva).
The celibate, the One with different eye (third eye), whose form is the universe.
The very secret sung with adulation by Vedanta. (405)

Prostrations to
Natesa, Brahman of the form of Supreme Knowledge, beyond the ken of sense organs of action and perception.
Preceptor of the purport of the principle of the Mahavakya, I am Brahman.
Preceptor of the Mahavakya, the Supreme Statement, You are That.
Impeller of the principle of Brahman, the Mahavakya, This is Atman.
The Heart having Space whose attribute of sound is Veda. (410)

Prostrations to
Natesa, who is as directly perceptible as the gooseberry fruit on the palm.
Protector of the universe built with variegated wonders.
The Immovable residing in the intellects of all living beings.
The Light which is but Supreme Consciousness lighting up everything.
Supreme Atman present in the centre of the heart lotus. (415)
Prostrations to Natesa, who made his form into two, woman and man. One's own Bliss experienced in the heart Space filled with Bliss. Awakener to the Principle of Brahman residing inside Pranava (Omkara). The Pure One, the only Witness of the intellects of all. The One outside of bodily functions, like the Space beyond the universe. (420)

अतिभावस्वरूपाख्यसुखात्मने नमो नमः। मधुकुद्र्ददपुष्पाख्य शरीराय नमो नमः।
सर्ववेदान्त संवेद्यब्रह्मणे ते नमो नमः।
हृदयः लोहितो दह पुष्पदीर्मकाय ते नमः।
जीवामैक्य प्रदत्तारिन्साजाय नमो नमः।

Prostrations to Natesa, the form of Bliss which is beyond sentiments. Unattached and forbearing like the Sirisha flower, sweet with profuse flowers of Veda. Brahman, known only through all Upanishads. Red Lotus in the heart Space. Unattached One, bestowing the unity of Jiva and Atman. (425)

गन्तव्यदेश निर्मुखत प्राणाये ते नमो नमः। व्यक्ताव्यक्तचुर्विविष्ट शरीराय नमो नमः।
सत्यासत्यचमन्न्तराय नमः।
हृदाकाश चिदाचूर्त्त स्वतेजसे नमो नमः। अशेषप्राचिन्हृत्मणे रक्षणाय नमो नमः। ४३०

Prostrations to Natesa, the firm and immovable, without having to move to any destination. The twenty four Principles making up the manifest and unmanifest forms. The Unitary Existence, free from the alternatives of being and non-being. Self-shining One, the Surya of Consciousness shining in heart Space. Residing in the hearts of all beings without exception and protecting their life breath. (430)

शुद्धज्ञानशिवानन्दवस्त्रयक्त्रेष्व नमो नमः। श्रृंखलाःशतत्वार्थस्वयंत्रेष्व नमो नमः।
अनाद्यतत्वान्तायस्वयंब्रह्मूः स्वस्वयं स्वस्वयं नमो नमः। आद्रापववत्त्रीपात स्वयं यज्ञः स्वयं नमो नमः।
स्वस्वरूपानुस्माद्याय नमः।

Prostrations to Natesa, the Source of the Pure Knowledge and Bliss of Siva. The very hearer of the purport of the Principles of essence of Vedas. The very creator of Maya, which has no beginning nor end. One who himself performs yagnas on sacred days of Ardra star, Vyatipata
The very seer of the innate form of Atman in meditation. (435)

Natesa who resides in the hearts of Brahma and others out of compassion.
The pinnacle of peace beyond the state of mind control.
One who establishes virtuous tendencies from the inside of all beings.
Eternal One, who provides splendour from the inside of all beings.
The very nature of pure Existence in subtle form. (440)

Prostrations to Natesa the Absolute free from the attachments of body etc.
One who cannot be attained by verbose and powerless words.
One immersed in Bliss with Time at his beck and call.
Consciousness Space the cause of the dawn of universe.
One who rests in the heart Space as well as the Space beyond. (445)

Prostrations to Natesa, who is Consciousness and Bliss which is uninterrupted.
The One who destroys the illusion of rope and serpent in the intellect.
The One who speaks (communicates) Consciousness of unbroken sweetness.
The One who dwells always in the lotus heart Space.
The eternal Consciousness which comprehends everything. (450)
Prostrations to Natesa, who is joyous on attaining all fruits of (mental) silence.
Destroyer of bondage of Dharma and karma of Varna, Asrama.
Bestower of desired happiness on chanting the mantra called Kshmryum.
One who is never hungry, being offered sweet food.
Bestower of the wealth of Existence-Consciousness-Bliss always out of compassion. (455)

वेदान्तगर्पस्तुत्यचवभवाय नमो नमः।
महानन्द  पदवन्द्र भवानीशाय नमो नमः। प्रलब्ध्युष्णकल्याणपूर्णार्ण्य नमो नमः।
संविभाय सदनन्दानुभवाय नमो नमः। सत्तामात्रान्तरालक्ष्य शौभनाय नमो नमः। ४६०
Prostrations to Natesa, who has the glory of being extolled by the protector of all Vedantas.

Lord of Bhavani, whose twin feet represent the Supreme Bliss.
Ocean full of auspiciousness attained out of religious merit.
Experience of Existence- Consciousness- Bliss.
Splendour of pure Existence with no interruption. (460)

नित्यसचिद्विलासात्म बोधकाय नमो नमः।
केवलानन्द शुद्धात्म भवानाय नमो नमः। सकले द्वियोपरम पञ्चशाय नमो नमः।
शिवशक्ति समायोग परमाय नमो नमः।
कुसुमात्म सुगन्ध्यामनिगृहृदाय नमो नमः। (465)
Prostrations to Natesa, the preceptor of the eternal glory of Existence- Consciousness of Atman.

Experience of the Unitary Bliss of the pure Atman.
Atman in the body in which all sense organs are withdrawn.
Supreme who represents the union of Shiva and Shakti.
One who is hidden in Atman like the fragrance in the flower. (465)

प्रशान्त कलनारभनीरागाय नमो नमः।
हेयोपादेयनिर्मुक्त कुशालाय नमो नमः।
दर्शनप्रत्यावास स्वयम्भू ब्रह्मणे नमः।
विमनः कलनाकार प्रकाशाय नमो नमः। अखण्डइतिचिदाकाश ब्रह्मणे नमो नमः। ४७०
Prostrations to
Natesa, who is free from attachment, leading to supreme peace.
One who is skilful to avoid acceptance and rejection of mundane matters.
Self-existent Brahman, shining in the medium of philosophy.
Light which shines in the mind which has fully taken the form of
Consciousness.
Space of uninterrupted Consciousness, which is the source of Brahman.
(470)

समस्तदेवतोपास्य श्री शिवाय नमः नमः।
मुनिजनौघहृपत्रवासिने ते नमः नमः।
विनतभक्तं जन्मार्तिः हारिणे ते नमः नमः।
धन्दाशिर्षेषोहार्दशोभिने ते नमः नमः।
हृत्वच्छ भान्तामिहि कोटिभाय नमो नमः।
Prostrations to
Natesa, the glorious Shiva, worshipped by all Devatas.
One who resides in the heart lotus of a number of Munis.
Remover of the misery of birth of the worshipping devotees.
One who possesses the splendour of showing kinship to Kubera.
One who shines with the brilliance of a crore of Suns in pure heart. (475)

निजाः कालिख्वरिषिहरीद्राय नमो नमः।
सर्वकर्मफलप्राप्तिकारणाय नमो नमः।
भवतहृंगनिर्न्याशेषश्चाय नमो नमः।
पार्वतीनयनानन्द सुवनाय नमो नमः।
अश्वदायित्व रूपाति प्रकाशाय नमो नमः।
Prostrations to
Natesa, whose instructions are waited upon by Brahma, Vishnu and Indra.
Cause of attaining the fruits of all actions.
One who is dexterous in destroying the disease of heart of devotees.
Indicator of the Bliss in the eyes of Parvati.
Brilliant Light whose form is free from sound and decline. (480)

अशेषजगज्जन्माचिणभञ्जनाय नमो नमः।
अस्पशाणङ्गुष्मात्राय निर्धूपज्योतिः नमः।
आप्नायतवदम्यस्थ परमाय नमो नमः।
आविभूतमहान्दमहाराजाय ते नमः।
Prostrations to
Natesa, the complete destroyer of misery of all the worlds.
Light without smoke, of thumb size, untouched.
Do-gooder, established well and uniquely by Vedanta.
Supreme, abiding in the platform of the principle of Veda.
Manifest Emperor, of the form of Supreme Bliss.(485)

Prostrations to Natesa, who is always known as one's own Atman.
One worshipped by Banasura, immersed always in his own huge Bliss.
One who bestows continuous own Bliss on Bhanukampa, the Shivagana.
One who is beyond Time, who destroys the group of instruments of action.
Cause of projection of the five elements like Space etc. (490)

Prostrations to Natesa, who performs the five actions (projection, sustenance, destruction, concealment, blessing) sportingly like the drop of water on lotus leaf.
One who is free from forms of the world like the pot etc.
One who is not reachable by mundane sense objects known by various names (डा डी हूँ)
Amrita (nectar) for those engaged in the meanings of Chamaka mantras.
One who divided one into many through the function of the trio, cover, act of covering and that which is covered. (495)

Prostrations to Natesa, who has the power of the world as his form as prayed by Devi. Bestower of Liberation on those who are intent on knowing him only.
One who is of the form of Veda, which determines that which is eternal and that which is seen by eyes.
One who is seated lovingly in the abode of the heart lotus of devotee.
One who is free from the great delusion of mineness. (500)
Prostrations to Natesa, who is the spontaneous Light removing the darkness of the great delusion.
The brilliant Brahman, who is the only purport of the Mahamantra.
Bestower of Liberation on persons who meditate on Brahman for a Muhurtha (48 minutes).
Bestower of attainment of Advaita (non duality) in its real and innate form.
Destroyer of Samsara, the transient cycle of births and deaths. (505)

Prostrations to Natesa, who is the cause of breaking the snare of desires.
Bestower of the glory of Atman established in Veda and Vedanta.
Lover of Atman, who is Shiva, of the form of Bliss overflowing with joy.
One who is cheerful with experience of Atman, pointed out by pure mind,
cultivated by the bijakshara क्षोः
One who is established in his own overflowing bliss. (510)

Thus ends Sri Natesa Panchashati.