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Thousand Names for Lord Indra as Composed by Vasishtha Ganapati

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ಇಂದ್ರಸಹಸ್ರನಾಮಸ್ತೋತ್ರಂ

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**ಇಂದ್ರಸಹಸ್ರನಾಮಸ್ತೋತ್ರಂ**



Composed by Kavyakantha Vasishtha Ganapati Muni  
Translated by Dr. Jayanthi Manohar

ಕಾವ್ಯಕಂಠಾ ವಸಿಷ್ಠ ಗಣಪತೇಃ ಕೃತಿಃ  
ಅನುವಾದ - ಡಾ. ಜಯಂತೀ ಮನೋಹರ

Dedicated to all Kavyakantha Ganapati Muni Rasika

We are pleased to present the IndrasahasranAmastotram composed by Kavyakantha Vasishtha Ganapati Muni with introduction and translation provided by Dr. Jayanthi Manohar.

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ಇಂದ್ರಸಹಸ್ರನಾಮಸ್ತೋತ್ರಂ

ಉಪೋದ್ಭಾತ



Prelude to Indra Sahasranama of Kavyakantha Ganapati Muni

Essential features of Deva - Indra as seen in Rigveda Mantras are very well woven together in the garland of thousand names - Indrasahasranama by Ganapati Muni. He says in concluding verse about his work as “these names are Vedic, so the scholars who know the Vedic terminology should understand etymological meaning of the words properly in accordance with the Vedic perspective”.

All that is said in Veda is the result of intuitive experience of Vedic Rishis - the Mystic poets. I have attempted here to give a brief note on Vedic concept of Devas which would help an aspirant to understand the intention of Ganapati Muni who followed the path of Vedic Rishis. It is essential to know the spiritual import of Veda and intricate characteristics of Devas invoked in Veda Mantras along with the performance of internal and external Yajnas to understand Indra Sahasranama.

Veda Mantras are the spontaneous expressions emerged from the Rishis who could visualize the knowledge stationed in the highest plane with their intuitive power developed from deep meditation (tapas). The study of Veda in the light of Shri Aurobindo’s ideas of symbolic language would give us tangible answers to the questions like Who are the Vedic Gods (devas) and the direct connection of these devas in our life.

Mantras tell us that the Devas are special powers in creation. The word “divine” has its origin in Sanskrit word “div”- “Deva” which has the connotation as

ದೇವೋ ದಾನಾದ್ವಾ . ದೀಪನಾದ್ವಾ . ದ್ಯೋತನಾದ್ವಾ . ದ್ಯುಸ್ಥಾನೇ ಭವತೀತಿ ವಾ .  
(nirukta 7.15) -

“to give (bestow felicities)”, “to shine (luminous)” with Light and Knowledge, “resides in higher world”. This also means to make someone or something shine. Deva is the all pervasive cosmic energy, the powers of the Supreme Godhead.

Rigveda (1.164.46) proclaims that “There is only one God-head - ಏಕಂ ಸತ್ ekam sat,

but the wise people praise Him in different names - ekam sat viprA bahudhA vadanti - as Mitra, VaruNa, Agni, GarutmAn, Yama, MAAtarishvA.” Shri Aurobindo adds his observation to the above Mantra as: “ The Rigveda itself, indeed, asserts that the Gods are only different names and expressions of one Universal Being who in His own reality transcends the universe; but from the language of the hymns we are compelled to perceive in the Gods not only the different names but also different forms, powers and personalities of the one Deva.”

MaharShi YAska’s Nirukta which dates back prior to the Second Millennium B.C. also gives a detailed note about the appearance of different Gods in the Veda Mantras and their alliance with the God Supreme in Daivata prakaraNa (7.4).

ಮಹಾಭಾಗ್ಯಾದ್ದೇವತಾಯಾಃ ಏಕ ಆತ್ಮಾ ಬಹುಧಾ ಸ್ತೂಯತೇ . ಏಕಸ್ಯಾತ್ಮನೋಽನ್ಯೇ ದೇವಾಃ ಪ್ರತ್ಯಂಗಾನಿ ಭವಂತಿ . ಅಪಿ ಚ ಸತ್ತ್ವಾನಾಂ ಪ್ರಕೃತಿಭೂಮಭಿರ್ಮುಷಯಃ ಸ್ತುವಂತೀತ್ಯಾಹುಃ . ಪ್ರಕೃತಿಸಾರ್ವನಾಮ್ಯಾಚ್ಛ . ಇತರೇತರ ಜನ್ಮಾನೋ ಭವಂತಿ . ಇತರೇತರ ಪ್ರಕೃತಯಃ . ಕರ್ಮಜನ್ಮಾನಃ . ಆತ್ಮಜನ್ಮಾನಃ . ಆತ್ಮೈವೈಷಾಂ ರಥೋ ಭವತಿ ಆತ್ಮಾಶ್ಚಃ . ಆತ್ಮಾಯುಧಂ . ಆತ್ಮೇಷವಃ . ಆತ್ಮಾ ಸರ್ವೇ ದೇವಸ್ಯ .. ನಿ. 7.4

“Gods are praised in different ways even though they have only one soul owing to their abundant felicities. For one soul, other Gods become different organs (pratyngas). Further, taking the Satva of Parameshvara, the Supreme Godhead, they indulge in creation and assume different functions. They are praised in different names by Rishis. The Soul is ratha, ashva, Ayudha, ishush and the AtmA - Soul of all the Gods.”

Shri Aurobindo observes that “... the separate functions of Gods emerged by means (out of) of their activities, their epithets, the psychological (ತಾಸಾಂ ಮಾಹಾಭಾಗ್ಯಾದ್ದೇವತೈಕಸ್ಯ ಅಪಿ ಬಹೂನಿ ನಾಮಧೇಯಾನಿ ಭವಂತಿ . ಅಪಿ ವಾ ಕರ್ಮಪೃಥತ್ವಾತ್ - ನಿರುಕ್ತ 7.5) sense of the legends connected with them.... ”. (From The Secret of the Veda. The Psychological Theory by Shri Aurobindo). Many Mantras reveal how all Devas are different powers and personalities of the Supreme. They take birth in us when invoked and give/increase their powers as per our aspirations. Devas are called twice - born (dvijanma) since they take birth in the Universe and in every aspirant. Indra is seen in the Mantras as the great bird (Suparna -garuda) without any abode. This epithet indicates very significant power and activity (work) of Indra. He is recognized as the “divine mind and action” of the Supreme by Shri Aurobindo.

The psychological aspects of Devas are clearly seen in many Mantras. Shri Aurobindo says

that he got the first clue for finding the psychological aspect of the God - Agni from the frequently used epithet of Agni as “purohita”. The word “purohita” in its separated form ಪುರಃ + ಹಿತಃ - “placed (nihita) in front” gives the symbolic meaning of the Divine Will or Force in all the human activities.

An aspirant invokes the cosmic powers in an inward journey on the spiritual path i.e., journey towards self-realization. The Devas would bestow their felicities on an aspirant to divinize his life. Divinizing means achieving all - sided perfection by spiritualizing our every day life. Spirituality is different from religious beliefs and practices. It is the understanding and consciously recognizing the Supreme Spirit which pervades the entire cosmos including all human activities.

The vedic sages recognized different types of powers pulsating around and within all the aspects of manifestations and had realized the conscious supra - physical beings behind all the cosmic powers - Devas. They were aware that the minds of the individual human beings are not isolated. They are all the projections of the cosmic mind. They knew that they can increase their physical/ spiritual/ psychological powers by invoking the Supreme Power as well as the different Gods who are like His limbs to energize every aspect of human efforts. Devas are invoked in Mantras to eradicate difficulties both in worldly life and spiritual life. They regarded worldly life as important as the spiritual pursuit and aspired to lead happy and long life. Invoked Devas to get health, power and prosperity. Indra is seen in the Mantras as the Lord of the Divine Mind and Action who gives knowledge and increases the life force. He is praised as the lord of abundant wealth and also the Deva who gives generously to aspirants.

### Indra as the Lord of the Divine Mind and Action

Many Mantras tell us that Indra is the Lord of the heavens, mighty Power of the Gods, presiding over the Divine Mind, who descends with his lightning, abundant showers - the life - giving rains. There is a common belief that Indra, the king of the Gods is ruling over the heavens, stands above the region of the clouds, deals with his famous weapon vajrAyudha, gives a death - blow to the demon called VritraAsura and releases the waters. Traditionally, naturalistic interpretation of Vritra says that he represents the dark clouds which hoard the waters and the Indra gives the blow by his thunderbolt and causes the release of the waters. We can find a reference of symbolic meaning of Vritra in MahAbhArata in ashvamedha-

parva, (11-7-20) where Maharshi Vedavyasa tells Yudhishtira a secret that he had learnt from the Rishis in the forest.

ಇದಂ ಧರ್ಮ್ಯಂ ರಹಸ್ಯಂ ಚ ಶಕ್ರೇನೋಕ್ತಂ ಮಹರ್ಷಿಷು . ಋಷಿಭಿಶ್ಚ ಮಮ ಪ್ರೋಕ್ತಂ ತನ್ನಿಬೋಧ ಜನಾಧಿಪ ..

ತತೋ ವೃತ್ರಂ ಶರೀರಸ್ಥಂ ಜಧಾನ ಭರತರ್ಷಭ . ಶತಕೃತುರದೃಶ್ಯೇನ ವಜ್ರೇನೇತೀಹ ನಃ ಶ್ರುತಂ .. (ಅಶ್ವಮೇಧಪರ್ವ 11.7.20) “Listen , O Monarch of the Bharatas (Bharata clan), This secret dharma (truth) was told by Indra himself to the ancient Rishis. They told me that “we have learnt that Indra (then) did slay Vritra who dwells in the body, with his invincible thunderbolt - vajra.” Here, the famous story of Vritra and Indra of PuraNas, is explained in spiritual perspective as the enemy within a human body (sharIrastham).

Vritra is seen in the Rigveda Mantras as the symbol of negative forces which bring obstructions not only in the spiritual sAdhanA of an aspirant but in all the works dedicated to the upliftment of people. The killing of Vritra by Indra symbolizes the divine help rendered to overcome the obstructions caused by the negative forces in the developmental activities of one and all.

The doors of the “secret cover” of the spiritual knowledge hidden in the Veda Mantras, open up through the symbols. This has great significance to the inner world. It would enhance the psychological faculties which in turn lead an aspirant towards the intuitive power. Indra is the Lord of the Divine Mind and Action. Indra battles the evil forces on behalf of the seekers of knowledge.

ಇಂದ್ರೋ ದೀರ್ಘಾಯ ಚಕ್ಷಸ ಆ ಸೂರ್ಯಂ ರೋಹಯದ್ಧಿವಿ . ವಿ ಗೋಭಿರದ್ರಿಮೈರಯತ .. ಋ. 1.7.3

External meaning: “Indra has fixed (raised) the Sun in the Heavens for the eternal view. He, the Sun, inspired to show his light to the entire world being on the top of the mountain”.

The meaning of the second line of this Mantra in surface level: “Indra smashed the hill (adrim) by the cows (gobhiH)”. This does not give any coherent meaning.

Spiritual interpretation: Here, the pattern of symbols under which the spiritual meaning of the Veda Mantras are hidden has to be studied. YAska’s Nirukta gives the meaning of “gauH” as “Aditya” and it also gives the meaning as “the rays of the Sun ..... and all the rays are called gauH” (ಸರ್ವೇಽಪಿ ರಶ್ಮಯೋ ಗಾವ ಉಚ್ಯಂತೇ . ಆದಿತೋಽಪಿ ಗೌರುಚ್ಯತೇ, ಉತಾದಃ ಪರುಷೇ ಗವಿ ಪರ್ವತೀ ಭಾಸ್ವತೀತ್ಯಪಮನ್ಯವಃ.. ನಿ. 2.6).

It can be noted here that a commonly used word, “goShThi” which means “the assembly

of the learned people” has the component of “gauH - knowledge”.

Hence in the second line of the Mantra quoted above, the word “gauH” symbolizes, the ray of Light and the knowledge - jnAna. The Mountain symbolizes ajnAna, the ignorance and the verb vi+ airayat means smashed. Now, the coherent meaning emerges as: “Indra smashed ignorance of an aspirant by bestowing the knowledge upon him”... or as “ Indra destroyed the forces of ignorance using the Rays of spiritual Light.”

SHri Kapali Shastri, direct disciple of Shri Aurobindo, sums up his observation on this Mantra as “the Supreme Sun, destroyed the ignorance of an aspirant which is symbolized by the word “adri” - the inanimate dark world (within oneself)” by his rays of spiritual knowledge.

The role of Indra is evident as the Lord of the Divine Mind who helps the seekers by giving them the knowledge/guidance and helps them to develop the mental abilities and inspires them for proper actions. The actions of the Divine Mind, Indra, can be broadly classified into three categories. The first task is to manifest knowledge in seekers in several steps.

ಗಾಯಂತಿ ತ್ವಾ ಗಾಯತ್ರಿಣೋಽರ್ಚಂತ್ಯರ್ಕಮರ್ಕಿಣಃ .

ಬ್ರಹ್ಮಾಣಸ್ತ್ವಾ ಶತಕೃತಃ ಉದ್ವಂಶಮಿವ ಯೇಮಿರೇ .. ಋ. 1.10.1

O Shatakratu, Indra of thousand activities, the singers are lauding you and worshipping with Mantras. The Seers of the Mantra rise and attain thee holding (like the) bamboo (ladder which helps to climb).

ಯತ್ಸಾನೋಃ ಸಾನುಮಾರುಹದ್ಭೂರ್ಯಸ್ವಷ್ಟ ಕರ್ತೃಣಂ .

ತದಿಂದ್ರೋ ಅರ್ಥಂ ಚೇತತಿ ಯೂಥೇನ ವೃಷ್ಟಿರೇಜತಿ .. ಋ. 1.10.2

When a seeker climbs from one peak to an other peak, he sees the task yet to be accomplished. Then, Indra awakens in him (seeker) the object of the ascent. Indra himself appears with the company of Gods for the aid (to guide) of the seeker.

The second task is the preparation and building up of subtle bodies which can absorb/sustain the knowledge.

ಸುರೂಪಕೃತ್ನುಮೂತಯೇ ಸುದುಘಾಮಿವ ಗೋದುಹೇ . ಜುಹೂಮಸಿ ದ್ಯವಿದ್ಯವಿ .. ಋ. 1.4.1

Indra is praised as the “fashioner of perfect forms - surUpakritnumUtaye”.

“Rishis invoke Indra, to prepare the subtle body”. The physical body is made of material, vital (prANa) and mental energies. In its ordinary condition it is like an unbaked pot which will break if knowledge of great intensity enters it. Hence, Indra has to create new forms

or subtle bodies which can receive the knowledge and make use of it for further internal growth. He prepares subtle body of the seekers to be able to receive vision and awakens the excellent knowledge in it.

ಕೇತುಂ ಕೃಣ್ವನ್ನಕೇತವೇ ಪೇಶೋ ಮರ್ಯಾ ಅಪೇಶಸೇ . ಸಮುಷದ್ಭಿರಜಾಯಥಾಃ .. ಋ. 1.6.3

“Gives knowledge to one who does not have it”. Indra gives an appropriate form - peSha, which can sustain this knowledge.

The third task of Indra is to offer protection for seekers from the hostile forces called Vritra, Vala etc., who bring the obstructions in the worldly and spiritual paths of the seekers. They are the forces of falsehood which conceal Truth or divide the Truth and they apply force to stop the flow of consciousness. They operate in cosmic level and in the inner life of every individual. Indra’s victory over such hostile forces are hailed in many Mantras. Rishis invoke Indra to help them overcome such obstacles caused by hostile forces by bestowing his strength on them.

Indra’s role as the power of the divine Mind:

ಇಂದ್ರಾ ಯಾಹಿ ದ್ಧಿಯೇಷ್ಠಿತೋ ವಿಪ್ರಜೂತಃ ಸುತಾವತಃ . ಉಪ ಬ್ರಹ್ಮಾಣಿ ವಾಘತಃ .. ಋ. 1.3.5 “Impelled by thought, driven forward by the illumined thinker, Come O’ Indra to my thoughts, I am ready with the soma-juice (delight) and eager to express it in speech (Mantras)”.

Interpretation of a Mantra (1-53-4) in spiritual perspective found in Shri Kapali Shastri’s SiddhAnjana can be observed here.

ಏಭಿದ್ಯುಭಿಃ ಸುಮನಾ ಏಭಿರಿಂದುಭಿನಿರಂಧಾನೋ ಅಮತಿಂ ಗೋಭಿರಶ್ವಿನಾ . ಇಂದ್ರೇಣ ದಸ್ಯಂ ದರಯಂತ ಇಂದುಭಿಯುತದ್ವೇಷಸಃ ಸಮಿಷಾ ರಭೇಮಹಿ .. 1.53.4

“O Indra, propitiated by these bright oblations, these Soma libations, dispel our ignorance (ಅಮತಿಂ) with Rays - Knowledge and Life-force (with cows and horses-ಗೋಭಿರಶ್ವಿನಾ). And with the aid of Indra pleased with Soma - libation, we shall afflict the Robber and be relieved from enemies, be impelled together ahead.”

One can see in the above Mantra as to how the spiritual meaning as Light and Knowledge for the word “gauH” are more appropriate to get the cohesive meaning. When Indra is prayed to remove ignorance - ಅಮತಿಂ by cows and horses - ಗೋಭಿರಶ್ವಿನಾ, it does not give



any cohesive meaning if it is taken in the outer meaning. One has to remove the veil of the symbols to get the inner meaning as the Knowledge and the Life-force (ಗೋಭಿರತ್ವಿನಾ). Indra is seen in many Mantras as though appearing in front of Rishis/aspirants and actually helping them to win over hostile forces both in war and in spiritual pursuit. Indra is praised as great hero. His attribute as “Garuda” gives a clue about the actual appearance of Indra in front of Rishis; perhaps in a chariot that looked like Garuda. This resembles the depiction of Garuda as the chariot of Vishnu.

ತ್ವಂ ಪಿಪ್ರುಂ ಮೃಗಯಂ ಶೂಶವಾಂಸಮೃಜಿಶ್ವನೇ ವೈದಧಿನಾಯ ರಂಧಿಃ .  
ಪಂಚಾಶತ್ಕೃಷ್ಣಾ ನಿ ವೆಪಃ ಸಹಸ್ರಾತ್ಕಂ ನ ಪುರೋ ಜರಿಮಾ ವಿ ದೇದಃ .. ಋ. 4.16.13  
“For the sake of Rijishvan, son of Vidathin, you have slain Pipru and the mighty Mrigaya. You have slain the fifty thousand KriShhNAs. You have demolished the cities (of Shambara), just as old age (destroys) the body “.

ಅವಾಚಚಕ್ಷಂ ಪ್ರದಮಸ್ಯ ಸಸ್ವರುಗ್ರಂ ನಿಧಾತುರನ್ವಾಯಮಿಚ್ಛನ್ .  
ಅಪೈಚ್ಛಮನ್ಯಾ ಉತ ತೇ ಮ ಆಹುರಿದ್ರಂ ನರೋ ಬುಬುಧಾನಾ ಅಶೇಮ .. ಋ. 5.30.2

Here, the Seer of the Mantra, Rishi Babhru tells the aspirants, that “ I have seen the firm and secret abode of Indra. The wise persons told me that we, the leaders, shall attain (understand) Indra being awakened (by him). “

Ganapati Muni recognises, Kundalini shakti as an aspect of the power of Indra. He was blessed with the Mantra shakti by his practice of Vedic life and tapas by which he could heal the wounds. It is recorded in his biography that a broken bone of his son in a bus accident healed quickly when he invoked Indra (meditated upon) this Mantra (8.1.12).

ಯ ಋತೇ ಚಿದಭಿಶಿಷಃ ಪುರಾ ಜತ್ರುಭ್ಯ ಆತ್ಮದಃ .  
ಸಂಧಾತಾ ಸಂಧಿಂ ಮಘವಾ ಪುರೂವಸುರಿಷ್ಯರ್ತಾಃ ವಿಹುತಂ ಪುನಃ .. ಋ. 8.1.12  
“The magnificent Indra restores again the bleeding from broken neck by joining the broken neck with the body to original condition even in the absence of healing materials”.

Devas in Veda Mantras appear tangible to aspirants and enigmatic at the same time. A Mantra in 6th Mandala (6.47.18) says, “To every form, Indra has remained the counter-form, that is his form for us to face and see. By his maya powers, he moves on endowed with many forms, with his thousand steeds”.

Many events in the life of Ganapati Muni tell us that it is possible to get into the power of Indra by invoking and meditating upon his divine activities both worldly and spiritual.

Meditating upon thousand names in Indra Sahasranama of Ganapati Muni would help aspirants to achieve all round perfection in whatever work undertaken as well as in spiritual pursuits.

There are 10552 Mantras in Rigveda. We may see the invoking of Indra in 1028 Mantras of Rigveda as a main deity as well as with other Devas mostly with Agni who is the Will power of Paramatma.

English translations of all the Mantras quoted here are rendered by Shri Kapali Shastri and Prof. R.L.Kashyap. There are many more aspects of Indra and his association with Soma. A detailed note is available in “Symbolism of Rigveda”, authored by me.

I conclude my humble attempt of very brief introduction to enigmatic Indra with a Mantra wherein he is addressed as Bliss (ಮೃಳ).


Indra is invoked to get all that is needed for happy worldly life and to achieve spiritual knowledge.


ಇಂದ್ರ ಮೃಳ ಮಹ್ಯಂ ಜೀವಾತುಮಿಚ್ಛ ಚೋದಯ ಧಿಯಮಯಸೋ ನ ಧಾರಾಂ .  
ಯತ್ಕಿಂ ಚಾಹಂ ತ್ವಾಯುರಿದಂ ವದಾಮಿ ತಜ್ಜಷಸ್ವ ಕೃಧಿ ಮಾ ದೇವವಂತಂ .. ಋ.  
6.47.10

“O Indra, Mrila (blissful) make me happy, inspire me for getting things required for living, my intellect and speech. Be happy with the offering of whatever little I speak for you and make me the possessor of Deva - the divine powers”. Here, the import is on acquiring the power and qualities of Deva. It is clearly seen when the Rishi says: “ Make me devavantam .. ಕೃಧಿ ಮಾ ದೇವವಂತಂ ..”

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**ಇಂದ್ರಸಹಸ್ರನಾಮಸ್ತೋತ್ರಂ**

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Acknowledgement by Translator



Indra Sahasranama contains one thousand names of Indra that are woven together in one hundred slokas by Ganapati Muni. All the words that are either synonyms or epithets of Indra are taken directly from Rigveda Mantras. I have been studying and contemplating on the divine powers and personalities of Devas who are invoked in Rigveda since three decades. However, it was a very challenging task to find corresponding words in English for thousand names of Indra spread in hundreds of Rigveda Mantras in different Mandalas that are ascribed to Indra. I have pondered over the import of each word by virtually going through a large number of Mantras in which these synonyms and epithets of Deva - Indra are found. I am greatly benefited by the spiritual interpretation given by my Guru, Prof. R. L. Kashyap for all the Mandalas of Rigveda (published by Sakshi Trust, Bangalore). I offer my deepest reverence to him.

Finally I bow down with humility to the power of Indra which pushed me ahead in this endeavor. I am only instrumental in his divine plan. In this translation, I hope that English readers would get a glimpse of spiritual and psychological import of Veda Mantras visualized by great sages.

Dr.Jayanthi Manohar Ph.D.

jayanthimanohar9@yahoo.com

## ಇಂದ್ರಸಹಸ್ರನಾಮಸ್ತೋತ್ರಂ

### ಇಂದ್ರಸಹಸ್ರನಾಮಸ್ತೋತ್ರಂ ಸಾರ್ಥಂ



#### 1 ಪ್ರಥಮಂ ನಾಮಶತಕಂ

ಇಂದ್ರೋದೇವತಮೋಽನೀಲಃ ಸುಪರ್ಣಃ ಪೂರ್ಣಬಂಧುರಃ .  
ವಿಶ್ವಸ್ಯ ದಮಿತಾ ವಿಶ್ವಶೈಶಾನೋ ವಿಶ್ವಚರ್ಷಣಿಃ .. 1..

1. Indra is the highest deva among all devas. He is the great bird (Suparna -garuda ) without any abode/ moves swiftly like mind. He who has fully loaded chariot; tames all opponents. He is the ruler of the universe. He sees all.

Additional information: Indra is the great bird (Suparna -garuda) without any abode. This epithet indicates very significant power and activity (work) of Indra. He is recognized as the 'divine mind' of the Supreme by Shri Aurobindo who has shown how all Devas are different powers and personalities of the Supreme. They take birth in us when invoked and give their powers as per our aspirations. When looked at spiritual interpretation; Indra being the divine mind moves swiftly like Garuda with strong wings. He does not need any particular abode/His power is in everything.

ವಿಶ್ವಾನಿ ಚಕ್ರಿವಿಶ್ವಸ್ಮಾದುತ್ತರೋ ವಿಶ್ವಭೂರ್ಬೃಹನ್ .  
ಚೇಕಿತಾನೋ ವರ್ತಮಾನಃ ಸ್ವಧಯಾಽಚಕ್ರಯಾ ಪರಃ .. 2..

2. Indra is capable of all (good) actions, he is above all, the Supreme, leader and creator of the universe. Mighty Indra fills the universe with his rays (Sun, universal knowledge), moves by his own will/ Inherent Power (swadha) without any vehicle which needs wheels to move.

ವಿಶ್ವಾನರೋ ವಿಶ್ವರೂಪೋ ವಿಶ್ವಾಯುರ್ವಿಶ್ವತಸ್ಪೃಥುಃ .  
ವಿಶ್ವಕರ್ಮಾ ವಿಶ್ವದೇವೋ ವ್ಷ್ವತ್ಸೋ ಧೀರನಿಷ್ಕೃತಃ .. 3..

3. Indra is the creator of the universe, has universal form, universal life, widely extended in the entire universe with universal activity. He is the universal deity, universal thought (divine mind) and stands above any reproach.

ತ್ರಿಷುಜಾತಸ್ತಿಗ್ಮೃಶೃಂಗೋ ದೇವೋ ಬ್ರಹ್ಮೋಽರುಷಶ್ಚರನ್ .

ರುಚಾನಃ ಪರಮೋ ವಿದ್ವಾನ್ ಅರುಚೋ ರೋಚಯನ್ನಜಃ .. 4..

4. Indra Deva who knows all the three worlds is perceived as sharp - horned bull on the move (always moving). Most powerful, great Indra is shining with wisdom, he is self luminous and gives light (knowledge) to light - less (place/people).

Additional information:

Here, light may be taken as the Sun - light and also as knowledge (spiritual wisdom). Indra is known in Veda mantras as a bestower of knowledge by eradicating the negative forces operating in the mind of the aspirants. Indra destroys vritra who is recognized as a negative force who blocks the light/knowledge and waters which are recognized as dynamic forces. Rigveda Mantra 1.7.3. says that Indra placed (raised) the Sun in dyu - loka for eternal vision.

Surface meaning of the second line of Rigveda Mantra 1.7.3. says, 'Indra smashed the hill (adrim) by cows (goobhiih).'

Spiritual meaning:

Indra destroyed the ignorance (adrim) of aspirants by (bestowing) knowledge (goobhiih). Vritra is seen clearly in Mahabharata (Ashvamedha parva 11.7.20) as the powerful negative force. Indra destroys him with his special weapon Vajra. Vajra is interpreted there as the discriminating power which can destroy the negative thoughts/instincts. (Shri Kapali Shastri)

ಜ್ಯೇಷ್ಠೋ ಜನಾನಾಂ ವೃಷಭೋ ಜ್ಯೋತಿರ್ಜ್ಯೇಷ್ಠಂ ಸಹೋಮಹಿ .  
ಅಭಿಕ್ರತೂನಾಂ ದಮಿತಾ ಧರ್ತಾ ವಿಶ್ವಸ್ಯ ಕರ್ಮಣಃ .. 5..

5. Indra is Jyeshtha (eldest/earliest form) Deva (divine mind of Supreme), he is the most powerful bull among mortals, gives supreme light. Great Indra who has superb strength destroys those who work against cosmic order and sustains universal activity.

ಧರ್ತಾ ಧನಾನಂ ಧಾತ್ಮಣಾಂ ಧಾತಾ ಧಿರೋ ಧಿಯೇಷಿತಃ .  
ಯಜ್ಞಸ್ಯ ಸಾಧನೋ ಯಜ್ಞೋ ಯಜ್ಞವಾಹಾ ಅಪಾಮಜಃ .. 6..

6. Indra is the possessor/sustainer of wealth, supporter of supporters (of yajna), brave, driven by thought (mind). He accomplishes and upholds the yajna. He (himself) is the yajna. He releases the water blocked by Vritra (negative forces).

Refer: Mantra 3.32.12 - Yajna becomes your protector in the killing of Ahi by vajra.

ಯಜ್ಞಂ ಜುಷಾಣೋ ಯಜತೋ ಯುಕ್ತಗ್ರಾವ್ಣೋಽವಿತೇಷಿರಃ .  
ಸುವಜ್ರಶ್ಚ್ಯವನೋ ಯೋದ್ಧಾ ಯಶಸೋ ಯಜ್ಞಿಯೋ ಯಹುಃ .. 7..

7. Indra desires (needs) yajna. He is the master of yajna. He is endowed with swift movements. Protects the soma presser in sacrifices. He has well designed Vajra (weapon / discriminatory power) The great warrior casts down the foe. Glorious Indra is the son of power (Sahasa - Agni).

ಅವಯಾತಾ ದುರ್ಮತೀನಾಂ ಹಂತಾ ಪಾಪಸ್ಯ ರಕ್ಷಸಃ .

ಕೃಶಸ್ಯ ಚೋದಿತಾ ಕೃತುಃ ಕೃತಬ್ರಹ್ಮಾ ಧೃತವ್ರತಃ .. 8..

8. Indra gives protection (to aspirants) from people with evil thoughts, destroys people who protects sinful people. He propels the (mind of) weak. He is the master of action. He upholds divine law. Creator of Mantra (Brahma).

ಧೃಣವೋಜಾ ಅವಿತಾಧೀನಾಂ ಧನಾನಾಂ ಸಂಜಿದಚ್ಯುತಃ .

ವಿಹಂತಾ ತಮಸಸ್ತ್ವಷ್ಟಾ ತನೂಪಾಸ್ತರುತಾತುರಃ .. 9..

9. Indra's vigor is spontaneous. He supports people endowed with great mental power (dhee), collects wealth, stands erect (immovable like mountain). Created all forms in the Universe, Twashta (Indra) disperses the all-pervading forces of ignorance. Indra is the guardian. He ferries, protects with rapid force.

ತ್ವೇಷನ್ಯಮ್ಲಸ್ತ್ವೇಷ್ವಂದೃಕ್ ತುರಾಷಾಡಪರಾಜಿತಃ .

ತುಗ್ಯಾವೃಧೋದಸ್ಮತಮಃ ತುವಿಕೂರ್ಮಿತಮಸ್ತುಜಃ .. 10..

10. Indra who has radiating might crushes the foes swiftly. He is the supreme, performs many great deeds (tasks) and remains undefeated. Protects being firm in strong currents of water.

ವೃಷಪ್ರಭರ್ಮಾ ವಿಶ್ವಾನಿ ವಿದ್ವಾನಾದಂಕ್ಷರಿಸ್ತವಾಃ .

ಮಂದ್ರೋ ಮತೀನಾಂ ವೃಷಭೋ ಮರುತ್ವಾನ್ಮರುತಾಮೃಷಿಃ .. 11..

11. Indra brings felicities in abundance (vrisha=Indra), He knows everything, causes discomfort to foes. He is strong, bestows good thoughts (mati to aspirants). filled with delight/overjoyed, lord of good thoughts, accompanied with Maruts. He is the seer among Maruts.

ಮಹಾಹಸ್ತೀ ಗಣಪತಿರ್ಧಿಯಂ ಜಿನ್ನೋ ಬೃಹಸ್ಪತಿಃ .

ಮಾಹಿನೋ ಮಧವಾ ಮಂದೀ ಮಕೋಽಕೋ ಮೇಧಿರೋ ಮಹಾನ್ .. 12..

12. Bountiful Indra (has liberal hands to give), Master of gana (Mantra gana), He is Brihaspati, master of knowledge of Riks, Maghavan. Indra enjoys, he is purifier, wise. He is the Sun (giver of spiritual light), supreme.

.. ಇತಿ ಪ್ರಥಮಂ ನಾಮಶತಕಂ ..

2 ದ್ವಿತೀಯಂ ನಾಮಶತಕಂ

ಪ್ರತಿರೂಪಪರೋಮಾತ್ರಃಪುರುರೂಪಃಪುರುಷ್ಷುತಃ .

ಪುರುಹೂತಃ ಪುರಃ ಸ್ಥಾತಾಃಪುರುಮಾಯಃ ಪುರಂದರಃ .. 13 .

13. Indra is beyond measures (limitless), has many forms, he has the counter form for all the forms created/replica. He is invoked and lauded by many. Indra is stationed in front (of aspirant / yajamana of yajna), He performs variety of deeds. He is the tearer of cities (structures of the forces of ignorance).

Pura = physical body = humans)

Refer: Mantra 6.47.18: To every form, Indra has remained the counter-form, that is his form for us to face and see. By his maya powers, he moves on endowed with many forms, for yoked are his thousand steeds. (Quoted in Br.U. (2.5.19), as part of the exposition of Madhu-vidya. See Shri Kapali Sastry, "Lights on the Upanishads", SAKSI).

ಪುರುಪ್ರಶಸ್ತಃ ಪುರುಕೃತ್ ಪುರಾಂ ದರ್ತಾ ಪುರೂತಮಃ .

ಪುರುಗೂರ್ತಃ ಪೃತ್ನುಜೇತಾ ಪುರುವರ್ಪಾಃ ಪ್ರವೇಪನೀ .. 14..

14. Indra is widely lauded in yajna, Performer of many deeds, shatters wide range of cities, He manifests in manifold ways (in aspirants), Indra is the victor in many battles. He is spread (everywhere) in many forms.

ಪಪ್ರಿಃ ಪ್ರಚೇತಃ ಪರಿಭೂಃ ಪನೀಯಾನಪ್ರತಿಷ್ಕುತಃ .

ಪ್ರವೃದ್ಧಃ ಪ್ರವಯಾಃ ಪಾತಾ ಪೂಷಣ್ಣಾನಂತರಾ ಭರಃ .. 15..

15. Indra is Prachetasa who is consciously active, (helps the aspirant) abides in the supreme (parame vyoman), most praiseworthy, he cannot be covered. Indra increases in strength within (aspirants), grows abundantly, gives protections being accompanied by Pushan, brings protection within.

ಪುರುಶಾಕಃ ಪಾಂಚಜನ್ಯಃ ಪುರುಭೋಜಾಃ ಪುರುವಸುಃ .

ಪಿಶಂಗರಾತಿಃ ಪಪುರಿಃ ಪುರೋಯೋಧಃ ಪೃಥುಜ್ರಯಾ .. 16..

16. Indra is helpful, he is with panchajana ("pancha jana - five classes of people" - interpreted differently by many scholars). Devours variety of knowledge. Master of variety of wealth. Indra is resplendent (like gold), filled with energy, warrior who has destroyed the Dasyus and leads (aspirants) again and again.

ಪ್ರರಿಕ್ತ ಪ್ರದಿವಃ ಪೂರ್ವ್ಯಃ ಪುರೋಭೂಃ ಪೂರ್ವಜಾ ಋಷಿಃ .

ಪ್ರಣೇತಾ ಪ್ರಮತಿಃ ಪನ್ಯಃ ಪೂರ್ವಯಾವಾ ಪ್ರಭೂವಸುಃ .. 17..

17. Indra exceeds both Earth and Heaven, He is the most ancient deva who performs many deeds, appears in manifold ways. He is the first born, Rishi. He leads with guiding thoughts. Wonderful Indra is the lord of great wealth. He is the first born among Devas and humans.

ಪ್ರಯಜ್ಞಃ ಪಾವಕಃ ಪೂಷಾ ಪದವೀಃ ಪಥಿಕೃತ್ಪತಿಃ .  
ಪುರುತ್ಮಾ ಪಲಿತೋಹೇತಾ ಪ್ರಹೇತಾ ಪ್ರಾವಿತಾ ಪಿತಾ .. 18..

18. Indra continues to be in yajna/comes forward, he is with Pushan, purifies. He is the constructor of paths, is present every where, has grown with times. He is the shooter who smites and not smitten. He is the father and protector.

ಪುರುನ್ಯಮ್ಣಃ ಪರ್ವತೇಷಾಃ ಪ್ರಾಚಾಮನ್ಯುಃ ಪುರೋಹಿತಃ .  
ಪುರಾಂಭಿಂದುರನಾದೃಷ್ಯಃ ಪುರಾಜಾಃ ಪಪ್ರಥಂತಮಃ .. 19..

19. Indra is the warrior with variegated strength, dwells in the summits (of consciousness), his wrath moves upward, stationed in front He is the destroyer of cities. He is firm, invincible, shows the right path (to aspirants).

ಪೃತನಾಷಾಡ್ ಬಾಹುಶರ್ಧೀ ಬೃಹದ್ರೇಣುರನಿಷ್ಟೃತಃ .  
ಅಭಿಭೂತಿರಯೋಪಾಷ್ಟಿಃ ಬೃಹದ್ರೇರಪಿಧಾನವಾನ್ .. 20..

20. Indra endowed with mighty arms is the conqueror in many battles, He stirs up great dust (in his movements) remains unmoved, he overcomes (the foes) alone/unhurt. He approaches with iron-like heels, He is mighty. Removes the covering of Light (knowledge).

ಬ್ರಹ್ಮಪ್ರಿಯೋ ಬ್ರಹ್ಮಜೂತೋ ಬ್ರಹ್ಮವಾಹಾ ಅರಂಗಮಃ .  
ಬೋಧಿನ್ಮನಾ ಅವಕ್ರಕ್ಷೇ ಬೃಹದ್ಭಾನುರಮಿತ್ರಹಾ .. 21..

21. Indra loves the Mantra, is impelled by Mantras, upholder of Mantra, he is ready with his mighty movements. He has awakened mind, is undecaying and is with enormous luster, kills the foes.

ಭೂರಿಕರ್ಮಾ ಭರೇಕೃತ್ನುಭದ್ರಕೃದ್ ಭಾರ್ವರೋಭ್ಯಮಿಃ .  
ಭರೇಷು ಹವ್ಯೋ ಭೂರ್ಯೋಜಾಃ ಪುರೋಹಾಪ್ರಾಶುಷಾತ್ ಪ್ರಷಾಟ್ .. 22..

22. Indra is the doer of many deeds / great tasks in battles, is blissful with the prayers. Indra is invoked in yajnas, he is with abundant vigor, wanders everywhere, destroys the cities, overcomes the foes and offers perfect protection.

ಪ್ರಭಂಗೀಮಹಿಷೋ ಭೀಮೋ ಭೂರ್ಯಾಸುತಿರಶಸ್ತಿಹಾ .  
ಪ್ರಸಕ್ಷೀ ವಿಶ್ವತಿವೀರಃ ಪರಸ್ವಾಃ ಶವಸ್ಸಸ್ವತಿಃ .. 23..



23. Indra is mighty, fierce, manifests the force wholly, destroys the evil. He is lauded with soma offerings, He is the lord of luminous strength, guardian of people, hero, protector, lord of luminous strength.

.. ಇತಿ ದ್ವಿತೀಯಂ ನಾಮಶತಕಂ ..

### 3 ತೃತೀಯಂ ನಾಮಶತಕಂ

ಪುರುದತ್ತಃ ಪಿತೃತಮಃ ಪುರುಕ್ಷುಭೀಗುಃ ಪಣಿಃ .

ಪ್ರತ್ವಾಕ್ಷಾಣಃ ಪುರಾಂ ದರ್ಮಾಪನಸ್ಯುರ್ಭಿಮಾತಿಹಾ .. 24..

24. Indra is the generous giver, He is very fatherly, He is the possessor of excellent and beautiful riches. Possessor of abundant knowledge (go /gava = knowledge), He fights against the Panis. He cuts (unwanted thoughts), He destroys the cities (of foes); works hard, kills the arrogant (foes).

ಪೃಥಿವ್ಯಾ ವೃಷಭಃ ಪ್ರತ್ನಃ ಪ್ರಮಂದೀ ಪ್ರಥಮಃ ಪೃಥುಃ .

ತ್ಯಃ ಸಮುದ್ರವ್ಯಚಾಃ ಪಾಯುಃ ಪ್ರಕೇತಶ್ಚರ್ಷಣೀಸಹಃ .. 25..

25. Indra is the strong master of the earth, the ancient lord, enjoys chanting of Mantras, the eldest and the lord of all, He is spread widely, He shatters the foes, enjoys abundant Soma, most intelligent (conscious - praketa), helps who have the power of (spiritual) vision.

ಕಾರುಧಾಯಾಃ ಕವಿವೃಧಃ ಕನೀನಃ ಕ್ರತುಮಾನ್ಯತುಃ .

ಕ್ಷಪಾವಸ್ತಾ ಕವಿತಮೋ ಗಿರ್ವಾಹಾಃ ಕೀರಿಚೋದನಃ .. 26..

26. Indra increases (his power) and upholds the Rishis (Seers) who sing (Mantras), he has mighty will (power) since birth, eradicates darkness (brings light), greatest among great Seers, upholds the word (Veda) drives the singers forward to felicities.

Kavi is the Rishi (Seer) who can see (vision) beyond the perception of normal sensory organs.

ಕ್ಷಪಾವಾನ್ಶೌಶಿಕಃ ಕಾರೀ ರಾಜಾಕ್ಷಮ್ಯಸ್ಯ ಗೋಪತಿಃ .

ಗೌಗೋರ್ದುರೋ ದುರೋಶ್ಚಸ್ಯ ಯವಸ್ಯದುರ ಆದುರಿಃ .. 27..

27 Indra is the son of Kushika, protector of Earth, is vigilant in nights, king of settlements on earth, protector of cows (knowledge), He is the Cow (go - knowledge). He is the destroyer of darkness, opens the doors of light (knowledge), life - energies (Ashva) and material forces.

Symbolically 'Go' is light and knowledge and 'Ashva' stands for Pranashakti - life energies. Kshapavan also gives the meaning, 'Indra who accepts Soma in the nights'. Indra is also depicted as 'Milch - Cow' (Kamadhenu).

ಚಂದ್ರಬುದ್ಧಶ್ಚರ್ಷಣಿಪ್ರಾಶ್ಚಕ್ಯಶ್ಚೋದಯನ್ಮತಿಃ .

ಚಂದ್ರಭಾನುಶ್ಚಿತ್ರತಮಶ್ಚಮ್ರೀಷಶ್ಚಚಕ್ರಮಾಸಜಃ .. 28..

28. Indra is embedded in delight. He bestows proficiency, impels intellect.

Radiant / wonderful. Indra holds Vajra (discus) firmly with brilliant might.

Symbolically 'Vajra' stands for discriminatory power (viveka). Indra dispels ignorance (ajnana) of aspirants by (Vajra) giving them discriminatory power.

ತುವಿಶುಷ್ಮಸ್ತುವಿದ್ಯುಮ್ಮಸ್ತುವಿಜಾತಸ್ತುವೀಮಧಃ .

ತುವಿಕೂರ್ಮಿಸ್ತುವಿಮ್ರಕ್ಷಸ್ತುವಿಶಗ್ಮಸ್ತುವಿಪ್ರತಿಃ .. 29..

29. Indra who takes many births appears/manifests (in different forms) in front of number of aspirants and protects number of seekers. He is the doer of many tasks. He has great powers, variegated strength, radiance and affluence.

ತುವಿನೃಮ್ಹಸ್ತುವಿಗ್ರೀವಸ್ತುವಿರಾಧಾಸ್ತುವಿಕೃತುಃ .

ತುವಿಮಾತ್ರಸ್ತುವಿಗ್ರಾಭಸ್ತುವಿದೇಷ್ಣಸ್ತುವಿಷ್ವಣಿಃ .. 30..

30. Indra has many powers, mighty neck, accompanied with many strengths (Maruts etc.), manifold will power. He appears ever growing, accepts numerous offerings and gives many felicities.

ತೂತುಜಿತ್ವ ವಸಸ್ತಕ್ಷಸ್ತುವಿಗ್ರಿಸ್ತುವರ್ಣಿಸ್ತದಃ .

ರಥೇಷ್ವಸ್ತರಣಿಸ್ತಮ್ರಸ್ತ್ವಿಷೀಮಾನನಪಚ್ಯುತಃ .. 31..

31. Indra is the distributor/promoter of great felicities. He is the great leader, moves swiftly. Resplendent Indra is adorable, mighty, moves swiftly like steed (in battles) seated in the chariot, destroys the foes. He can not be overpowered by foes.

ತೋದಸ್ತರುತ್ರಸ್ತವಿಷೀ ಮುಷಾಣಸ್ತವಿಷಸ್ತುರಾ .

ತಿತಿರ್ವಾ ತತುರಿಸ್ತಾತಾ ಭೂರ್ಣಿಸ್ತೂರ್ಣಿಸ್ತವಸ್ತರಃ .. 32..

32. Indra who is like a whip (leads on the right path) saves aspirant across. He consumes strength (of foes), vigorous, swift, smites and overcomes the foes. He has everything in him. Enormously strong Indra protects aspirants to swiftly cross (worldly as well as spiritual adversities).

ಯಜ್ಞವೃದ್ಧೋ ಯಜ್ಞಿಯಾನಾಂ ಪ್ರಥಮೋ ಯಜ್ಞನೋ ವೃಧಃ .

ಅಮಿತ್ರಖಾದೋನಿಮಿಷೋ ವಿಷುಣೋಽಸುನ್ವಂತೋಽಜುರಃ .. 33..

33. Indra grows/gets strength by yajna (by soma - chanting), he is the master (supreme) of yajna, increases his powers by yajna. Indra's eyes do not wink, he rushes like bull and destroys foes. He turns away from yajna where Soma is not prepared.

Unwinking : staying without winking is one among many special features of devatas.

ಅಕ್ಷಿತೋತಿರ್ದಾಭ್ಯೋಽಯಃ ಶಿಪ್ರಿಣೀವಾನಗೋರುಢಃ .

ಆಶ್ರುತ್ಯೋಽನ್ತರಿಕ್ಷಪ್ರಾ ಅಮಿತೌಜಾ ಅರಿಷ್ಟತಃ .. 34..

34. Indra enjoys numerous wealth, he is honest, unquestionable hero. He is filled with light (knowledge). He listens from everywhere, stationed in mid region (antariksha), has unlimited strength and praised by warriors.

Yask Maharshi's Nirukta gives the meaning of 'shipri' as ray of light ; 'shiprivan' : filled with light. Shipra also means jaw. It may be taken as hero with firm jaws.

.. ಇತಿ ತೃತೀಯಂ ನಾಮಶತಕಂ ..

#### 4 ಚತುರ್ಥಂ ನಾಮಶತಕಂ

ಅದೃಷ್ಟ ಏಕರಾಡೂರ್ಧ್ವ ಊರ್ಧ್ವಸಾನಃ ಸನಾದ್ಯುವಾ .

ಸ್ಥಿರಃ ಸೂರ್ಯಃ ಸ್ವಭೂತ್ಯೋಜಾಃ ಸತ್ಯರಾಧಾಃ ಸನಶ್ರುತಃ .. 35..

35. Indra is imperceptible, eternal, lord of energies, moves in the upper regions, raises upwards, stable, Sun who stimulates activity, stands with his own might, shining with Truth, well known.

ಪ್ರಕಲ್ಪಃ ಸತ್ತ್ವಾನಾಂ ಕೇತುರಚ್ಯುತಚ್ಯುದುರುವ್ಯಚಾಃ .

ಶವಸೀ ಸ್ವಪತಿಃ ಸ್ವೋಜಾಃ ಶಚೀವಾನವಿದೀಧಯಃ .. 36..

36. Indra is the initiator, intuition in aspirants, moves the unmovables, unassailable, far reaching, master of himself with his own strength. He who has the power (shachi), gives the light which does not scatter.

Shachi is the power of Indra. He is depicted as Shachivan, lord of Shachi in many Mantras.

Refer R:1.54.2. It is the name of the spouse of Indra in Puranas.

ಸತ್ಯಶುಷ್ಕಃ ಸತ್ಯಸತ್ತ್ವಾ ಸೂನುಃ ಸತ್ಯಸ್ಯಸೋಮಪಾಃ .

ದಸ್ಯೋಹಂತಾ ದಿವೋ ಧರ್ತಾ ರಾಜಾ ದಿವ್ಯಸ್ಯ ಚೇತನಃ .. 37..

37. Indra has unfailing strength, warrior of the Sattva (Truth), the son of Truth, drinker of Soma, slays the Dasyus, Supports both the heaven and the mid world, He is the King, divine consciousness (chetana).

ಋಗ್ಮಿಯೋರ್ವಾ ರೋಚಮಾನೋ ರಭೋದಾ ಋತಪಾ ಋತಃ .

ಋಜೀಷೀ ರಣಕೃದ್ರೇವಾ ನೃತ್ತಿಯೋ ರಧಚೋದನಃ .. 38..

38. Indra is (becomes) the Mantra (Rik), makes aspirant to shine, imparts strength, protector of Truth. He is the Truth, true in his being, gives happiness (riches), affluent and inspires to get happiness (riches).

Indra manifests as the Rik Mantra with proper chanting in yajna.

ಋಷ್ವೋರಾಯೋವನೀರಾಜಾ ರಯಿಸ್ಥಾನೋ ರದಾವಸುಃ .

ಋಭುಕ್ಷಾ ಅನಿಮಾನೋಶ್ಚಃ ಸಹಮಾನಃ ಸಮುದ್ರಿಯಃ .. 39..

39. Indra is magnificent/noble, with abundant bliss, King, source of felicities, bestows felicities, chief of Ribhus (heavenly craftsmen), limitless. He is Ashva (life -energies), forceful, holds riches like ocean.

ಋಣಕಾರ್ತಿರ್ಗರ್ವಣಸ್ಯಃ ಕೀಜಃ ಖಿದ್ವಾಖಜಂಕರಃ .

ಋಜೀಷೋ ವಸುವಿದ್ವೇನ್ಯೋ ವಾಜೇಷು ದಧೃಷಃ ಕವಿಃ .. 40..

40. Indra demands commitment. He is wonderful, seeks joy in the Word (Veda), he causes misery (to the foes), initiator of battles, remover (of foes). He has riches, is attractive, victor with abundant felicities. He is the Seer/Rishi.

ವಿರಪ್ಶೀ ವೀಲಿತೋ ವಿಪ್ರೋ ವಿಶ್ವವೇದಾ ಋತಾವೃಧಃ .

ಋತಯುಗ್ವರ್ಮಕೃದ್ಧೇನುರ್ಧನಜಿದ್ಧಾಮವರ್ಮವಾಟ್ .. 41..

41. Indra, the lord of opulence, weakens the foes. Illumined Indra is omniscient, increases the Rita (self law), yoked with Truth, law maker, milching cow, conqueror of riches, abode of all aspirations, strong with armor.

ಋತೇಜಾಃ ಸಕ್ಷಣಿಃ ಸೋಮ್ಯಃ ಸಂಸೃಷ್ಟಿಜಿದೃಭುಷ್ಠಿರಃ .

ಋತಯುಃ ಸಬಲಃ ಸಹ್ಯವೃಜ್ರವಾಹಾ ಋಚೀಷಮಃ .. 42..

42. Indra is born in the Truth, overcomes all adversaries, He is Soma (soma yajna), collaborates (with his aids), follows Rita, strong, victorious holding vajra. He is the very light (knowledge imbibed) of the Riks.

ಋಗ್ನೀದಧೃಷ್ವಾನ್ವೃಷ್ಟಾಜಾಃ ಸುಗೋಪಾಃ ಸ್ವಯಶಸ್ತರಃ .

ಸ್ವಭಿಷ್ಟಿಸುಮ್ಯಃ ಸೇಹಾನಃ ಸುನೀತಿಃ ಸುಕೃತಃ ಶುಚಿಃ .. 43..

43. Indra knows the Riks, overthrows the foes, has great vigor, strong protector, glorious, gives desired felicities, defeats (the foes), leader, gives good direction, Pure with auspicious deeds.

ಋಣಯಾಃ ಸಹಸಃ ಸೂನುಃ ಸುದಾನುಃ ಸಗಣೋ ವಸುಃ .

ಸ್ತೋಮ್ಯಃ ಸಮದ್ವಾ ಸತ್ರಾಹಾ ಸ್ತೋಮವಾಹಾ ಋತೀಷಹಃ .. 44..

44. Indra fulfills obligations, he is the son of energy is on move, he is the great giver, endowed with followers/attendants, donor of riches, worthy to be invoked (stomyah), enjoys with yajniks, kills foes. He is the achiever of many deeds, subdues adversaries.

.. ಇತಿ ಚತುರ್ಥಂ ನಾಮಶತಕಂ ..

### 5 ಪಂಚಮಂ ನಾಮಶತಕಂ

ಶವಿಷ್ಠಃ ಶವಸಃ ಪುತ್ರಃ ಶತಮನ್ಯುಃ ಶತಕೃತುಃ .

ಶಕ್ರಃ ಶಿಕ್ಷಾನರಃ ಶುಷ್ಠೀ ಶ್ರುತ್ಕರ್ಣಃ ಶ್ರವಯತ್ಸಖಾ .. 45..

45. Mighty Indra is impetuous, has done many deeds (shatakratu). He is Shakra/mighty the instructor, showers powerful (bliss), blazing, has the ears to hear (the prayers), opens up the ears (of aspirants to receive knowledge) like a friend.

Shatakratu is a synonym of Indra in Puranas which says that he has performed one hundred yajnas (kratus).

ಶತಮೂತಿಃ ಶರ್ಧನೀತಿಃ ಶತನೀಥಃ ಶತಾಮಘಃ .

ಶ್ಲೋಕೀ ಶಿವತಮಃ ಶ್ರುತ್ಯಂ ನಾಮಬಿಭೃದನಾನತಃ .. 46..

46. Indra has hundredfold growth/progress (uuti) with glorious deeds attained in many ways, opulent, has luminous energy, purest, bears the title as (source of) inspiration (shrutyam). He is unbending (firm).

ಶೂರಃ ಶಿಪ್ರೀ ಸಹಸ್ರೋತಿಃ ಶುಭ್ರಃ ಶೃಂಕ್ಷಂಗವೃಷೋನಪಾತ್ .

ಶಾಸಃ ಶಾಕೀ ಶ್ರವಸ್ವಾಮಃ ಶವಸಾವಾನಹಂಸನಃ .. 47..

47. Valiant Indra has strong chin (mighty). Son of sage Shringavrisha (fashioned by sage with special hymns), has abundant growth. He is chaste, abides by his law, likes the inspired knowledge. He is confident of himself.

ಸುರೂಪಕೃತ್ಪುರೀಶಾನಃ ಶೂಶುವಾನಃ ಶಚೀಪತಿಃ .

ಸತೀನಸತ್ವಾ ಸನಿತಾ ಶಕ್ತೀವಾನಮಿತಕೃತುಃ .. 48..

48. Indra fashions perfect forms, has abundant strength/absolute control, Ruler, lord of energies (shachi), bestows true power, dynamic, possesses force and boundless Will power. Refer Rigveda:1.4.1 and 6.47.18 Fashions perfect forms.

ಸಹಸ್ರಚೀತಾಃ ಸುಮನಾಃ ಶ್ರುತ್ಯಃ ಶುದ್ಧಃ ಶ್ರುತಾಮಘಃ .

ಸತ್ಯಾದಾವಾ ಸೋಮಪಾವಾ ಸುಕೃತುಃ ಶ್ಕುಶ್ರುಷು ಶ್ರಿತಃ .. 49..

49. Indra is endowed with variegated thoughts, right minded. Drinker of Soma is the great donor. He hears (prayers) well, Pure, has knowledge and perfect Will power. He is dedicated (fights battles with dedication) in battles.

ಚೋದಪ್ರವೃದ್ಧೋ ವಿಶ್ವಸ್ಯ ಜಗತಃ ಪ್ರಾಣತಸ್ಪತಿಃ .

ಚೌತ್ರಃ ಸುಪ್ರಕರಸ್ರೋನಾ ಚಕ್ರಮಾನಃ ಸದಾವೃಥಃ .. 50..

50. Indra grows with inspiration (impelled prayers), is the lord of all that moves and breathes, swiftly destroys (cities of hostiles), his arms are upheld (for protection), desirous (of soma - prayers), increases force always (in aspirants).

ಸ್ವಭಿಷ್ಟಿಃ ಸತ್ಪತಿಃ ಸತ್ಯಶ್ಚಾರುವೀರತಮಶ್ಚತೀ .

ಚಿತ್ರಶ್ಚಿತ್ತಾನಾಜ್ಞಾತಾ ಪ್ರತಿಮಾನಂ ಸತಃ ಸತಃ .. 51..

51. Indra is joyful, Truthful, lord of existence (all that exists). Charming Indra is the supreme hero, supports truth/ destroyer of foes, has strong variegated thoughts, he commands In front (of the battle), he becomes the form and the measure of each existing thing.

ಸ್ಥಾತಾಃ ಸಚೇತಾಃ ಸದಿವಃ ಸುದಂಸಾಃ ಸುಶ್ರವಸ್ತಮಃ .

ಸಹೋದಃ ಸುಶ್ರುತಃ ಸಮ್ರಾಟೂಪಾರಃ ಸುನ್ವತಃ ಸಖಾ .. 52..

52. Indra mounted in his chariot, is conscious, luminous with perfect deeds. He is with perfect inspirations, bestower of strength, has inspired knowledge. He is the sovereign, carries (aspirants) safely through. He is the friend of one who prepares Soma.

ಬ್ರಹ್ಮವಾಹಸ್ತಮೋ ಬ್ರಹ್ಮಾ ವಿಷ್ಣುವಸ್ವಃಪತಿರ್ಹರಿಃ .

ರಣಾಯ ಸಂಸ್ಕೃತೋ ರುದ್ರೋ ರಣಿತೇಶಾನಕೃಚ್ಛಿವಃ .. 53..

53. Indra is upholder of Mantras, well known. He is Mantra, he is Vishnu/he pervades everything, lord of treasures. He is with green steeds (hari) lord of treasures. He is Hara, Rudra/who roars, fights perfect battles, He is law maker, enjoys (Soma).

ವಿಪ್ರಜೂತೋ ವಿಪ್ರತಮೋ ಯಹ್ವೋ ವಜ್ರೀ ಹಿರಣ್ಯಯಃ .

ವವ್ರೋ ವೀರತರೋವಾಯುರ್ಮಾರ್ತರಿಶ್ವಾ ಮರುತ್ಸಖಾ .. 54..

54. Indra is illumined thinker, supreme Rishi, mighty, holder of Vajra, blissful, radiant, covers the source (of foes), great hero. He is Vayu/vital energy, Matarishva who is always on move/brings fire, friend of Maruts.

ಗೂರ್ತಶ್ರವಾ ವಿಶ್ವಗೂರ್ತೋ ವಂದನಶ್ರುದ್ವಿಚಕ್ಷಣಃ .

ವೃಷ್ಟಿರ್ವಸುಪತಿರ್ವಾಜೀ ವೃಷಭೋ ವಾಜಿನೀ ವಸುಃ .. 55..

55. Indra who is lauded by all brings inspired knowledge, good listener of prayers, spreads rapidly, manifests (with his troop when invoked), He is the lord of riches born of plentitude. Mighty Indra is possessor of riches.

vrishni: one who showers knowledge and power. Indra rushes to help aspirants along with his aids. Refer R:1.10.2.

.. ಇತಿ ಪಂಚಮಂ ನಾಮಶತಕಂ ..

### 6 ಷಷ್ಠಂ ನಾಮಶತಕಂ

ವಿಗ್ರೋ ವಿಭೀಷಣೋ ವಹ್ನಿವೃದ್ಧಾಯುರ್ವಿಶ್ರುತೋ ವೃಷಾ .

ವ್ರಜಭೃದ್ವೃತ್ರಹಾ ವೃದ್ಧೋ ವಿಶ್ವವಾರೋ ವೃತಂಚಯಃ .. 56..

56. Indra is wise, terrible to opponents, carries the oblations, ancient, popular who enjoys in heaven. Kills Vritra holding Vajra, increases his power in aspirants and grants all desirable things to aspirants.

ವೃಷಜೂತಿವೃಷರಥೋ ವೃಷಭಾನ್ನೋ ವೃಷಕ್ರತುಃ .

ವೃಷಕರ್ಮಾ ವೃಷಮಣಾಃ ಸುದಕ್ಷಃ ಸುನ್ವತೋ ವೃಧಃ .. 57..

57. Indra moves with great speed in his mighty ratha, he is showerer of food (felicity), is endowed with abundant will power showers the grace magnanimously. Great astute Indra (power) grows within aspirants. Liberal benefactor bestows wealth and nourishment.

ಅದ್ರೋಘವಾಗಸುರಹಾ ವೇಧಾಃ ಸತ್ರಾಕರೋಽಜರಃ .

ಅಪಾರಃ ಸುಹವೋಽಭೀರುರಭಿಭಂಗೋಽಜ್ಞಿರಸ್ತಮಃ .. 58..

58. Indra is devoid of evil in his speech, killer of demons, Creator, works eternally, immortal, limitless, with his aids, destroys enemies. He is the most renowned Angira.

ಅಮತ್ಯಃ ಸ್ವಾಯುಧೋಽಶತ್ರುರಪ್ರತೀತೋಽಭಿಮಾತಿಷಾಟ್ .

ಅಮತ್ರೀ ಸೂನುರರ್ಚತ್ಯಃ ಸಮದ್ವಿಷ್ಟಿರಭಯಂಕರಃ .. 59..

59. Immortal Indra has the perfect weapon, has no enemy, irresistible, rejoices together, mighty, born within aspirants, most worthy to be worshiped, auspicious, eradicates fear.

Refer Mantra 1.103.4 Indra bears the name,

ತದೂಚುಷೇ ಮಾನುಷೇಮಾ ಯುಗಾನಿ ಕೀರ್ತೇನ್ಯಂ ಮಘವಾ ನಾಮ ಬಿಭೃತ್ .

ಉಪಪ್ರಯಂದಸ್ಯುಹತ್ಯಾಯ ವಜ್ರೀ ಯದ್ಧ ಸೂನುಃ ಶ್ರವನೇ ನಾಮ ದಧೇ ..

1.103.04

“the son of inspired hearing” ‘Nama’, the name of devas, carries the power associated and it reveals in the person doing ‘Namajapa’.

ಅಭಿನೇತಾ ಸ್ವಾರ್ಹರಾಧಾಃ ಸಪ್ತರಶ್ಮಿರಭಿಷ್ಠಿಕೃತ್ .

ಅನರ್ವಾಸ್ವರ್ಜಿಡಿಷ್ಕರ್ತಾ ಸ್ತೋತ್ರೈಶ್ಚಾಪಮವಿತೋಪರಃ .. 60..

60. Indra the leader, likes opulence, is with seven rays (knowledge), fulfills desires, has no opposition (moves without steeds), conqueror, protects who chants Mantras, restores (the lost limb or riches).

Refer Mantra 8.1.12 When the great mystic poet Vasishta Ganapati Muni (1878-1936) was involved in a bus accident, his son had a fracture in his hand. The Muni uttered this mantra at once for healing the bones. His bones healed quickly.

ಅಜಾತಶತ್ರುಃ ಸೇನಾನಿ ರುಭಯಾವ್ಯುಭಯಂಕರಃ .

ಉರುಗಾಯಃ ಸತ್ಯಯೋನಿಃ ಸಹಸ್ವಾನುವರ್ವರಾಪತಿಃ .. 61..

61. Indra has no enemy born, leads the army, has access and act in both heaven and earth, supports all, he is the womb of the truth, mighty, lord of life-energy.

ಉಗ್ರೋ ಗೋಪ ಉಗ್ರಬಾಹುರುಗ್ರಧನ್ವೋಕ್ಲವರ್ಧನಃ .

ಗಾಧಶ್ರವಾ ಗಿರಾಂ ರಾಜಾ ಗಂಭೀರೋ ಗಿರ್ವಣಸ್ತಮಃ .. 62..

62. Indra is fierce, protects, has powerful bow in his strong arms, increases his power (in aspirants) with chanting, gives inspired knowledge. He is the supreme lord of spoken words (chanting).

ವಜ್ರಹಸ್ತಚರ್ಷಣೀನಾಂ ವೃಷಭೋ ವಜ್ರದಕ್ಷಿಣಃ .

ಸೋಮಕಾಮಃ ಸೋಮಪತಿಃ ಸೋಮವೃದ್ಧಃ ಸುದಕ್ಷಿಣಃ .. 63..

63. Vajra-armed Indra, mighty Vrishbha for Rishis. He operates Vajra with discrimination, desires Soma, delight. He is the lord of Soma, grows with delight.

ಸುಬ್ರಹ್ಮಾ ಸ್ಥವಿರಃ ಸೂರಃ ಸಹಿಷ್ಣುಃ ಸಪ್ರಥಾಃ ಸರಾಟ್ .

ಹರಿಶ್ಚಾರುಹರಿವಾನ್ವರೀಣಾಂ ಪತಿರಸ್ತತಃ .. 64..

64. Indra is with perfect Mantra, stable, the Sun, overthrows foes who confront, spreading light widely, has shining beard, lord of steeds and invincible.

ಹಿರಣ್ಯಬಾಹುರುವ್ರ್ಯೂತಿಹರಿಕೇಶೋ ಹಿರೀಮಶಃ .

ಹರಿಶಿಪ್ರೋ ಹರ್ಯಮಾಣೋ ಹರಿಜಾತೋ ಹರಿಂಭರಃ .. 65..

65. Indra has golden arms, gives enormous protection, has lustrous hair, shining steeds, strong jaws, fills with luster and delight, rejoices with the work done.

ಹಿರಣ್ಯವರ್ಣೋ ಹರ್ಯಶ್ಚೋ ಹರಿವರ್ವಾ ಹರಿಪ್ರಿಯಃ .

ಹನಿಷ್ಠೋ ಹರ್ಯಕ್ಷೋ ಹವ್ಯೋ ಹರಿಷ್ಠಾ ಹರಿಯೋಜನಃ .. 66..



66. Indra is of golden color, has golden steeds, shining form, lover of steeds, slayer, luminous, offering of yajna, yokes the steeds.

.. ಇತಿ ಷಷ್ಠಂ ನಾಮಶತಕಂ ..

### 7 ಸಪ್ತಮಂ ನಾಮಶತಕಂ

ಸತ್ವಾ ಸುಶಿಪ್ತಃ ಸುಕ್ಷತ್ರಃ ಸುವೀರಃ ಸುತಪಾ ಋಷಿಃ .

ಗಾಧಾನೋ ಗೋತ್ರಭಿದ್ರಾಮಂ ವಹಮಾನೋ ಗವೇಷಣಃ .. 67..

67. Indra is warrior, with strong jaws, mighty, rejoicer of Soma, Rishi, breaks enclosures (water and light), moves with his entourage, He is worthy of the praises, seeker of knowledge.

ಜಿಷ್ಣುಸ್ತಸ್ಥುಷ ಈಶಾನೋ ಈಶಾನೋ ಜಗತೋ ನೃತುಃ .

ನರ್ಯಾಣಿ ವಿದ್ವಾನ್ವೃ ಪತಿಃ ನೇತಾನ್ಯಮ್ಹಸ್ಯ ತೂತುಜಿಃ .. 68..

68. Victorious Indra is the lord of all that is moving and all that is non-moving He dances (with delight). He is the lord of human beings, knows all the actions related to human beings, regulates the waters, distributes great wealth.

ನಿಮೇಧಮಾನೋ ನರ್ಯಾಪಾಃ ಸಿಂಧೂನಾಂ ಪತಿರುತ್ತರಃ .

ನರ್ಯೋ ನಿಯುತ್ವಾನ್ನಿಚಿತೋ ನಕ್ಷದ್ಧಾಭೋನಹುಷ್ವರಃ .. 69..

69. Indra has the divine powers of work, regulates rain fall, lord of all the streams, has the power of Godhead, joins with divine, strong, overcomes the foes assailing in front, creates bonds (between humans and devas).

ನವ್ಯೋ ನಿಧಾತಾ ನೃಮಣಾಃ ಸದ್ರೀಚೀನಃ ಸುತರೇಣಃ .

ನೃತಮಾನೋ ನದನುಮಾನ್ನವೀಯಾನ್ಮೃತಮೋನೃಜಿತ್ .. 70..

70. Indra is fashioned newly (by Rishi), supports, full of vigor, staying together, happy with soma, dancing, enjoys (in yajna), finds new aspirant, supreme among men (divine), conquers fertile lands.

ವಿಚಯಿಷ್ಠೋ ವಜ್ರಬಾಹುವೃತ್ರಖಾದೋವಲಂ ರುಜಃ .

ಜಾತೂಭರ್ಮಾ ಜ್ಯೇಷ್ಠತಮೋ ಜನಭಕ್ಷೋ ಜನಂಸಹಃ .. 71..

71. Indra effaces the sin (of devotees), has strong arms, destroyer of Vritra, shatterer of Vala, he is thunder - armed, the most supreme, overthrows the strong opponents. He is the patron of people.

ವಿಶ್ವಾಷಾಡ್ವಂಸಗೋವಸ್ಯಾನ್ನಿಷ್ಪಾಡಶನಿಮಾನ್ಮೃಷಾಟ್ .

ಪೂರ್ಭಿತ್ತುರಾಷಾಡಭಿಷಾಟ್ ಜಗತಸ್ತಸ್ಥುಷಸ್ಪತಿಃ .. 72..

72. Indra is the universal force, has treasures, impels like bull, distributor (of riches), leader, destroyer of cities (of foes), bestower, is the lord of what moves and what stands still.

ಸಂವೃಕ್ಷಮತ್ಸುಸಂಧಾತಾ ಸುಸಂಕ್ಷದೃಕ್ಷವಿತ್ಸಾರುಣಃ .

ಸ್ವರ್ಯಃ ಸ್ವರೋಚಿಃ ಸುತ್ರಾಮಾ ಸ್ತುಷ್ಠೀಯ್ಯಃ ಸನಜಾಃ ಸ್ವರಿಃ .. 73..

73. Victorious Indra is capable of joining (limbs) \*, observes all, the Sun, Aruna, has perfect weapon, radiant, protector, glorious, self-King.

\*Refer Mantra 8.1.12 When the great mystic poet Vasihta Ganapati Muni (1878-1936) was involved in a bus accident, his son had a fracture in his hand. The Muni uttered this mantra at once for healing the bones. His bones healed quickly.

ಕೃಣ್ಣನ್ನಕೇತವೇ ಕೇತುಃ ಪೇಶಃ ಕೃಣ್ಣನ್ನಪೇಶನೇ .

ವಜ್ರೇಣ ಹತ್ವೀ ಮಹಿನೋ ಮರುತ್ಸೋತ್ರೋ ಮರುದ್ಗುಣಃ .. 74..

74. Indra gives knowledge to ignorants, gives form to formless, smites with Vajra, mighty, praised along with gods Maruts. He is the leader of host of Maruts.

Ketu means ray - knowledge in the spiritual sense, it signifies the vision or the vision of knowledge born of inner understanding, intuition. Indra is the lord of divine mind. He gives the vision of the supra-physical to the Rishi, thus manifesting knowledge for the Rishi who earlier had no knowledge, aketu. (Refer Rig: 1.24.12, 1.3.12. by Prof.R.L.Kashyap)

ಮಹಾವೀರೋ ಮಹಾವ್ರಾತೋ ಮಹಾಯ್ಯಃ ಪ್ರಮತಿರ್ಮಹೀ .

ಮಾತಾ ಮಘೋನಾಂ ಮಂಹಿಷೋ ಮನ್ಯುಮಿರ್ಮನ್ಯುಮತ್ತಮಃ .. 75..

75. Indra is the great hero, does great deeds, guides thoughts, lord of heaven and earth, most generous among wealthy, extremely wrathful.

ಮೇಷೋ ಮಹೀವೃನ್ಮನ್ಮದಾನೋ ಮಾಹಿನಾವಾನ್ಮಹೇಮತಿಃ .

ಮ್ರಕ್ಷೋಮೃಲಿಕೋ ಮಂಹಿಷೋ ಮ್ರಕ್ಷಕೃತ್ವಾ ಮಹಾಮಹಃ .. 76..

76. Celebrated Indra strives with enemies (Ram), releases waters, rejoices, mighty, has vast thought, exceedingly generous, slayer of enemies, graceful, opulent.

ಮದಚುನ್ಮರ್ಡಿತಾಮದ್ವಾ ಮದಾನಾಂ ಪತಿರಾತಪಃ .

ಸುಶಸ್ತಿಃ ಸ್ವಸ್ತಿದಾಃ ಸ್ವದೃಗ್ರಾಧಾನಾಮಾಕರಃ ಪತಿಃ .. 77..

77. Indra dripped with intoxication, bestows felicity to one who offers soma, enjoys soma, lord of ecstasy, torments (the foes). He is praised with proper words (Mantras), stationed in svar loka, Lord of treasures, accomplishes many great deeds.

.. ಇತಿ ಸಪ್ತಮಂ ನಾಮಶತಕಂ ..

8 ಅಷ್ಟಮಂ ನಾಮಶತಕಂ

ಇಷುಹಸ್ತ ಇಷಾಂ ದಾತಾ ವಸುದಾತಾ ವಿದದ್ವಸುಃ .

ವಿಭೂತಿರ್ವ್ಯಾನಾಶಿರ್ವೇನೋ ವರೀಯಾನ್ ವಿಶ್ವಜಿಹ್ವಿಭುಃ .. 78..

78. Indra has arrow in his hands, gives impulses, gives felicities, knows the treasures, opulent, pervades everywhere, delightful, superior/excellent, conqueror of all worlds, all-encompassing (found in various forms).

ನೃಚಕ್ಷಾಃ ಸಹುರಿಃ ಸ್ವರ್ವಿತ್ಸುಯಜ್ಞಃ ಸುಷ್ಕುತಃ ಸ್ವಯುಃ .

ಆಪಿಃ ಪೃಥಿವ್ಯಾ ಜನಿತಾ ಸೂರ್ಯಸ್ಯ ಜನಿತಾ ಶ್ರುತಃ .. 79..

79. Indra is watching (activities) people (to help), subduer of enemies, knows the world of light (knowledge), performer of perfect yajna, well praised, completely free, originator of Earth and Sun, has inspired knowledge/listens.

ಷ್ಪಂಕ್ಷಡ್ಡಿವಹಾಯಾಃ ಸ್ಮತ್ಪುತಂಧಿವೃಷಪರ್ವಾ ವೃಷಂತಮಃ .

ಸಾಧಾರಣಃ ಸುಖರಥಃ ಸ್ವಶ್ಶಃ ಸತ್ರಾಜಿದದ್ಭುತಃ .. 80..

80. Indra investigates, active, has perfect blissful thoughts, guides with proper steps (to spiritual heights) generous giver of gifts, He is universal, has comfortable chariot with perfect steeds, conqueror of fertile lands. He is wonderful/magnificent.

ಜ್ಯೇಷ್ಠರಾಜೋ ಜೀರದಾನುರ್ಜಗ್ಮಿರ್ವಿತ್ವಕ್ಷಣೋ ವಶೀ .

ವಿಧಾತಾ ವಿಶ್ವಮಾ ಆಶುರ್ಮಾಯೀ ವೃದ್ಧಮಹಾವೃಧಃ .. 81..

81. Indra is the supreme king, gives quickly, approaches (to aspirants), Indra cuts asunder the foes, easily attainable, approaches, filled in the universe, has different forms, grows enormously, elevates aspirants.

ವರೇಷ್ಯೋ ವಿಶ್ವತೂರ್ವಾತ್ಸ್ಯೇಶಾನೋ ದ್ಯೌರ್ವಿಚರ್ಷಣಿಃ .

ಸತೀನಮನ್ಯುಗೋದತ್ರಃ ಸದ್ಯೋಜಾತೋವಿಭಂಜನುಃ .. 82..

82. Indra is adorable, reaches the goal (helps to reach the goal), lord of horses of the wind-god (Vayu), divine, good observer, full of wrath, gives knowledge, born afresh, distributes well.

ವಿತಂತಸಾಯ್ಯೋ ವಾಜಾನಾಂ ವಿಭಕ್ತಾ ವಸ್ತ ಆಕರಃ .

ವೀರಕೋ ವೀರಯುರ್ವಜ್ರಂ ಬಭ್ರಿವೀರೇಣ್ಯ ಆಘೃಣಿಃ .. 83..

83. Indra is revered in battles, distributor of plenitude, creates his own form, goes to aspirants, carries vajra, supreme hero, luminous.

ವಾಜಿನೇಯೋ ವಾಜನಿರ್ವಾಜಾನಾಂ ಪತಿರಾಜಿಕೃತ್ .

ವಾಸ್ತೋಷ್ಟಿರ್ವರ್ಷಣೀತಿರ್ವಿಶಾಂ ರಾಜಾ ವಪೋದರಃ .. 84..

84. Indra is born of plenitude, owns/provides riches, lord of plenitude, battles, Lord of dwellings, destroys demons, king of many places/worlds, has voluminous belly.

ವಿಭೂತದ್ಯುಮ್ನ ಆಚಕ್ರಿದಾದಾರೀ ದೋಧತೋ ವಧಃ .

ಆಖಂಡಲೋ ದಸ್ಮವರ್ಚಾಃ ಸರ್ವಸೇನೋ ವಿಮೋಚನಃ .. 85..

85. Indra is opulent, protector, slayer of evil forces, destroyer of foes, he is powerful, magnificent, lord of all armies, liberator of bonds.

ವಜ್ರಸ್ಯ ಭರ್ತಾ ವಾರ್ಯಾಣಾಂ ಪತಿಗೋಜಿಧ್ಗವಾಂ ಪತಿಃ .

ವಿಶ್ವವ್ಯಚಾಃ ಸಂಕ್ಷಂಚಕಾನಃ ಸುಹಾರ್ದೋ ಜನಿತಾ ದಿವಃ .. 86..

86. Indra is bearer of vajra, lord of all aspirations, has mastered knowledge, he is the lord of light/knowledge (go - light), pervades the universe, destroys dark forces, kind hearted, created heaven (mid-world).

ಸಮಂತುನಾಮಾ ಪುರುಧ ಪ್ರತಿಕೋ ಭೃಹತಃ ಪತಿಃ .

ದೀಧ್ಯಾನೋ ದಾಮನೋ ದಾತಾ ದೀರ್ಘಶ್ರವಸ ಋಭ್ವಸಃ .. 87..

87. Indra has the name grasped well, performs many great deeds, guardian of the lofty, shining, bestower, gives easily, has inspired knowledge afar (motivates aspirants living far away). He is sacred.

ದಂಸನಾವಂದಿವಃ ಸಂಮ್ರಾಡ್ಧೇತವಜೂತೋ ದಿವಾವಸುಃ .

ದಶಮೋ ದೇವತಾ ದಕ್ಷೋ ದುಧ್ರೋದ್ಯುಮ್ನೀ ದ್ಯುಮಂತಮಃ .. 88..

88. Indra is dynamic/skilled, lord of great heavens, Rishi sent by gods, ruler of heavens, destroyer of demons, divine force. He has understanding mind, irresistible, luminous, made full of light/sparkling.

.. ಇತ್ಯಷ್ಟಮಂ ನಾಮಶತಕಂ ..

## 9 ನವಮಂ ನಾಮಶತಕಂ

ಮಂಹಿಂಕ್ಷಷ್ಮರಾತುರಿತ್ಥಾಧೀರ್ದ್ಯಾನೋ ದಧೃಷಿದುರ್ಧಿಃ .

ದುಷ್ಟರೀತುರ್ದುಶ್ಚೈವನೋ ದಿವೋಮಾನೋ ದಿವೋವೃಷಾ .. 89..

89. Indra gives in abundance, has true thought, shining, spontaneous, vanquisher of foes, invulnerable (to any force), is hard to resist, showerer of delight in heaven filled with divine thoughts.

ದಕ್ಷಾಯ್ಯೋ ದಸ್ಯುಹಾದೃಷ್ಟುಃ ದಕ್ಷಿಣಾವಾನ್ ಧಿಯಾವಸುಃ .

ಧನಸ್ಪೃಧ್ಧೃಷಿತೋ ಧಾತಾ ದಯಮಾನೋ ಧನಂಜಯಃ .. 90..

90. Indra is all-discerning, killer of dasyu, victorious/ferocious, adjudicator, rich in thought (intellect), seizes the riches (of foes), overcomes foes, supports, giver, conquers treasures (in battles).

ದಿವ್ಯೋ ದ್ವಿಬರ್ಹಾ ಸನ್ನಾರ್ಯಃ ಸಮರ್ಯಸ್ತಾಃ ಸಿಮಃ ಸಖಾ .

ದ್ಯುಕ್ಷಃ ಸಮಾನೋ ದಂಸಿಷೋ ರಾಧಸಃ ಪತಿರದ್ರಿಗುಃ .. 91..

91. Indra is celestial/divine, operates in both planes (heaven and earth), eternal, Arya/noble, comes to battles, savior, noble, friend, destroyer, common (treats aspirants equally), perfect worker, lord of achievements, cannot be seized.

ಸಮ್ರಾಟ್ ಪೃಥಿವ್ಯಾ ಓಜಸ್ವಾನ್ವಯೋಧಾ ಋತುಪಾ ಋಭುಃ .

ಏಕೋ ರಾಜೈಧಮಾನದ್ವಿಡೇಕವೀರ ಉರುಜಯಾಃ .. 92..

92. Indra is lord of the Earth, powerful/ vigorous, swells. He is guardian of the truth, god Ribhu, only king, enemy of arrogant, combats single handed, moves extensively.

ಲೋಕಕೃಜ್ಜನಿತಾಶ್ಚಾನಾಂ ಜನಿತಾ ಗವಾಂ .

ಜರಿತಾ ಜನುಷಾಂ ರಾಜಾ ಗಿರ್ವಣಾಃ ಸುನ್ವತೋಽವಿತಾ .. 93..

93. Indra creates the world (different), gives birth to life-energies (ashva - prana shakti) and knowledge (go), he helps (challenges), ancient, king of mortals/ all living beings,, happy with Mantras, protects one who presses out the Soma - delight (released by work done).

Many Mantras give clear symbolic meaning of prana shakti and jnana to words 'Ashva' and 'go'.

Refer: 8.36.5

ಜನಿತಾಶ್ಚಾನಾಂ ಜನಿತಾ ಗವಾಮಸಿ ಪಿಬಾ ಸೋಮಂ ಮದಾಯ ಕಂ ಶತಕೃತೋ .

ಯಂ ತೇ ಭಾಗಮಧಾರಯನ್ವಿಶ್ವಾಃ ಸೇಹಾನಃ ಪೃತನಾ ಉರು ಜಯಃ

ಸಮಪ್ಪುಜಿನ್ಮರುತ್ವಾ ಇಂದ್ರ ಸತ್ಪತೇ .. 8.036.05

ಅತ್ಯಂ ವಸಾನಃ ಕೃಷ್ಣೀನಾಂ ರಾಜೋಕ್ಯಃ ಶಿಪ್ರವಾನುರುಃ .

ಈಡ್ಯೋದಾಶ್ವಾನಿನತಮೋ ಧೋರಃ ಸಂಕ್ರಂದನಃ ಸ್ವವಾನ್ .. 94..

94. Indra has robe of light, king of all strivers, supremely laudable, he is full of light, filled in vast area, most aspired, shatters (demons), giver, most vigorous, fierce, makes the foes cry, possessor of light.

ಜಾಗೃವಿರ್ಜಗತೋ ರಾಜಾ ಗೃತ್ನೋ ಗೋವಿದ್ಧನಾಧನಃ .

ಜೇತಾಽಭಿಭೂರಕೂಪಾರೋ ದಾನವಾನಸುರೋರ್ಣವಃ .. 95..

95. Indra is awake (always), lord of the world, wise, endowed with light/ knowledge, destroyer, conqueror, master, unbounded (like sea), carries gifts, mighty (asu - prana shakti), has oceanic flow (of delight).

ಧೃಷ್ಟಿದರ್ಮನಾಸ್ತವಸಸ್ತವೀಯಾನಂತಮೋಽವೃತಃ .

ರಾಯೋದಾತಾ ರಯಿಪತಿಃ ವಿಪಶ್ಚಿದ್ವೈತ್ರಹಂತಮಃ .. 96..

96. Indra is luminous, dweller (within), most mighty among the mighty, never encircled, giver of all desirable riches, omniscient /inspired scholar, killer of Vritra.

ಅಪರೀತಃ ಷಾಲಪಶ್ಚಾದ್ ದಧ್ವಾಯುತ್ಕಾರ ಆರಿತಃ .

ವೋಹ್ಲಾವನಿಷ್ಠೋ ವೃಷ್ಟ್ಯಾವಾನ್ವೃಷಣ್ವಾನ್ವೃಷೋಽವತಃ .. 97..

97. Indra is irresistible, overcomes (the foes), will be in front of endeavors (battles), well praiseworthy/ affectionate, fighter, owner, carries energies, mighty, protector.

ಗರ್ಭೋಽಸಮಷ್ಟಕಾವ್ರೋಯುಗಹಿಶುಷ್ಠೋದಧೃಷ್ಟಣಿಃ .

ಪ್ರತ್ರಃ ಪರಿವಾರಜದಾವಾ ಜ್ಯೋತಿಃ ಕರ್ತಾ ಗಿರಾಂ ಪತಿಃ .. 98..

98. Indra is (prime) creator, has inspired wisdom (seer), binds (yokes), is strong as serpent, performs great deeds, ancient lord, gives energy/plentitude, manifests the light (knowledge), lord of speech (Mantra).

plentitude - plenty of plenty

.. ಇತಿ ನವಮಂ ನಾಮಶತಕಂ ..

## 10 ದಶಮಂ ನಾಮಶತಕಂ

ಅನವದ್ಯಃ ಸಂಭೃತಾಶ್ಚೋ ವಜ್ರಿವಾದದ್ರಿವಾಂದ್ಯುಮಾನ್ .

ದಸ್ಮೋ ಯಜತ್ರೋ ಯೋಧೀಯಾನಕವಾರಿಯಂತಂಕರಃ .. 99..

99. Indra is faultless, has good horses, wielder of Vajra, stable, comes to aid, powerful, master of yajna, fights bravely, overcomes the foes. He performs action for aspirants/ devotees.

ಪೃದಾಕುಸಾನುರೋಜೀಯಾನ್ ಬ್ರಹ್ಮಣಶ್ಚೋದಿತಾಃ ಯಮಃ .

ವಂದನೇಷ್ಠಾಃ ಪುರಾಂ ಭೇತಾ ಬಂಧುರೇಷ್ಠಾ ಬೃಹದ್ವಿವಃ .. 100..

100. Indra's head is uplifted like a serpent, he is full of energy, enthuses Veda/Brahma (in aspirant), He is Yama (regulates), stands amidst lauds, destroyer of cities. He is Rishi Brihaddiva.

ವರೂತಾ ಮಧುನೋ ರಾಜಾ ಪ್ರಣೇನೀಃ ಪಪ್ರಥೀ ಯುವಾ .

ಉರುಶಂಸೋಹವಂಶ್ರೋತಾ ಭೂರಿದಾವಾ ಬೃಹಚ್ಚವಾಃ .. 101..

101. Indra destroys cities/ (of danavas) defends friends, he is lord of honey (soma), adored, regulates, young, likes lauds extensively, hears the invoking call, giver of abundant felicities, gives great inspirations.

ಮಾತಾ ಸ್ತ್ರಿಯಾನಾಂ ವೃಷಭೋ ಮಹೋದಾತಾ ಮಹಾವಧಃ .

ಸುಗ್ಮ್ಯಃ ಸುರಾಧಾಃ ಸತ್ರಾಷಾಡೋದತೀನಾಂ ನದೋಧುನಿಃ .. 102..

102. Indra nourishes like mother, he stands strong (bull) among stable things, great giver, mighty destroyer, easily accessible, enjoys profusely, overcomes the foes, happy with the dawn, he is conqueror.

ಅಕಾಮಕರ್ಶನಃ ಸ್ವರ್ಷಾಃ ಸುಮೃಲೀಕಃ ಸಹಸ್ಮೃತಃ .

ಪಾಸ್ತ್ಯಸ್ಯ ಹೋತಾ ಸಿಂಧೂನಾಂ ವೃಷಾಭೋಜೋ ರಥೀತಮಃ .. 103..

103. Indra fulfills aspirations, showers profusely, gives happiness. He is created by the potency, invoking priest for yajamana (aspirant), leader of the rivers, gives the enjoyment, chief of charioteers.

ಸಖಾ ಮುನೀನಾಂ ಜನಿದಾಃ ಸ್ವಧಾವಾನಸಮೋಪ್ರತಿಃ .

ಮನಸ್ವಾನಧ್ವರೋ ಮರ್ಯೋ ಬೃಬದುಕ್ಛೋಽವಿತಾ ಭಗಃ .. 104..

104. Indra who is Friend of Rishis, gives wife (to one who desires), has self-law, matchless, irresistible, grows in mind/intellect, engaged in yajna (adhvara), giver, greatly praised, protector, god Bhaga/possesses fortunes.

ಅಷಾಹ್ಲೋಽರಿಹ್ಲ ಆದರ್ಶಾ ವೀರಂ ಕರ್ತಾಂ ವಿಶಸ್ತತಿಃ .

ಏಕಃ ಪತಿರಿನಃ ಪುಷ್ಟಿಃ ಸುವೀರ್ಯೋ ಹರಿಪಾಃ ಸುದ್ಧಾಕ್ .. 105..

105. Indra is inviolable, unhurt, wields vajra, creates hero (warriors), master of all creation, sole deva, master of strength, hero, swells, great warrior, has perfect vision/handsome.

ಏಕೋ ಹವ್ಯಃ ಸನಾದಾರುಗೋಕೋವಾಕಸ್ಯ ಸಕ್ಷಣಿಃ .

ಸುವೃತ್ತಿರಮೃತೋಽಮೃತಃ ಖಜಕೃದ್ವಲದಾಃ ಶುನಃ .. 106..

106. Indra is exclusively invoked, ancient, assails, creates dwelling, holds Mantra, has perfect Mantra, immortal, no one disobeys, establishes strength, he fulfills promises.

ಅಮತ್ರೋ ಮಿತ್ರ ಆಕಾಯ್ಯಃ ಸುದಾಮಾಬ್ಜಿನ್ ಮಹೋಮಹೀ .

ರಥಃ ಸುಬಾಹುರುಶನಾ ಸುನೀಥೋ ಭೂರಿದಾಃ ಸುದಾಃ .. 107..

107. Limitless/mighty Indra, divine Mitra/friend, enormous, most gracious / auspicious, winner of waters, strong, mighty, travels in ratha, has strong arms, Rishi Ushana, leads/guides, giver of plenty, unparalleled giver.

ಮದಸ್ಯ ರಾಜಾ ಸೋಮಸ್ಯ ಪೀತ್ವೀಜ್ಯಾಂದಿವಃ ಪತಿಃ .

ತವಿಷೀವಾಂಧನೋ ಯುಧೋ ಹವನಶ್ರುತ್ಸಹಃ ಸ್ವರಾಟ್ .. 108..

108. Indra is the king of blissful Soma, drinker of soma, created (the universe), lord of light /heaven, mighty, slayer, warrior, hears the lauds (in yajna), forceful, self-resplendent.

.. ಇತಿ ದಶಮಂ ನಾಮಶತಕಂ ..

### ಉಪಸಂಹಾರಶ್ಲೋಕಾಃ

.. ಅತ್ರೇಮೇ ಭವಂತ್ಯುಪಸಂಹಾರಶ್ಲೋಕಾಃ ..

Concluding shlokas

ಇದಂ ಸಹಸ್ರಮಿಂದ್ರಸ್ಯ ನಾಮ್ನಾಂ ಪರಮಪಾವನಂ .

ಋಗ್ವೇದತೋ ಗಣಪತಿಃ ಸಂಗೃಹ್ಯ ವಿನಿಬದ್ಧವಾನ್ .. 1..

These thousand names( sahasranama) of Indra, are very sacred. This is the composition of Vasishtha Ganapathi, selecting from Rig Veda.

ನಾತ್ರ ನಾಮ್ನಃ ಪೌನರುಕ್ಯಂ ನ ಚ ಕಾರಾದಿ ಪೂರಣಂ .

ಶ್ಲೋಕಮಧ್ಯೇ ನ ಚಾರಮ್ಯಾ ಶತಕಸ್ಯೋಪಸಂಹೃತಿಃ .. 2..

Hundred verses are composed here without the repetition of names and help of letters like 'ha' is not taken (added) in the middle of the verses to complete the meters.

ನಾಮ್ನಾಮೇಷಾಂ ಛಾಂದಸತ್ವಾತ್ಸರ್ವೇಷಾಂ ಚ ಸ್ವರೂಪತಃ .

ಅವಲೋಕ್ಯಾ ಯಥಾ ಛಂದಃ ಶಬ್ದಶುದ್ಧಿರ್ವಿಚಕ್ಷಣೈಃ .. 3..

As these names are Vedic, the scholars who know the Vedic terminology should understand etymological meaning of the words properly in accordance with the Vedic perspective.

ಅನೇಕಪದನಾಮಾನಿ ವಿನಿಯೋಜ್ಯಾನಿ ಪೂಜನೇ .

ಚತುರ್ಥ್ಯಂತಪ್ರಯೋಗೇಷು ವ್ಯುತ್ಪ್ರಮಾಚ್ಚ ಯಥಾನ್ವಯಂ .. 4..

The word order to be followed in the forms of Chaturthi vibhakti (Dative case), while using these words and names at the time of worship/prayer.

ಅಸ್ಯ ನಾಮಸಹಸ್ರಸ್ಯ ವೇದ್ಧಮೂಲಸ್ಯ ಸೇವನೇ .

ಪೂರ್ಣಂ ಫಲಂ ತದ್ವಿಜ್ಞೇಯಂ ಯತ್ಸಾಧ್ಯಾಯನಿಷೇವಣೇ .. 5..

Studying this Sahasranama which is originated from Rigveda gives the full benefit of studying one's own branch of Veda (Veda shakha).

ಮಂತ್ರೈಭ್ಯಃ ಸಂಭೃತಂ ಸಾರಮೇತನ್ನಾಮಸಹಸ್ರಕಂ .

ಏಂದ್ರಂ ಯೋ ಭಜತೇ ಭಕ್ತ್ಯಾ ತಸ್ಯ ಸ್ಯುಃ ಸಿದ್ಧಯೋ ವಶೇ .. 6..

This Sahasranama is composed with rich essence of Vedic hymns. One will attain all the Siddhis, by worshipping lord Indra with these names.



ಇಂದ್ರೋ ವಿಜಯತೇ ದೇವಃ ಸರ್ವಸ್ಯ ಜಗತಃ ಪತಿಃ .

ವೇದಮೂಲಂ ಜಯತ್ಯೇತತ್ತಸ್ಯ ನಾಮಸಹಸ್ರಕಂ .. 7..

Indra, lord of all the worlds, is victorious. And His sahasranama originating from Veda is victorious.

.. ಇತಿ ಶ್ರೀಭಗವನ್ಮಹರ್ಷಿರಮಣಾಂತೇವಾಸಿನೋ ವಾಸಿಷ್ಠಸ್ಯ

ನರಸಿಂಹಸೂನೋರ್ಗಣಪತೇಃ ಕೃತಿಃ ಇಂದ್ರಸಹಸ್ರನಾಮಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಂ ..

Thus Indra Sahasranama Composed by Vasishtha Ganapathi, son of Narasihma, disciple of Ramana Maharshi is completed.

### A Brief Introduction of Author

Dr. Jayanthi Manohar, primarily a scholar in Sanskrit and Kannada languages, has been awarded PhD for her thesis, 'Rigvedic Symbolism,' which reveals the esoteric and psychological concepts of Veda Mantras. She is well known for her lectures and writings about the insights of great sages who have visualized the intricate correlation between universal divine forces and life on earth.

Dr. Jayanthi Manohar is teaching Sanskrit and Kannada languages along with cultural insights for adult learners since four decades. She is a specialized language teacher for Indologists and has conducted short term language courses (Sanskrit and Kannada) in England, Germany and Australia. Her travelogues and audio-visual presentations based on her extensive lecture tours in Thailand, Cambodia, Indonesia and Japan portray the glorious past of Indian culture that was spread far and wide.

She is a leading Columnist and her articles are published in popular newspapers and periodicals in Kannada as well as in English. She has delivered lectures in renowned organizations on Vedas, ancient Indian culture and role of Women from ancient times to modern day. In 2015, she was invited to deliver lectures in 10 leading cities of US on Indian thought and Vedas. She conducts workshops on topics like position of women in Vedic age, Religion, Indian Culture, Ramayana, Mahabharatha, Bhagavadgita and so on. She has been a panelist on many TV programmes and her lectures in leading Kannada TV channels bring in relevance of ancient Indian wisdom to improve quality of life.

She has produced many documentary films along with her husband, Mr.B.S.Manohar, to protect and promote the rich cultural heritage of India. Some of the films include

Veda Nada, cosmic prayer for peaceful existence, Women Achievers and 'Kannada Ashtavadhana' a film on memory techniques used in traditional art sport.


Dr.Jayanthi Manohar, A Vedic Research Scholar,

Language Facilitator and Documentary film Maker


Mob:8618108010/ 9980047080/ 9845147080

email:jaymanu@rediffmail.com

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*Thousand Names for Lord Indra as Composed by Vasishtha Ganapati*

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

