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Thousand Names for Lord Indra as Composed by Vasishtha Ganapati

இந்த<sup>3</sup>ரஸஹஸ்ரநாமஸ்தோத்ரம்

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Composed by Kavyakantha Vasishtha Ganapati Muni

Translated by Dr. Jayanthi Manohar

காவ்யகண்டா<sup>2</sup> வளிஷ்ட<sup>2</sup> க<sup>3</sup>ணபதே: க்ரு<sup>3</sup>தி:  
அநுவாத<sup>3</sup> - டா<sup>3</sup>:ஃ. ஜயந்தீ மநோஹர

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

இந்த<sup>3</sup>ரஸஹஸ்ரநாமஸ்தோத்ரம்

உபோத்<sup>3</sup>கா<sup>4</sup>த



### 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

தே<sup>3</sup>வோ தா<sup>3</sup>நாத்<sup>3</sup>வா | தீ<sup>3</sup>பநாத்<sup>3</sup>வா | த்<sup>3</sup>யோதநாத்<sup>3</sup>வா | த்<sup>3</sup>யுஸ்தா<sup>2</sup>நே ப<sup>4</sup>வதீதி வா  
| (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 - ஏகம் ஸத் ekam sat, but the wise people praise Him in different names - ekam sat viprA bahudhA vadanti - as Mitra, VaruNa, Agni, GarutmAn, Yama, MAtarishvA.” 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).

மஹாபா<sup>4</sup>க்<sup>3</sup>யாத்<sup>3</sup>தே<sup>3</sup>வதாயா: ஏக ஆத்மா ப<sup>3</sup>ஹுதா<sup>4</sup> ஸ்தூயதே | ஏகஸ்யாத்மநோ<sup>5</sup>ந்யே தே<sup>3</sup>வா: ப்ரத்யங்கா<sup>3</sup>நி ப<sup>4</sup>வந்தி | அபி ச ஸத்த்வாநாம் ப்ரக்ரு<sup>2</sup>த்யூ<sup>4</sup>மபி<sup>4</sup>ர்ரு<sup>2</sup>ஷ்ய: ஸ்துவந்தீ<sup>2</sup>யாஹு: | ப்ரக்ரு<sup>2</sup>திஸார்வநாம்யாச்ச | இதரேதர ஜந்மாநோ ப<sup>4</sup>வந்தி | இதரேதர ப்ரக்ரு<sup>2</sup>தய: | கர்மஜந்மாந: | ஆத்மஜந்மாந: | ஆத்மைவைஷாம் ரதோ<sup>2</sup> ப<sup>4</sup>வதி ஆத்மாஸ்வ: | ஆத்மாயுத<sup>4</sup>ம் | ஆத்மேஷ்வ: | ஆத்மா ஸர்வே தே<sup>3</sup>வஸ்ய || நி.  
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 (pratyangas). 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 (தாஸாம் மாஹாபா<sup>4</sup>க்<sup>3</sup>யாதே<sup>3</sup>கைகஸ்ய அபி ப<sup>3</sup>ஹுநி நாமதே<sup>4</sup>யாநி ப<sup>4</sup>வந்தி | அபி வா கர்மப்ரு<sup>2</sup>த<sup>2</sup>த்வாத் - நிருக்த 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 புர: + ஹித: - “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 YudhiShThira a secret that he had learnt from the Rishis in the forest.

இத<sup>3</sup>ம் த<sup>4</sup>ர்மயம் ரஹஸ்யம் ச ஸக்ரேநோ<sup>5</sup>க்தம் மஹர்ஷிஷு | ரு<sup>6</sup>ஷிபி<sup>7</sup>ஸ்ச மம  
ப்ரோக்தம் தந்நிபோ<sup>3</sup>த<sup>4</sup> ஜநாதி<sup>4</sup>ப ||

ததோ வ்ரு<sup>8</sup>த்ரம் ஸரீரஸ்த<sup>2</sup>ம் ஜதா<sup>9</sup>ந ப<sup>4</sup>ரதர்ஷப<sup>4</sup> | ஸதக்ரதுரத்<sup>3</sup>ரு<sup>8</sup>ஸ்யேந வஜ்ரேநேதீஹ  
ந: ஸ்ருதம் || (அஸ்வமேத<sup>4</sup>பர்வ 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.

இந்திரோ தீ<sup>1</sup>ர்கா<sup>4</sup>ய சக்ஷஸ<sup>1</sup> ஆ ஸூர்யம் ரோஹயத்<sup>3</sup>தி<sup>3</sup>வி | வி கோ<sup>3</sup>பிரத்<sup>3</sup>ரிமைரயத்  
|| ரு<sup>6</sup>. 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” (ஸர்வே஽பி ரஸ்மயோ கா<sup>3</sup>வ உச்யந்தே | ஆதி<sup>3</sup>த்யோ஽பி கௌ<sup>3</sup>ருச்யதே, உதாத:<sup>3</sup> பருஷே க<sup>3</sup>வி பர்வவதீ பா<sup>4</sup>ஸ்பதீத்யௌபமந்யவ: || நி. 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.

கா<sup>3</sup>யந்தி த்வா கா<sup>3</sup>யத்ரிணௌ<sup>3</sup>ர்சந்த்யர்கமர்கிண: |

ப<sup>3</sup>ரஹ்மாணஸ்த்வா சாத்க்ரத உத்<sup>3</sup>வம்ஸமிவ யேமிரே || ரு'. 1.10.1

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

யத்ஸானோ: ஸாநுமாருஹத்<sup>3</sup>பூ<sup>4</sup>ர்யஸ்பஷ்ட கர்த்வம் |

ததி<sup>3</sup>ந்தீரோ அர்த<sup>2</sup>ம் சேததி யூதே<sup>2</sup>ந வ்ரு<sup>3</sup>ஷ்ணிரேஜதி || ரு'. 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.

ஸுரூபக்ரு<sup>1</sup>த்நுமூதயே<sup>1</sup> ஸுது<sup>3</sup>கா<sup>4</sup>மிவ<sup>1</sup> கோ<sup>3</sup>து<sup>3</sup>ஹே<sup>1</sup> | ஜு<sup>3</sup>ஹு<sup>1</sup>மஸி<sup>1</sup> த்<sup>3</sup>யவித்<sup>3</sup>யவி<sup>1</sup> ||  
ரு<sup>1</sup>. 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.

கே<sup>1</sup>தும்<sup>1</sup> க்ரு<sup>1</sup>ண்வந்ந<sup>1</sup>கே<sup>1</sup>தவே<sup>1</sup> பே<sup>1</sup>ஸோ<sup>1</sup> மர்யா<sup>1</sup> அ<sup>1</sup>பே<sup>1</sup>ஸஸே<sup>1</sup> | ஸ<sup>1</sup>மு<sup>1</sup>ஷத்<sup>3</sup>பி<sup>1</sup>ரஜாயதா<sup>2</sup>:<sup>2</sup> ||  
ரு<sup>1</sup>. 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:

இந்திரா<sup>1</sup> யா<sup>1</sup>ஹி<sup>1</sup> தி<sup>1</sup>யே<sup>1</sup>ஹி<sup>1</sup>தோ<sup>1</sup> வி<sup>1</sup>ப்ர<sup>1</sup>ஜு<sup>1</sup>த: ஸு<sup>1</sup>தாவத: | உ<sup>1</sup>ப<sup>1</sup> ப்<sup>1</sup>ர<sup>1</sup>ஹு<sup>1</sup>மா<sup>1</sup>ணி<sup>1</sup> வா<sup>1</sup>க<sup>1</sup>த: ||  
ரு<sup>1</sup>. 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.

ஏபி<sup>4</sup>ர்தீயுபி:<sup>4</sup> ஸு<sup>4</sup>மநா ஏபி<sup>4</sup>ரிந்து<sup>3</sup>பி<sup>4</sup>ர்நிருந்தா<sup>4</sup>நோ அமதிம் கோ<sup>3</sup>பி<sup>4</sup>ர்ஸ்விநா |  
இந்தீரேண தீ<sup>3</sup>ஸ்யும் தீ<sup>3</sup>ரயந்த இந்தீ<sup>3</sup>பி<sup>4</sup>ர்யுததீ<sup>3</sup>வேஷஸு: ஸமிஷா ரபே<sup>4</sup>மஹி || 1.53.4  
“O Indra, propitiated by these bright oblations, these Soma libations, dispel our ignorance (அமதிம்) with Rays - Knowledge and Life-force (with cows and horses-கோ<sup>3</sup>பி<sup>4</sup>ர்ஸ்விநா). 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 - அமதிம் by cows and horses - கோ<sup>3</sup>பி<sup>4</sup>ர்ஸ்விநா, 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 (கோ<sup>3</sup>பி<sup>4</sup>ர்ஸ்விநா).

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.

தவம் பிப்ரும் ம்ரு<sup>3</sup>கீயம் ஸூஸூவாம்ஸம்ரு<sup>3</sup>ஜிஸ்வநே வைத<sup>3</sup>தி<sup>2</sup>நாய ரந்தீ:<sup>4</sup> |  
பஞ்சாஸதக்ரு<sup>3</sup>ஷ்ணா நி வப: ஸஹஸ்ராத்தகம் ந புரோ ஜரிமா வி தீ<sup>3</sup>ர்த:<sup>3</sup> || ரு<sup>3</sup>. 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 ”.

அவா<sup>3</sup>சசகூஷம் பத<sup>3</sup>மஸ்ய ஸஸ்வரு<sup>3</sup>கீரம் நிதா<sup>4</sup>துரந்வாயமிச்ச<sup>2</sup>ந |  
அப்ரு<sup>3</sup>ச்ச<sup>2</sup>மந்யா: உத தே ம ஆஹூரிந்தீ<sup>3</sup>ரம் நரோ பு<sup>3</sup>பு<sup>3</sup>தா<sup>4</sup>நா அஸேம || ரு<sup>3</sup>. 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).

ய ரு<sup>1</sup>தே சி<sup>1</sup>த<sup>1</sup>பி<sup>1</sup>ஸ்ரி<sup>1</sup>ஷ: பு<sup>1</sup>ரா ஜ<sup>1</sup>த்ரு<sup>1</sup>ப்<sup>1</sup>ய ஆ<sup>1</sup>த்ரு<sup>1</sup>த: <sup>3</sup> |

ஸ<sup>1</sup>ந்<sup>1</sup>தா<sup>1</sup>தா ஸ<sup>1</sup>ம்தி<sup>1</sup>ம<sup>1</sup> ம<sup>1</sup>க்<sup>1</sup>வா பு<sup>1</sup>ரு<sup>1</sup>வ<sup>1</sup>ஸு<sup>1</sup>ரி<sup>1</sup>ஷ்க<sup>1</sup>ர்தா வி<sup>1</sup>ஹ்ரு<sup>1</sup>த<sup>1</sup>ம் பு<sup>1</sup>ந: || ரு<sup>1</sup>. 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 (ம்ரு<sup>1</sup>ள).

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

இ<sup>1</sup>ந்<sup>1</sup>தீ<sup>1</sup>ர ம்ரு<sup>1</sup>ள ம<sup>1</sup>ஹ்யம் ஜீ<sup>1</sup>வா<sup>1</sup>து<sup>1</sup>மி<sup>1</sup>ச்<sup>1</sup>ச<sup>2</sup> சோ<sup>1</sup>த<sup>1</sup>ய தி<sup>1</sup>ய<sup>1</sup>ம<sup>1</sup>ய<sup>1</sup>ஸோ ந தா<sup>1</sup>ரா<sup>1</sup>ம் |

ய<sup>1</sup>த்கி<sup>1</sup>ம் சா<sup>1</sup>ஹம் த்வா<sup>1</sup>யு<sup>1</sup>ரி<sup>1</sup>த<sup>1</sup>ம் வ<sup>1</sup>தா<sup>1</sup>மி<sup>1</sup> தஜ்<sup>1</sup>ஜு<sup>1</sup>ஷ<sup>1</sup>ஸ்<sup>1</sup>வ க்ரு<sup>1</sup>தி<sup>1</sup> மா தே<sup>1</sup>வ<sup>1</sup>வ<sup>1</sup>ந<sup>1</sup>தம் || ரு<sup>1</sup>.

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 .. க்ரு<sup>4</sup>தி<sup>4</sup> மா தே<sup>3</sup>வவந்தம் .”

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

இந்த<sup>3</sup>ரஸஹஸ்ரநாமஸ்தோத்ரம்

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

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

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இந்த<sup>3</sup>ரஸஹஸ்ரநாமஸ்தோத்ரம்

இந்த<sup>3</sup>ரஸஹஸ்ரநாமஸ்தோத்ரம் ஸார்த<sup>2</sup>ம்



1 ப்ரத<sup>2</sup>மம் நாமஸதகம்

இந்த<sup>3</sup>ரோதே<sup>3</sup>வதமோ<sup>5</sup>நீல: ஸுபர்ண: பூர்ணப<sup>3</sup>ந்து<sup>4</sup>ர: |

விஸ்வஸ்ய த<sup>3</sup>மிதா விஸ்வஸ்யேஸாநோ விஸ்வசர்ஷணி: || 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.

விஸ்வாநி சக்ரிர்விஸ்வஸ்மாது<sup>3</sup>த்தரோ விஸ்வபூ<sup>4</sup>ர்ப்<sup>3</sup>ரு<sup>3</sup>ஹந் |

சேகிதானோ வர்தமான: ஸ்வத<sup>4</sup>யா<sup>5</sup>சக்ரயா பர: || 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.

விஸ்வாநரோ விஸ்வருபோ விஸ்வாயுர்விஸ்வதஸ்ப்<sup>3</sup>ரு<sup>2</sup>து: |

விஸ்வசர்மா விஸ்வதே<sup>3</sup>வோ வ்ஹஸ்வதோ தீ<sup>4</sup>ரநிஷக்ரு<sup>2</sup>: || 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.

த்ரிஷுஜாதஸ்திக்<sup>3</sup>மஸ்ரு<sup>3</sup>ங்கோ<sup>3</sup> தே<sup>3</sup>வோ ப்<sup>3</sup>ரத்<sup>4</sup>நோ<sup>5</sup>ருஷஸ்சரந் |

ருசாந: பரமோ வித்<sup>3</sup>வாந் அருசோ ரோசயந்நஜ: || 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)

ஜ்யேஷ்டோ<sup>2</sup> ஜநாநாம் வ்ரு<sup>4</sup>ஷ்போ<sup>4</sup> ஜ்யோதிர்ஜ்யேஷ்ட<sup>2</sup>ம் ஸஹோமஹி |

அபி<sup>4</sup>க்ரதூநாம் த<sup>3</sup>மிதா த<sup>4</sup>ர்தா விஸ்வஸ்ய கர்மண: || 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.

த<sup>4</sup>ர்தா த<sup>4</sup>நாநம் தா<sup>4</sup>த்ரு<sup>4</sup>ணம் தா<sup>4</sup>தா தி<sup>4</sup>ரோ தி<sup>4</sup>யேஷ்த: |

யஜ்ஞஸ்ய ஸாத<sup>4</sup>நோ யஜ்ஞோ யஜ்ஞவாஹா அபாமஜ: || 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.

யஜ்ஞம் ஜுகாணே யஜதோ யுக்தக்<sup>3</sup>ராவ்ணே<sup>5</sup>விதேஹி: |

ஸுவஜ்ஜ்ரஸ்சயவநோ யோத்<sup>3</sup>தா<sup>4</sup> யஸஸோ யஜ்ஞியோ யஹு: || 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).

அவயாதா து<sup>3</sup>ர்மதீநாம் ஹந்தா பாபஸ்ய ரக்ஷஸ: |

க்ரு<sup>3</sup>ஸஸ்ய சோதி<sup>3</sup>தா க்ரு<sup>3</sup>த்ரு: க்ரு<sup>3</sup>தப்<sup>3</sup>ரஹ்மா த்ரு<sup>3</sup>த்வரத: || 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).

த்ரு<sup>3</sup>ணவோஜா அவிதாதீ<sup>4</sup>நாம் த<sup>4</sup>நாநாம் ஸஞ்ஜித<sup>3</sup>ச்யுத: |

விஹந்தா தமஸஸ்த்வஷ்டா தநூபாஸ்தருதாதூர: || 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.

த்வேஷந்ரு<sup>3</sup>ம்ணஸ்த்வேஷஸந்த<sup>3</sup>ரு<sup>3</sup>க் தூராஷாட<sup>3</sup>பராஜித: |

துக்<sup>3</sup>ய்ராவ்ரு<sup>3</sup>தோ<sup>4</sup>த<sup>3</sup>ஸ்மதம: துவிகூர்மிதமஸ்துஜ: || 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.

வ்ரு<sup>3</sup>ஷப்ரப<sup>4</sup>ர்மா விஸ்வாநி வித்<sup>3</sup>வாநாத<sup>3</sup>ங்க்ஷர்தி<sup>3</sup>ரஸ்தவா: |

மந்த<sup>3</sup>ரோ மதீநாம் வ்ரு<sup>3</sup>ஷபோ<sup>4</sup> மருத்வாந்மருதாம்ரு<sup>3</sup>ஷி: || 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.

மஹாஹஸ்தீ க<sup>3</sup>ணபதி<sup>4</sup>யம் ஜிந்வோ ப்<sup>3</sup>ரு<sup>3</sup>ஹஸ்பதி: |

மாஹிநோ மத<sup>4</sup>வா மந்தீ<sup>3</sup> மர்கோ<sup>5</sup>ர்கோ மேதி<sup>4</sup>ரோ மஹாந் || 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.

|| இதி ப்ரத<sup>2</sup>மம் நாமஸதகம் ||

2 த்<sup>3</sup>விதீயம் நாமஸதகம்

ப்ரதிரூப:ப்ரோமாத்ர:புருரூப:புருஷ்டுத: |

புருஹூத: புர: ஸ்தா<sup>2</sup>தா:புருமாய: புரந்தீ<sup>3</sup>ர: || 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).

புருப்ரஸஸ்த: புருக்ரு<sup>3</sup>த் புராம் த<sup>3</sup>ர்தா புருதம: |

புருக்<sup>3</sup>ர்த: ப்ரு<sup>3</sup>த்ஸுஜேதா புருவர்பா: ப்ரவேபநீ || 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.

பப்ரி: ப்ரசேத: பரிபூ:<sup>4</sup> பநீயாநப்ரதிஷ்குத: |



பர்வரு<sup>3</sup>த<sup>4</sup>:<sup>4</sup> ப்ரவயா: பாதா பூஷண்வாநந்தரா ப<sup>4</sup>ர: || 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.

புருஸாக: பாஞ்சஜந்ய: புருபோ<sup>4</sup>ஜா: புருவஸு: |

பிஸங்க<sup>3</sup>ராதி: பபுரி: புரோயோத<sup>4</sup>:<sup>4</sup> ப்ரு<sup>2</sup>து<sup>2</sup>ஜ்ரயா || 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.

ப்ரரிக்வ ப்ரதி<sup>3</sup>வ: பூர்வ்ய: புரோபூ<sup>4</sup>:<sup>4</sup> பூர்வஜா ரு<sup>3</sup>ஷி: |

ப்ரணேதா ப்ரமதி: பந்ய: பூர்வயாவா ப்ரபூ<sup>4</sup>வஸு: || 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.

ப்ரயஜ்யு: பாவக: பூஷா பத<sup>3</sup>வீ: பதி<sup>2</sup>க்ரு<sup>2</sup>த்பதி: |

புருத்மா பஸிதோஹேதா ப்ரஹேதா ப்ராவிதா பிதா || 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.

புருந்ரு<sup>3</sup>ம்ண: பர்வதேஷ்டா:<sup>2</sup> ப்ராசாமந்யு: புரோஹித: |

புராம்பி<sup>4</sup>ந்து<sup>3</sup>ரநாத<sup>4</sup>ரு<sup>3</sup>ஷ்ய: புராஜா: பப்ரதி<sup>2</sup>ந்தம: || 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).

ப்ரு<sup>2</sup>தநாஷாட்<sup>3</sup> பா<sup>3</sup>ஹுஸர்தீ<sup>4</sup> ப்<sup>3</sup>ரு<sup>3</sup>ஹத்<sup>3</sup>ரேணுரநிஷ்ட்ரு<sup>2</sup>த: |

அபி<sup>4</sup>பூ<sup>4</sup>திரயோபாஷ்டி: ப்<sup>3</sup>ரு<sup>3</sup>ஹத்<sup>3</sup>ரேரபிதா<sup>4</sup>நவாந் || 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).

ப்<sup>3</sup>ரஹ்மப்ரியோ ப்<sup>3</sup>ரஹ்மஜூதோ ப்<sup>3</sup>ரஹ்மவாஹா அரங்க்<sup>3</sup>ம: |  
போ<sup>3</sup>தி<sup>4</sup>ந்மநா அவக்ரக்ஷ ப்<sup>3</sup>ரு<sup>3</sup>ஹத்<sup>3</sup>பா<sup>4</sup>நுரமித்ரஹா || 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.

பூ<sup>4</sup>ரிகர்மா ப<sup>4</sup>ரேக்ரு<sup>3</sup>த்நு<sup>3</sup>ர்ப<sup>4</sup>த்<sup>3</sup>ரக்ரு<sup>3</sup>த்<sup>3</sup> பா<sup>4</sup>ர்வரோப்<sup>4</sup>ரு<sup>3</sup>மி: |  
ப<sup>4</sup>ரேஷு ஹவ்யோ பூ<sup>4</sup>ர்யோஜா: புரோஹாப்ராஸுஷாத் ப்ரஷாட் || 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.

ப்ரபங்<sup>3</sup>க்<sup>3</sup>மஹிஷோ பீ<sup>4</sup>மோ பூ<sup>4</sup>ர்யாஸுதிரஸஸ்திஹா |  
ப்ரஸக்ஷ விஸ்பதிர்வீர: பரஸ்பா: ஸவஸ்ஸஸ்பதி: || 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.

|| இதி த்<sup>3</sup>விதீயம் நாமஸதகம் ||

3 த்ரு<sup>3</sup>தீயம் நாமஸதகம்

புருத்<sup>3</sup>த்ர: பித்ரு<sup>3</sup>த்ம: புருக்ஷா<sup>3</sup>ர்பீ<sup>4</sup>கு:<sup>3</sup> பணி: |  
ப்ரத்வாக்ஷாண: புராம் த்<sup>3</sup>ர்மாபநஸ்யு<sup>3</sup>ர்பி<sup>4</sup>மாதிஹா || 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).

ப்ரு<sup>3</sup>தி<sup>2</sup>வ்யா வ்ரு<sup>3</sup>ஷப:<sup>4</sup> ப்ரத்ந: ப்ரமந்த்<sup>3</sup> ப்ரத்<sup>2</sup>ம: ப்ரு<sup>3</sup>து:<sup>2</sup> |  
த்ய: ஸமுத்<sup>3</sup>ர்வ்யசா: பாயு: ப்ரகேதஸ்சர்ஷணீஸஹ: || 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.

காருதா<sup>4</sup>யா: கவிவ்ரு<sup>4</sup>த<sup>4</sup> கநீந: க்ரதுமாந்க்ரது: |

க்ஷபாவஸ்தா கவிதமோ கி<sup>3</sup>ர்வாஹா: கீரிசோத<sup>3</sup>ந: || 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.

க்ஷபாவாந்கௌஸரிக: கா<sup>1</sup> ராஜா<sup>1</sup>க்ஷம்யஸ்ய கோ<sup>3</sup>பதி: |

கௌ<sup>3</sup>ர்கோ<sup>3</sup>ர்து<sup>3</sup>ரோ து<sup>3</sup>ரோ<sup>3</sup>ஸ்சஸ்ய யவஸ்யது<sup>3</sup>ர ஆது<sup>3</sup>ரி: || 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).

சந்த்<sup>3</sup>ரபு<sup>3</sup>த்<sup>4</sup>நஸ்சர்ஷணிப்ராஸ்சக்ரு<sup>3</sup>த்யஸ்சோத<sup>3</sup>யந்மதி: |

சந்த்<sup>3</sup>ரபா<sup>4</sup>நுஸ்சித்ரதமஸ்சம்<sup>1</sup>ஷஸ்சசக்ரமாஸஜ: || 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.

துவிஸுஷ்மஸ்துவித்<sup>3</sup>யுந்நஸ்துவிஜாதஸ்துவீமத<sup>4</sup>: |

துவிகூர்மிஸ்துவிம்ரக்ஷஸ்துவிஸக<sup>3</sup>மஸ்துவிப்ரதி: || 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.

துவிந்ரு<sup>3</sup>ம்ணஸ்துவி<sup>3</sup>ரீவஸ்துவி<sup>4</sup>ராதா<sup>4</sup>ஸ்துவி<sup>3</sup>கரது: |

துவிமாத்ரஸ்துவி<sup>3</sup>ராப<sup>4</sup>ஸ்துவி<sup>3</sup>தே<sup>3</sup>ஷ்ணஸ்துவி<sup>3</sup>ஷ்வணி: || 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.

தூதுஜி<sup>3</sup>தஸ்தவஸஸ்தக<sup>3</sup>வஸ்துவி<sup>3</sup>ரிஸ்தூர்வணிஸ்த்ர<sup>3</sup>: |

ரதே<sup>2</sup>ஷ்ட<sup>2</sup>ஸ்தரணிஸ்தும்ரஸ்த்வி<sup>3</sup>ஷீமாநநப<sup>3</sup>யுத: || 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.

தோ<sup>3</sup>ஸ்தருத்ரஸ்தவி<sup>3</sup>ஷீ முஷாணஸ்தவி<sup>3</sup>ஷஸ்தூர: |

திதிர்வா ததுரிஸ்த்ராதா பூ<sup>4</sup>ர்ணிஸ்தூர்ணிஸ்தவஸ்தர: || 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).

யஜ்ரு<sup>3</sup>வ்ரு<sup>3</sup>த<sup>3</sup>தோ<sup>4</sup> யஜ்ரு<sup>3</sup>யாநாம் ப்ர<sup>2</sup>த<sup>2</sup>மோ யஜ்வநோ வ்ரு<sup>3</sup>த<sup>4</sup>: |

அமித்ரகா<sup>2</sup>தோ<sup>3</sup>நிமிஷா விஷு<sup>3</sup>ணோ<sup>3</sup>ஸுந்வந்தோ<sup>3</sup>ஜூர: || 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.

அக்ஷி<sup>3</sup>தோதி<sup>3</sup>ர்தா<sup>3</sup>ப<sup>4</sup>யோ<sup>3</sup>ர்ய: சிப்ரி<sup>3</sup>ணீ<sup>3</sup>வாநகோ<sup>3</sup>ரு<sup>3</sup>: |

ஆஸ்ரு<sup>3</sup>த்கர்<sup>3</sup>ணோ<sup>3</sup>ந்தரி<sup>3</sup>க்ஷப்ரா அமி<sup>3</sup>தௌஜா அரி<sup>3</sup>ஷ்டு<sup>3</sup>: || 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.

॥ இதி த்ரு<sup>3</sup>தீயம் நாமஸதகம் ॥

4 சதுர்த<sup>2</sup>ம் நாமஸதகம்

அதி<sup>3</sup>ரு<sup>3</sup>ஷ்ட ஏகரா<sup>3</sup>ர்த<sup>4</sup>வ ஊர்த<sup>4</sup>வஸாந: ஸநாத<sup>3</sup>யுவா ।

ஸதி<sup>2</sup>ர: ஸூர்ய: ஸ்வபு<sup>4</sup>த்யோஜா: ஸத்யராதா:<sup>4</sup> ஸநஸ்ருத: ॥ 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.

ப்ரகல்ப: ஸத்த்வாநாம் கேதுரச்யுதச்யது<sup>3</sup>ருவ்யசா: ।

ஸவஸீ ஸ்வபதி: ஸ்வோஜா: ஸசீவாநவிதீ<sup>3</sup>த<sup>4</sup>ய: ॥ 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.

ஸத்யஸூஷ்ம: ஸத்யஸத்வா ஸூநு: ஸத்யஸ்யஸோமபா: ।

த<sup>3</sup>ஸ்யோர்ஹந்தா தி<sup>3</sup>வோ த<sup>4</sup>ர்தா ராஜா தி<sup>3</sup>வ்யஸ்ய சேதந: ॥ 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).

ரு<sup>3</sup>க்<sup>3</sup>மியோ<sup>5</sup>ர்வா ரோசமானோ ரபோ<sup>4</sup>தா<sup>3</sup> ரு<sup>3</sup>தபா ரு<sup>3</sup>த: ।

ரு<sup>3</sup>ஜீஷீ ரணக்ரு<sup>3</sup>தீரேவா ந்ரு<sup>3</sup>த்வியோ ரத்<sup>4</sup>ரசோதீந: ॥ 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.

ருஷ்வோராயோ<sup>1</sup>வநீராஜா ரயிஸ்தா<sup>2</sup>நோ ரதா<sup>3</sup>வஸு: |

ரு<sup>4</sup>க்ஷா அநிமாநோ<sup>5</sup>ஸ்ச: ஸஹமாந: ஸமுத்<sup>3</sup>ரிய: || 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.

ருணகாதிர்கி<sup>3</sup>ர்வர்ணஸ்யு: கீஜ: கி<sup>2</sup>த்<sup>3</sup>வாக<sup>2</sup>ஜங்கர: |

ருஜீஷோ வஸுவித்<sup>3</sup>வேந்யோ வாஜேஷு த<sup>3</sup>த்<sup>4</sup>ரு<sup>3</sup>ஷ: கவி: || 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.

விரப்ஸீ வீஸிதோ விப்ரோ விஸ்வவேதா<sup>3</sup> ரு<sup>3</sup>தாவ்ரு<sup>4</sup>த: |

ரு<sup>3</sup>தயுக்<sup>3</sup>த்<sup>4</sup>ர்மக்ரு<sup>3</sup>த்<sup>3</sup>தே<sup>4</sup>நு<sup>3</sup>ர்த<sup>4</sup>நஜித்<sup>3</sup>தா<sup>4</sup>மவர்மவாட் || 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.

ரு<sup>3</sup>தேஜா: ஸக்ஷணி: ஸோம்ய: ஸம்ஸரு<sup>3</sup>ஷ்டிஜித்<sup>3</sup>ரு<sup>4</sup>ஷ்டி<sup>2</sup>ர: |

ரு<sup>3</sup>தயு: ஸப<sup>3</sup>ல: ஸஹ்யுர்வஜ்ரவாஹா ரு<sup>3</sup>சீஷம: || 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.

ரு<sup>3</sup>க்<sup>3</sup>மீத்<sup>3</sup>த்<sup>4</sup>ரு<sup>3</sup>ஷ்வாந்ரு<sup>3</sup>ஷ்வெளஜா: ஸுகோ<sup>3</sup>பா: ஸ்வயஸஸ்தர: |

ஸ்வபி<sup>4</sup>ஷ்டிஸம்ந: ஸேஹாந: ஸுநீதி: ஸுக்ரு<sup>3</sup>த: ஸாசி: || 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.

ருணயா: ஸஹஸ: ஸூரு: ஸுதா<sup>3</sup>ரு: ஸக<sup>3</sup>னோ வஸு: |

ஸ்தோமய: ஸமத்<sup>3</sup>வா ஸத்ராஹா ஸ்தோமவாஹா ரு<sup>3</sup>தீஷஹ: || 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.

|| இதி சதுர்த<sup>2</sup>ம் நாமஸதகம் ||

5 பஞ்சமம் நாமஸதகம்

ஸவிஷ்ட:<sup>2</sup> ஸவஸ: புத்ர: ஸதமந்யு: ஸதக்ரது: |

ஸக்ர: ஸிக்ஷாநர: ஸுஷ்மீ ஸ்ருத்கர்ண: ஸ்ரவயத்ஸகா<sup>2</sup> || 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).

ஸதமூதி: ஸர்த<sup>4</sup>நீதி: ஸதநீத:<sup>2</sup> ஸதாமக:<sup>4</sup> |

ஸ்லோகீ ஸிவதம: ஸ்ருத்யம் நாமபி<sup>3</sup>ப<sup>4</sup>ரத<sup>3</sup>நாநத: || 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).

ஸூர: ஸிப்ரீ ஸஹஸ்ரோதி: ஸுப்<sup>4</sup>ர: ஸ்ருங்க்ஷங்க<sup>3</sup>வ்ரு<sup>3</sup>ஷோநபாத் |

ஸாஸ: ஸாகீ ஸ்ரவஸ்காம: ஸவஸாவாநஹம்ஸந: || 47 ||

47. Valiant Indra has strong chin (mighty). Son of sage Shringavriṣha (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.

ஸுருபக்ரு<sup>3</sup>த்ரு<sup>3</sup>ஸாந: ஸூஸுவாந: ஸசீபதி: |

ஸதீநஸத்வா ஸநிதா ஸக்தீவாநமிதக்ரது: || 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.

ஸஹஸ்ரசேதா: ஸுமநா: ஸ்ருத்ய: ஸுத்<sup>3</sup>த:4 ஸ்ருதாமக:4 |

ஸத்ராதா<sup>3</sup>வா ஸோமபாவா ஸுக்ரது: ஸம்ஸ்ருஷு ஸ்ரிதி: || 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.

சோத<sup>3</sup>ப்ரவ்ரு<sup>3</sup>த்<sup>3</sup>தோ<sup>4</sup> விஸ்வஸ்ய ஜக<sup>3</sup>த: ப்ராணதஸ்பதி: |

சௌத்ர: ஸுப்ரகரஸ்ரோநா சக்ரமாந: ஸதா<sup>3</sup>வ்ரு<sup>3</sup>த்<sup>4</sup> || 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).

ஸ்வபி<sup>4</sup>ஷ்டி: ஸத்பதி: ஸத்யஸ்சாருர்வீரதமஸ்சதீ |

சித்ரஸ்சிகித்வாநாஜ்ஞாதா ப்ரதிமாநம் ஸத: ஸத: || 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.

ஸ்தா<sup>2</sup>தா: ஸசேதா: ஸதி<sup>3</sup>வ: ஸுத<sup>3</sup>ம்ஸா: ஸுஸ்ரவஸ்தம: |

ஸஹோத:3 ஸுஸ்ருத: ஸம்ராட்ஸூபார: ஸுந்வத: ஸகா<sup>2</sup> || 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.

ப்<sup>3</sup>ரஹ்மவாஹஸ்தமோ ப்<sup>3</sup>ரஹ்மா விஷ்ணூர்வஸ்வ:பதிர்ஹரி: |

ரணய ஸம்ஸ்க்ரு<sup>3</sup>தோ ருத்<sup>3</sup>ரோ ரணிதேஸாநக்ரு<sup>3</sup>ச்சி<sup>2</sup>வ: || 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).



விப்ரஜூதோ விப்ரதமோ யஹ்வோ வஜ்ரீ ஹிரண்யய: ।

வவ்ரோ வீரதரோவாயுர்மாதரிஸ்வா மருத்ஸகா<sup>2</sup> ॥ 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.

கூ<sup>3</sup>ர்தஸ்ரவா விஸ்வகூ<sup>3</sup>ர்தோ வந்த<sup>3</sup>நஸ்ருத்<sup>3</sup>விசகூ<sup>3</sup>ண: ।

வ்ரு<sup>3</sup>ஷ்ணீர்வஸுபதிர்வாஜீ வ்ரு<sup>3</sup>ஷ்போ<sup>4</sup> வாஜிநீ வஸு: ॥ 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.

॥ இதி பஞ்சமம் நாமஸ்தகம் ॥

### 6 ஷஷ்ட<sup>2</sup>ம் நாமஸ்தகம்

விக்<sup>3</sup>ரோ விபீ<sup>4</sup>ஷ்ணோ வஹ்நிர்வ்ரு<sup>3</sup>த<sup>3</sup>தா<sup>4</sup>யுர்விஸ்ருதோ வ்ரு<sup>3</sup>ஷா ।

வ்ரஜப<sup>4</sup>ரு<sup>3</sup>த<sup>3</sup>வ்ரு<sup>3</sup>த்ரஹா வ்ரு<sup>3</sup>த<sup>3</sup>தோ<sup>4</sup> விஸ்வவாரோ வ்ரு<sup>3</sup>தஞ்சய: ॥ 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.

வ்ரு<sup>3</sup>ஷஜூதிர்வ்ரு<sup>3</sup>ஷரதோ<sup>2</sup> வ்ரு<sup>3</sup>ஷ்பா<sup>4</sup>ந்நோ வ்ரு<sup>3</sup>ஷக்ரது: ।

வ்ரு<sup>3</sup>ஷக்ர்மா வ்ரு<sup>3</sup>ஷமண: ஸுத<sup>3</sup>கூ: ஸுந்வதோ வ்ரு<sup>3</sup>த<sup>4</sup> ॥ 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.

அத்<sup>3</sup>ரோக<sup>4</sup>வாக<sup>3</sup>ஸுரஹா வேதா:<sup>4</sup> ஸத்ராகரோ<sup>5</sup>ஜர: ।

அபார: ஸுஹவோ<sup>5</sup>பீ<sup>4</sup>ரு<sup>3</sup>பி<sup>4</sup>ப<sup>4</sup>ங்கோ<sup>3</sup>ஷங்கி<sup>3</sup>ரஸ்தம: ॥ 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.

அமர்த்ய: ஸ்வாயுதோ<sup>4</sup>ஸுத்ருர்ப்ரதீதோ<sup>5</sup>பி<sup>4</sup>மாதிக்ஷாட் ।

அமதீ<sup>1</sup> ஸூநூரர்சத்ரய: ஸமத்<sup>3</sup>தி<sup>3</sup>ஷ்டிரப<sup>4</sup>யங்கர: || 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,

ததூ<sup>3</sup>சுஷே மாநுஷேமா யுகா<sup>3</sup>நி கீர்தேந்யம் மக<sup>4</sup>வா நாம பி<sup>3</sup>புரத் ।

உபப்ரயந்த<sup>3</sup>ஸ்யுஹத்யாய வஜீ<sup>1</sup> யத்<sup>3</sup>த<sup>4</sup> ஸூநூ: ஸ்வஸே நாம த<sup>3</sup>தே<sup>4</sup> || 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’.

அபி<sup>4</sup>நேதா ஸ்பார்ஹராதா:<sup>4</sup> ஸப்தரஸ்பிரபி<sup>4</sup>ஷ்டிக்ருத் ।

அநர்வாஸ்வரஜிதி<sup>3</sup>ஷ்கர்தா ஸ்தோத்ரு<sup>1</sup>னாமவிதோபர: || 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.

அஜாதஸத்ரு: ஸேநாநி ருப<sup>4</sup>யாவ்யுப<sup>4</sup>யங்கர: ।

உருகா<sup>3</sup>ய: ஸத்யயோநி: ஸஹஸ்வாநூர்வராபதி: || 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.

உக்<sup>3</sup>ரோ கோ<sup>3</sup>ப உக்<sup>3</sup>ரபா<sup>3</sup>ஹுருக்<sup>3</sup>ரத<sup>4</sup>ந்வோக்த<sup>2</sup>வர்த<sup>4</sup>ந: ।

கா<sup>3</sup>த<sup>2</sup>ஸ்ரவா கிராமம் ராஜா கம்<sup>4</sup>ரோ கிர்வணஸ்தம: || 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).

வஜ்ரஹஸ்தசர்ஷணீநாம் வ்ரு<sup>1</sup>ஷ்போ<sup>4</sup> வஜ்ரத<sup>3</sup>க்ஷிண: ।

ஸோமகாம: ஸோமபதி: ஸோமவ்ரு<sup>3</sup>த்<sup>4</sup>:<sup>4</sup> ஸுத<sup>3</sup>க்ஷிண: || 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.

ஸுப்<sup>3</sup>ரஹ்மா ஸ்த<sup>2</sup>விர: ஸூர: ஸஹிஷ்ட: ஸப்ரதா:<sup>2</sup> ஸராட் |

ஹரிஸ்மஸாரு<sup>3</sup>ஹரிவாந்ஹரீ<sup>3</sup>ணம் பதிரஸ்த்ரு<sup>3</sup>த் || 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.

ஹிரண்யபா<sup>3</sup>ஹுரு<sup>3</sup>வ்யூதிர்ஹரிகேஸோ ஹிரீமஸ: |

ஹரிசிப்ரோ ஹர்யமா<sup>3</sup>னோ ஹரிஜாதோ ஹரிம்ப<sup>4</sup>: || 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.

ஹிரண்யவர்<sup>3</sup>னோ ஹர்யஸ்சோ ஹரிவர்பா ஹரிப்ரிய: |

ஹரிஷ்டோ<sup>2</sup> ஹர்யக்ஷவோ ஹவ்யோ ஹரிஷ்டா<sup>2</sup> ஹரியோஜந: || 66 ||

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

|| இதி ஷஷ்ட<sup>2</sup>ம் நாமஸதகம் ||

### 7 ஸப்தமம் நாமஸதகம்

ஸத்வா ஸுசிப்ர: ஸுக்ஷத்ர: ஸுவீர: ஸுதபா ரு<sup>3</sup>ஷி: |

கா<sup>3</sup>தா<sup>2</sup>ந்யோ கோ<sup>3</sup>த்ரபி<sup>4</sup>த்<sup>3</sup>க்<sup>3</sup>ராமம் வஹமானோ க<sup>3</sup>வேஷண: || 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.

ஜிஷ்ணுஸ்தஸ்து<sup>2</sup>ஷ ஈஸானோ ஈஸானோ ஜக<sup>3</sup>தோ ந்ரு<sup>3</sup>து: |

நர்யாணி வித்<sup>3</sup>வாந்ந்ரு<sup>3</sup>பதி: நேதாந்ரு<sup>3</sup>ம்ணஸ்ய தூதுஜி: || 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.

நிமேத<sup>4</sup>மானோ நர்யாபா: எரிந்தூ<sup>4</sup>நாம் பதிருத்தர: |

நர்யோ நியுத்வாந்நிசிதோ நக்ஷத்<sup>3</sup>தா<sup>3</sup>போ<sup>4</sup>நஹுஷ்டர: || 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).

நவ்யோ நிதா<sup>4</sup>தா ந்ரு<sup>1</sup>மண: ஸத்<sup>4</sup>ரீ<sup>1</sup>ந: ஸுதரேண: |

ந்ரு<sup>1</sup>தமானோ நத்<sup>3</sup>நுமாந்நவீயாந்ந்ரு<sup>1</sup>தமோந்ரு<sup>1</sup>ஜித் || 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.

விசயிஷ்டோ<sup>2</sup> வஜ்ரபா<sup>3</sup>ஹுர்வ்ரு<sup>1</sup>த்ரகா<sup>2</sup>தோ<sup>3</sup>வலம் ருஜ: |

ஜாதூப<sup>4</sup>ர்மா ஜ்யேஷ்ட<sup>2</sup>தமோ ஜநப<sup>4</sup>க்ஷோ ஜநம்ஸஹ: || 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.

விஸ்வாஷா<sup>3</sup>வம்ஸகோ<sup>3</sup>வஸ்யாந்நிஷ்பா<sup>3</sup>ஸநிமாந்ந்ரு<sup>1</sup>ஷாட் |

பூ<sup>1</sup>பி<sup>4</sup>த்புராஷா<sup>3</sup>பி<sup>4</sup>ஷாட் ஜக<sup>3</sup>தஸ்தஸ்து<sup>2</sup>ஷஸ்பதி: || 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.

ஸம்வ்ரு<sup>1</sup>க்ஸமத்ஸுஸந்தா<sup>4</sup>தா ஸுஸந்நக்ஷத்<sup>3</sup>ரு<sup>1</sup>க்ஸவிதா<sup>5</sup>ருண: |

ஸ்வர்ய: ஸ்வரோசி: ஸுத்ராமா ஸ்துஷ்யேய்ய: ஸநஜா: ஸ்வரி: || 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.

க்ரு<sup>1</sup>ண்வந்நகேதவே கேது: பேஸ: க்ரு<sup>1</sup>ண்வந்நபேஸஸே |

வஜ்ரேண ஹத்வீ மஹிநோ மருத்ஸ்தோத்ரோ மருத்<sup>3</sup>க: <sup>3</sup>ண: || 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)

மஹாவீரோ மஹாவ்ராதோ மஹாய்ய: ப்ரமதிர்மஹீ ।

மாதா மகோ<sup>4</sup>நாம் மம்ஹிஷ்டோ<sup>2</sup> மந்யுமிர்மந்யுமத்தம: || 75 ||

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

மேஷோ மஹீவ்ரு<sup>3</sup>ந்மந்மதா<sup>3</sup>நோ மாஹிநாவாந்மஹேமதி: ।

மர்சுஷாம்ரு<sup>3</sup>விகோ மம்ஹிஷ்டோ<sup>2</sup> மர்சுஷக்ரு<sup>3</sup>த்வா மஹாமஹ: || 76 ||

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

மத<sup>3</sup>சந்மர்டி<sup>3</sup>தாமத்<sup>3</sup>வா மதா<sup>3</sup>நாம் பதிராதப: ।

ஸுஸஸ்தி: ஸ்வஸ்திதா: <sup>3</sup> ஸ்வர்த்<sup>3</sup>ரு<sup>3</sup>க்<sup>3</sup>ராதா<sup>4</sup>நாமாகர: பதி: || 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.

|| இதி ஸப்தமம் நாமஸதகம் ||

8 அஷ்டமம் நாமஸதகம்

இஷுஹஸ்த இஷாம் தா<sup>3</sup>தா வஸுதா<sup>3</sup>தா வித<sup>3</sup>த்<sup>3</sup>வஸு: ।

வியு<sup>4</sup>திர்வ்யாநாஸரிர்வேநோ வரீயாந் விஸ்வஜித்<sup>3</sup>விபு: <sup>4</sup> || 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).

ந்ரு<sup>3</sup>சுஷா: ஸஹூரி: ஸ்வர்வித்ஸுயஜ்ஞ: ஸுஷ்டு<sup>2</sup>த: ஸ்வய: ।

ஆபி: ப்ரு<sup>3</sup>தி<sup>2</sup>வ்யா ஜநிதா ஸூர்யஸ்ய ஜநிதா ஸ்ருத: || 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.

ஷ்பங்குட<sup>3</sup>விவஹாயா: ஸ்மத்புதந்தி<sup>4</sup>ர்வ்ரு'ஷ்பர்வா வ்ரு'ஷந்தம: |

ஸாதா<sup>4</sup>ரண: ஸுக<sup>2</sup>ரத:<sup>2</sup> ஸ்வஸ: ஸத்ராஜித<sup>3</sup>த<sup>3</sup>பு<sup>4</sup>த: || 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.

ஜ்யேஷ்ட<sup>2</sup>ராஜோ ஜீரதா<sup>3</sup>நுர்ஜக<sup>3</sup>மிர்வித்வக்ஷணோ வஸீ |

விதா<sup>4</sup>தா விஸ்வமா ஆஸூர்மாயீ வ்ரு<sup>3</sup>த<sup>3</sup>த<sup>4</sup>மஹாவ்ரு<sup>4</sup>த: || 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.

வரேண்யோ விஸ்வதூர்வாத்ஸ்யேஸாநோ த்<sup>3</sup>யௌர்விசர்ஷணி: |

ஸதீநமந்யுர்கோ<sup>3</sup>த<sup>3</sup>த்ர: ஸத<sup>3</sup>யோஜாதோவிப<sup>4</sup>ஞ்ஜநு: || 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.

விதந்தஸாய்யோ வாஜாநாம் விப<sup>4</sup>க்தா வஸ்வ ஆகர: |

வீரகோ வீரயுர்வஜ்ரம் ப<sup>3</sup>பீரிவீரேண்ய ஆக<sup>4</sup>ரு'ணி: || 83 ||

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

வாஜிநேயோ வாஜநிர்வாஜாநாம் பதிராஜிக்ரு<sup>3</sup>த் |

வாஸ்தோஷ்பதிர்வர்பணீதிர்விஸாம் ராஜா வபோத<sup>3</sup>ர: || 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.

வியூ<sup>4</sup>தத<sup>3</sup>யும்ந ஆசக்ரிராதா<sup>3</sup>ரீ தோ<sup>3</sup>த<sup>4</sup>தோ வத:<sup>4</sup> |

ஆக<sup>2</sup>ண்ட<sup>3</sup>லோ த<sup>3</sup>ஸ்மவர்சா: ஸர்வஸேநோ விமோசந: || 85 ||

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

வஜ்ரஸ்ய பீர்தா வார்யாணம் பதீர்கோஜிதீக்ஷ்வாம் பதி: |

விஸ்வவ்யசா: ஸங்க்ஷுஞ்சகாந: ஸுஹார்தோ ஜநிதா திவ: || 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).

ஸமந்நுநாமா புருத ப்ரதிகோ ப்ருஹத: பதி: |

தீத்யானோ தாமனோ தாதா தீர்க்ஷ்வஸஸ ருப்வஸ: || 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.

தீம்ஸநாவாந்திவ: ஸம்மராட் தேத்வஜுதோ திவாவஸு: |

தீஸமோ தேத்வதா தீக்ஷா துத்ரோத்யம்நீ த்யம்நதம: || 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.

|| இத்யஷ்டமம் நாமஸதகம் ||

### 9 நவமம் நாமஸதகம்

மம்ஹிங்க்ஷஷ்டராதிரித்தாதீதீதீதீயானோ தீதீருஷிர்துதி: |

துஷ்டரீதுர்துஸ்சயவநோ திவோமானோ திவோவருஷா || 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.

தீக்ஷாய்யோ தீஸ்யுஹாதீருஷ்ணு: தீக்ஷிணவாந் தீயாவஸு: |

தீநஸ்ப்ருதீதீருஷிதோ தாதா தீயமானோ தீநஞ்ஜய: || 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).

தீவ்யோ தீவிபீர்ஹா ஸந்நார்ய: ஸமர்யஸ்த்ரா: ஸிம: ஸகா<sup>2</sup> |

தீயுகூ: ஸமாநோ தீம்ஸிஷ்டோ<sup>2</sup> ராதீஸ: பதிரதீரிசு:<sup>3</sup> || 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.

ஸம்ராட் ப்ரு<sup>2</sup>தி<sup>2</sup>வ்யா ஓஜஸ்வாந்வயோதா<sup>4</sup> ரு<sup>2</sup>துபா ரு<sup>2</sup>பு:<sup>4</sup> |

ஏகோ ராஜைத<sup>4</sup>மாநதீ<sup>3</sup>விடே<sup>3</sup>கவீர உருஜயா: || 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.

லோகக்ரு<sup>2</sup>ஜ்ஜநிதா<sup>5</sup>ஸ்சாநாம் ஜநிதா கீ<sup>3</sup>வாம் |

ஜநிதா ஜநுஷாம் ராஜா கி<sup>3</sup>ர்வண: ஸுந்வதோ<sup>5</sup>விதா || 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

ஜநிதாஸ்வாநாம் ஜநிதா கீ<sup>3</sup>வாமஸி பிபா<sup>3</sup> ஸோமம் மதா<sup>3</sup>ய கம் ஸதக்ரதோ |

யம் தே பா<sup>4</sup>கீ<sup>3</sup>மதா<sup>4</sup>ரயந்விஸ்வா: ஸேஹாந: ப்ரு<sup>2</sup>தநா உரு ஜ்ரய: ஸமப்ஸுஜிந்மருத்வா<sup>5</sup>  
இந்தீர ஸத்பதே || 8.036.05

அத்கம் வஸாந: க்ரு<sup>2</sup>ஷ்டநாம் ராஜோக்தீ<sup>2</sup>ய: ஸிப்ரவாநுரு: |

ஈ<sup>3</sup>யோதா<sup>3</sup>ஸ்வாநிநதமோ தோ<sup>4</sup>ர: ஸங்க்ரந்தீ<sup>3</sup>ந: ஸ்வவாந் || 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.

ஜாகீ<sup>3</sup>ரு<sup>2</sup>விரீஜகீ<sup>3</sup>தோ ராஜா கீ<sup>3</sup>ரு<sup>2</sup>த்ஸோ கோ<sup>3</sup>விதீ<sup>3</sup>த<sup>4</sup>நாத<sup>4</sup>ந: |



ஜோதா<sup>5</sup>பி<sup>4</sup>பூ<sup>4</sup>ரகூபாரோ தா<sup>3</sup>நவாநஸுரோர்ண<sup>5</sup>வ: || 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).

த<sup>4</sup>ரு<sup>5</sup>ஷ்விர்த<sup>3</sup>மூநாஸ்தவஸஸ்தவீயாநந்தமோ<sup>5</sup>வ்ரு<sup>5</sup>த: |

ராயோதா<sup>3</sup>தா ரயிபதி: விபஸ்சித்<sup>3</sup>வ்ரு<sup>5</sup>த்ரஹந்தம: || 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.

அபரீத: ஷாலபஸ்சாத்<sup>3</sup> த<sup>3</sup>த்<sup>4</sup>வாயுத்தகார ஆரித: |

வோஹ்லாவநிஷ்டோ<sup>2</sup> வ்ரு<sup>5</sup>ஷ்ணயாவாந்வ்ரு<sup>5</sup>ஷ்ணவாந்வ்ரு<sup>5</sup>கோ<sup>5</sup>வத: || 97 ||

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

க<sup>3</sup>ர்போ<sup>4</sup>ஸுமஷ்டகாவயோயுக<sup>3</sup>ஹிஸுஷ்மோத<sup>3</sup>த்<sup>4</sup>ரு<sup>5</sup>ஷ்வணி: |

ப்ரத்ர: பரிர்வாஜதா<sup>3</sup>வா ஜ்யோதி: கர்தா கி<sup>3</sup>ராம் பதி: || 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

|| இதி நவமம் நாமஸதகம் ||

## 10 த<sup>3</sup>ஸமம் நாமஸதகம்

அநவத்<sup>3</sup>ய: ஸம்ப<sup>4</sup>ரு<sup>5</sup>தாஸ்சோ வஜ்ரிவாத<sup>3</sup>த்<sup>3</sup>ரிவாந்த<sup>3</sup>யுமாந் |

த<sup>3</sup>ஸ்மோ யஜத்ரோ யோதீ<sup>4</sup>யாநகவாரியதங்கர: || 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.

ப்ரு<sup>5</sup>தா<sup>3</sup>குஸாநுரோஜீயாந் ப்<sup>3</sup>ரஹ்மணஸ்சோதி<sup>3</sup>தா: யம: |

வந்த<sup>3</sup>நேஷ்டா:<sup>2</sup> புராம் பே<sup>4</sup>தா ப்<sup>3</sup>ந்து<sup>4</sup>ரேஷ்டா<sup>2</sup> ப்<sup>3</sup>ரு<sup>5</sup>ஹத்<sup>3</sup>தி<sup>3</sup>வ: || 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.

வருதா மது<sup>4</sup>னோ ராஜா ப்ரணேநீ: பப்ரதீ<sup>2</sup> யுவா |

உருஸம்ஸோஹவம்ஸ்ரோதா பூ<sup>4</sup>ரிதா<sup>3</sup>வா ப்<sup>3</sup>ரு<sup>3</sup>ஹ்ச்ச்<sup>2</sup>ரவா: || 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.

மாதா ஸ்தியாநாம் வ்ரு<sup>3</sup>ஷபோ<sup>4</sup> மஹோதா<sup>3</sup>தா மஹாவத:<sup>4</sup> |

ஸுக<sup>3</sup>ம்ய: ஸுராதா:<sup>4</sup> ஸத்ராஷாடோ<sup>3</sup>த<sup>3</sup>தீநாம் நதோ<sup>3</sup>து<sup>4</sup>நி: || 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.

அகாமகர்ஸந: ஸ்வர்ஷா: ஸும்ரு<sup>3</sup>லீக: ஸஹஸ்க்ரு<sup>3</sup>த: |

பாஸ்த்யஸ்ய ஹோதா விந்நு<sup>4</sup>நாம் வ்ரு<sup>3</sup>ஷாபோ<sup>4</sup>ஜோ ரத<sup>2</sup>தம: || 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.

ஸகா<sup>2</sup> முநீநாம் ஜநிதா:<sup>3</sup> ஸ்வதா<sup>4</sup>வாநஸமோ<sup>5</sup>ப்ரதி: |

மநஸ்வாநத<sup>4</sup>வரோ மர்யோ ப்<sup>3</sup>ரு<sup>3</sup>ப<sup>3</sup>து<sup>3</sup>க்தோ<sup>2</sup>விதா ப<sup>4</sup>க:<sup>3</sup> || 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.

அஷாஹ்லோ<sup>5</sup>ஹ்ல ஆத<sup>3</sup>ர்தா வீரம் கர்தாம் விஸஸ்பதி: |

ஏக: பதிரிந: புஷ்டி: ஸுவீர்யோ ஹரிபா: ஸுத்<sup>3</sup>ரு<sup>3</sup>க் || 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.

ஏகோ ஹவ்ய: ஸநாதா<sup>3</sup>ருகோ<sup>3</sup>கோவாகஸ்ய ஸகூக்ஷணி: |

ஸுவ்ரு<sup>1</sup>க்திரம்ரு<sup>2</sup>தோ<sup>3</sup>ம்ரு<sup>4</sup>க்த: க<sup>2</sup>ஜக்ரு<sup>3</sup>த்<sup>3</sup>வலதா:<sup>3</sup> ஸூந: || 106 ||

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

அமத்ரோ மித்ர ஆகாய்ய: ஸுதா<sup>3</sup>மாப்<sup>3</sup>ஜிந் மஹோமஹீ |

ரத:<sup>2</sup> ஸுபா<sup>3</sup>ஹுருஸநா ஸுநீதோ<sup>2</sup> பூ<sup>4</sup>ரிதா:<sup>3</sup> ஸுதா:<sup>3</sup> || 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.

மத<sup>3</sup>ஸ்ய ராஜா ஸோமஸ்ய பீத்வீஜ்யாந்தி<sup>3</sup>வ: பதி: |

தவிஷீவாந்த<sup>4</sup>நோ யுத்<sup>4</sup>மோ ஹவநஸ்ருத்ஸஹ: ஸ்வராட் || 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.

|| இதி த<sup>3</sup>ஸமம் நாமஸ்தகம் ||

உபஸம்ஹாரஸ்லோகா:

|| அத்ரேமே ப<sup>4</sup>வந்த்யுபஸம்ஹாரஸ்லோகா: ||

Concluding shlokas

இத<sup>3</sup>ம் ஸஹஸ்ரமிந்த<sup>3</sup>ரஸ்ய நாம்நாம் பரமபாவநம் |

ரு<sup>3</sup>க்<sup>3</sup>வேத<sup>3</sup>தோ க<sup>3</sup>ணபதி: ஸங்க்<sup>3</sup>ரு<sup>3</sup>ஹ்ய விநிப<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>வாந் || 1 ||

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

நாத்ர நாம்ந: பௌநருக்த்யம் ந ச காராதி<sup>3</sup> பூரணம் |

ஸ்லோகமத்<sup>4</sup>யே ந சாரம்யா ஸதகஸ்யோபஸம்ஹரு<sup>3</sup>தி: || 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.

நாம்நாமேஷாம் சா<sup>2</sup>ந்த<sup>3</sup>ஸத்வாத்ஸர்வேஷாம் ச ஸ்வருபத: |

அவலோக்யா யதா<sup>2</sup> ச<sup>2</sup>ந்த:<sup>3</sup> ஸப்<sup>3</sup>த<sup>3</sup>ஸூத்<sup>3</sup>தி<sup>4</sup>ர்விசக்ஷண: || 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.

அநேகபத<sup>3</sup>நாமாநி விநியோஜ்யாநி பூஜநே ।

சதுர்த<sup>2</sup>யந்தப்ரயோகே<sup>3</sup>ஷு வ்யுத்க்ரமாச்ச யதா<sup>2</sup>நவயம் ॥ 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.

அஸ்ய நாமஸஹஸ்ரஸ்ய வேத<sup>3</sup>த<sup>3</sup>மூலஸ்ய ஸேவநே ।

பூர்ணம் ப<sup>2</sup>லம் தத்<sup>3</sup>விஜ்ஞேயம் யத்ஸவாத<sup>4</sup>யாயநிஷேவணே ॥ 5 ॥

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

மந்த்ரேப்<sup>4</sup>ய: ஸம்ப்<sup>4</sup>ரு<sup>3</sup>தம் ஸாரமேதந்நாமஸஹஸ்ரகம் ।

ஏந்த<sup>3</sup>ரம் யோ ப<sup>4</sup>ஜதே ப<sup>4</sup>க்த்யா தஸ்ய ஸ்யு: ஸித்<sup>3</sup>த<sup>4</sup>யோ வஸே ॥ 6 ॥

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

இந்த<sup>3</sup>ரோ விஜயதே தே<sup>3</sup>வ: ஸர்வஸ்ய ஜக<sup>3</sup>த: பதி: ।

வேத<sup>3</sup>மூலம் ஜயத்யேதத்தஸ்ய நாமஸஹஸ்ரகம் ॥ 7 ॥

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

॥ இதி ஸ்ரீப<sup>4</sup>க<sup>3</sup>வந்மஹர்ஷிரமணந்தேவாஸிநோ வாஸிஷ்ட<sup>2</sup>ஸ்ய

நரஸிம்ஹஸூநோர்க<sup>3</sup>ணபதே: க்ரு<sup>3</sup>தி: இந்த<sup>3</sup>ரஸஹஸ்ரநாமஸ்தோத்ரம் ஸம்பூர்ணம் ॥

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)

