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Thousand Names for Lord Indra as Composed by Vasishtha Ganapati

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इन्द्रसहस्रनामस्तोत्रम्

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Thousand Names for Lord Indra as Composed by Vasishtha Ganapati

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ఇంద్రసహస్రనామస్తోత్రమ్



Composed by Kavyakantha Vasishtha Ganapati Muni

Translated by Dr. Jayanthi Manohar

కావ్యకణ్ఠా వసిష్ఠ గణపతేః కృతిః  
అనువాద - డా. జయస్థీ మనోహర

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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ఉపోద్ఘాత



Prelude to Indra Sahasranama of Kavyakantha Ganapai 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

దేవో దానాద్వా | దీపనాద్వా | ద్యోతనాద్వా | ద్యుస్థానే భవతీతి వా | (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 - ఏకం సత్ 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).

మహాభాగ్యద్దేవతాయాః ఏక ఆత్మా బహుధా స్తాయతే | ఏకస్యాత్మనోఽనేయో దేవాః ప్రత్యక్షాని భవన్తి | అపి చ సత్త్వానాం ప్రకృతిభూమభిర్పృషయః స్తువన్తీత్యాహుః | ప్రకృతీసారస్వనామ్యాచ్ఛ | ఇతరేతర జన్మానో భవన్తి | ఇతరేతర ప్రకృతయః | కర్మజన్మానః | ఆత్మజన్మానః | ఆత్మైవైషాం రథో భవతి ఆత్మాశ్వః | ఆత్మాయుధమ్ | ఆత్మేషవః | ఆత్మా సర్వే దేవస్య || ని. ౭.౪

“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 (తాసాం మాహాభాగ్యద్దేవకస్య అపి బహుని నామధేయాని భవన్తి | అపి వా కర్మపృథత్వాత్ - నిరుక్త ౭.౫) 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 పురః + హితః - “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.

ఇదం ధర్మ్యం రహస్యం చ శక్రేనోఽక్షం మహర్షిషు | ఋషిభిశ్చ మమ ప్రోక్షం తన్నిబోధ జనాధిప ||

తతో వృత్రం శరీరస్థం జధాన భరతర్షభ | శతక్రతురదృశ్యేన వజ్రేనేతీహ నః శ్రుతమ్ ||  
(అశ్వమేధపర్వ ౧౧|౨౧|౨౦) “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.

ఇన్ద్రో దీర్ఘాయ చక్షస ఆ సూర్యం రోహయద్దివి | వి గోభిరద్రిమైరయత్ || ఋ. ౧.౨.౩

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" (సర్వేఽపి రశ్మయో గావ ఉచ్యన్తే । ఆదిత్యోఽపి గౌరుచ్యతే, ఉతాదః పరుషే గవి పర్వవతీ భాస్పతీత్యౌపమన్యవః॥ ని. ౨.౬). 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.

గా॒య॒న్తి॒ త్వా గా॒య॒త్రిణో॑ఽర్చ॒న్త్యర్క॒మర్కి॑ణః ।

బ్రహ్మణస్తాస్వా శతక్రత ఉద్వంశమివ యేమిరే ॥ ఋ. ౧.౧౦.౧

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).

య॒త్వానోః॑ సా॒ను॒మారు॑హ॒ద్భార్య॑స॒ప్త కర్త॑వ్యమ్ ।

తదిన్ద్రో అర్థం చేతతి యూథేన వృష్టిరేజితి ॥ ఋ. ౧.౧౦.౨

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.

సు॒రూ॒ప॒కృ॒త్ను॒మూ॒తయే॑ సు॒దు॒ఘా॒మి॒వ గో॒దు॒హే॑ । జు॒హూ॒మసి॒ ద్యవి॑ద్యవి ॥ ఋ. ౧.౪.౧

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.

కే॒తుం కృ॒ణ్యన్తు॑కే॒తవే॑ పే॒శో మ॒ర్యా అ॒పే॒శనే॑ । స॒ము॒షద్ధి॑రజాయథాః ॥ ఋ. ౧.౬.౩  
 “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:

ఇ॒న్ద్రా యా॑హి ధి॒యేషి॒తో విప్ర॑జాతః సు॒తావ॑తః । ఉ॒ప బ్ర॒హ్మో॑ణి వా॒ఘు॑తః ॥ ఋ. ౧.౩.౫  
 “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.

ఏ॒భిర్ద్యు॑భిః సు॒మనా॑ ఏ॒భిరి॒న్దుభి॑ర్నిరు॒న్ధానో॑ అమ॒తిం గో॑భి॒రశ్వి॑నా ।  
 ఇ॒న్ద్రో॒ణ ద॒స్యం ద॒రయ॑న్త ఇ॒న్దుభి॑ర్వృతదే॒వష॑నః స॒మిషా॑ రభేమహి ॥ ౧.౫౩.౪



“O Indra, propitiated by these bright oblations, these Soma libations, dispel our ignorance (అమతిం) with Rays - Knowledge and Life-force (with cows and horses-గోభిరశ్వినా). 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 - అమతిం by cows and horses - గోభిరశ్వినా, 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 (గోభిరశ్వినా).

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.

త్వం పిప్రుం మృగయం శూశువాంసమృజిశ్వనే వైదథినాయ రస్థిః ।

ప్రజ్ఞాశతకృష్ణా ని వపః సహస్రాత్కం న పురో జరిమా వి దర్దః ॥ ఋ. ౪.౧౬.౧౩

“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 “.

అవాచవక్షం పదమస్య సస్వరుగ్రం నిధాతురన్వాయమిచ్చన్ ।

అప్రచ్ఛమన్యాః ఉత తే మ ఆహురిన్ద్రం నరో బుబుధానా ఆశేమ ॥ ఋ. ౫.౩౦.౨

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).

య ఋతే చిదభిశ్రిషః పురా జత్రభ్య ఆత్మదః ।

సంధాతా సంధిం మఘవా పురువసురిష్కర్తా విప్రుతం పునః ॥ ఋ. ౮.౧.౧౨

“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 (మృళ).


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


ఇంద్ర మృళ మహ్యం జీవాతుమిచ్చ వోదయ ధియమయసో న ధారామ్ ।

యత్కిం చాహం త్వాయురిదం వదామి తజ్జిషస్వ కృధి మా దేవవన్తమ్ ॥ ఋ. ౬.౪౭.౧౦

“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  
.. కృ॒ధి॒ మా దే॒వ॒వ॒న్తమ్ .”

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ఇంద్రసహస్రనామస్తోత్రమ్

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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.

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ఇంద్రసహస్రనామస్తోత్రమ్

ఇంద్రసహస్రనామస్తోత్రం సార్థమ్



౧ ప్రథమం నామశతకమ్

ఇంద్రోదేవతమోఽనీలః సుపర్ణః పూర్ణబన్ధురః ।

విశ్వస్య దమితా విశ్వశ్యేశానో విశ్వచర్షణిః ॥ ౧ ॥

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.

విశ్వాని చక్రీర్విశ్వస్మాదుత్తరో విశ్వభూర్బృహన్ ।

చేకితానో వర్తమానః స్వధయాఽచక్రయా పరః ॥ ౨ ॥

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.

విశ్వానరో విశ్వరూపో విశ్వాయుర్విశ్వతస్పృథుః ।

విశ్వకర్మా విశ్వదేవో వ్ష్వతో ధీరనిష్కృతః ॥ ౩ ॥

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.

త్రిషుజాతస్తిగృశ్శ్చో దేవో బ్రహ్మోఽరుషశ్చరన్ |

రుచానః పరమో విద్వాన్ అరుచో రోచయన్నజః || ౪ ||

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 (goobhah).'

Spiritual meaning:

Indra destroyed the ignorance (adrim) of aspirants by (bestowing) knowledge (goobhah). 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)

జ్యేష్ఠో జనానాం వ్రాషభో జ్యోతిర్జ్యేష్ఠం సహోమహి |

అభిక్రతూనాం దమితా ధర్తా విశ్వస్య కర్మణః || ౫ ||

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.

ధర్తా ధనానం ధాతృణాం ధాతా ధిరో ధియేషితః |

యజ్ఞస్య సాధనో యజ్ఞో యజ్ఞవాహా అపామజః || ౬ ||

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.

యజ్ఞం జషాణో యజతో యుక్తగ్రాహ్లోఽవితేషిరః |  
సువజ్జ్యశ్చ్యవనో యోధా యశసో యజ్ఞయో యహః || ౭ ||

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).

అవయాతా దుర్మతీనాం హంతా పాపస్య రక్షసః |  
కృశస్య చోదితా కృత్రుః కృతబ్రహ్మ ధృతవ్రతః || ౮ ||

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).

ధృణవోజా అవితాధీనాం ధనానాం సజ్జోదమ్యతః |  
విహంతా తమసస్త్యష్టా తనూపాస్తరుతాతురః || ౯ ||

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.

తేషన్మన్వస్తేషన్సందృక్ తురాషాడపరాజితః |  
తుగ్యోవృధోదస్మతమః తువికూర్మితమస్తుజః || ౧౦ ||

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.

వృషప్రభర్మా విశ్వాని విద్వానాదజ్ఞర్ధిరస్తవాః |  
మన్తో మతీనాం వృషభో మరుత్వాన్మరుతామృషిః || ౧౧ ||

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.

మహాహస్తీ గణపతిర్ధియం జిన్వో బృహస్పతిః ।

మాహినో మధవా మస్తి మర్కోఽర్కో మేధిరో మహాన్ ॥ ౧౨॥

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.

॥ ఇతి ప్రథమం నామశతకమ్ ॥

### ౨ ద్వితీయం నామశతకమ్

ప్రతిరూపఃపరోమాత్రఃపురురూపఃపురుష్ఠతః ।

పురుహూతః పురః స్థాతాఃపురుమాయః పురస్తరః ॥ ౧౩ ।

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).

పురుప్రశస్తః పురుకృత్ పురాం దర్తా పురూతమః ।

పురుగూర్తః పృత్సుజ్ఞేతా పురువర్వాః ప్రవేపనీ ॥ ౧౪॥

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.

పప్రిః ప్రచేతః పరిభూః పనీయానప్రతిష్కృతః ।



ప్రవృద్ధః ప్రవయాః పాతా పూషణ్వానస్తరా భరః ॥ ౧౫॥

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.

పురుశాకః పాఞ్చజన్యః పురుభోజాః పురువసుః ।

పిశకాతిః పపురిః పురోయోధః పృథుజ్రయా ॥ ౧౬॥

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.

ప్రరిక్వ ప్రదివః పూర్వ్యః పురోభూః పూర్వజా ఋషిః ।

ప్రణేతా ప్రమతిః పన్యః పూర్వయావా ప్రభూవసుః ॥ ౧౭॥

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.

ప్రయజ్యః పావకః పూషా పదపీః పథికృత్పతిః ।

పురుత్మా పలితోహేతా ప్రహేతా ప్రావితా పితా ॥ ౧౮॥

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.

పురుస్పష్టః పర్వతేష్టాః ప్రాచామన్యః పురోహితః ।

పురాంభిస్తురనాధృష్యః పురాజాః పప్రథిస్తమః ॥ ౧౯॥

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).

పృతనాషాడ్ బాహుశర్ధీ బృహద్రేణురనిష్ఠృతః ।

అభిభూతిరయోపాష్టిః బృహద్రేరపిధానవాన్ ॥ ౨౦॥

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).

బ్రహ్మప్రియో బ్రహ్మజాతో బ్రహ్మవాహో అరణ్యమః ।  
బోధిన్మనా అవక్రక్షీ బృహదాభనురమిత్రహో ॥ ౨౦ ॥

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.

భూరికర్మా భరేకృత్సుర్భద్రకృద్ భార్యరోభృమిః ।  
భరేషు హవ్యో భూర్యోజాః పురోహాప్రాశుషాత్ ప్రషాట్ ॥ ౨౧ ॥

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.

ప్రభక్ణీమహిషో భీమో భూర్యాసుతిరశస్తిహో ।  
ప్రసక్షీ విశ్వతిర్వీరః పరస్వాః శవస్సస్పతిః ॥ ౨౨ ॥

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.

॥ ఇతి ద్వితీయం నామశతకమ్ ॥

### ౩ తృతీయం నామశతకమ్

పురుదత్తః పితృతమః పురుక్షుర్భీగుః పణిః ।  
ప్రత్వాక్షణః పురాం దర్మాపనస్యూర్భిమాతిహో ॥ ౨౪ ॥

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).

పృథివ్యా వృషభః ప్రత్నః ప్రమన్దీ ప్రథమః పృథుః ।  
త్యః సముద్రవ్యచాః పాయుః ప్రకేతశ్చర్షణీసహా ॥ ౨౫ ॥

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.

కారుధాయాః కవివృధః కసీనః క్రతుమాన్కృతుః ।

క్షపావస్తా కవితమో గిర్వాహః కీరిచోదనః ॥ ౨౬ ॥

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.

క్షపావాన్కౌశికః కారీ రాజాక్షమ్యస్య గోపతిః ।

గార్గోర్ధురో దురోశ్చస్య యవస్యదుర ఆదురిః ॥ ౨౭ ॥

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).

చన్ద్రబుధ్నశ్చర్షణీప్రాశ్చకృత్యశోచయన్మతిః ।

చన్ద్రభానుశ్చిత్రతమశ్చప్రీషశ్చచక్రమాసజః ॥ ౨౮ ॥

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 (ajñana) of aspirants by (Vajra) giving them discriminatory power.

తువిశుష్మస్తువిద్యుమ్నస్తువిజాతస్తువీమధః ।

తువికూర్మిస్తువినుక్షస్తువిశగ్మస్తువిప్రతిః ॥ ౨౯ ॥

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.

తువిన్యమస్తువిగ్రీవస్తువిరాధాస్తువిక్రతుః ।

తువిమాత్రస్తువిగ్రాభస్తువిదేష్టస్తువిష్వణిః ॥ 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.

తూతుజ్జిత్రవనస్తక్వస్తువిగ్రిస్తుర్వణిస్తదః ।

రథేష్టస్తరణిస్తుమ్రస్త్విషీమాననపచ్యుతః ॥ 30 ॥

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.

తోదస్తరుత్రస్తవిషీ ముషాణస్తవిషస్తురా ।

తితిర్వా తతురిస్త్రాతా భూరిస్తూర్ణిస్తవస్తరః ॥ 31 ॥

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).

యజ్ఞవృద్ధో యజ్ఞయానాం ప్రథమో యజ్ఞ్వనో వృధః ।

అమిత్రఖాదోఽనిమిషో విషుణోఽసున్వన్తోఽజరః ॥ 32 ॥

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.

అక్షితోత్థిర్దాభ్యోఽర్యః శిప్రీణీవానగోరుధః ।

ఆశ్రుత్కర్ణోఽన్తరిక్షప్రా అమితౌజా అరిష్టుతః ॥ 33 ॥

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.

॥ ఇతి తృతీయం నామశతకమ్ ॥

౪ చతుర్థం నామశతకమ్

అదృష్ట ఏకరాడూర్ధ్వ ఊర్ధ్వసానః సనాద్యువా ।

స్థిరః సూర్యః స్వభూతోఽజ్ఞాః సత్యరాధాః సనశ్రుతః ॥ ౩౫ ॥

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.

ప్రకల్పః సత్త్వానాం కేతురచ్యుతచ్యుదురువ్యచాః ।

శవసీ స్వపతిః స్వోజ్ఞాః శచీవానవిదీధయః ॥ ౩౬ ॥

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.

సత్యశుష్మః సత్యసత్త్వా సూనుః సత్యస్యసోమపాః ।

దస్యోర్హన్తా దివో ధర్తా రాజా దివ్యస్య చేతనః ॥ ౩౭ ॥

37. Indra has unfailling 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).

ఋగ్మియోఽర్వా రోచమానో రభోదా ఋతపా ఋతః ।

ఋజీషీ రణకృద్రేవా నృత్వియో రధ్రచోదనః ॥ ౩౮ ॥

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.

ఋషోరామోఽవనీరాజా రయిస్థానో రదావసుః ।

ఋభుక్షా అనిమానోఽశ్వః సహమానః సముద్రియః ॥ ౩౯ ॥

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.

ఋణకాతిర్గిర్వర్ణస్యః కీజః ఛిద్వాఖజజ్కరః ।

ఋజీషో వసువిద్వేన్యో వాజేషు దధృషః కవిః ॥ ౪౦ ॥

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.

విరప్పీ వీలితో విప్రో విశ్వవేదా ఋతావృధః ।

ఋతయుగ్ధర్మకృద్ధేనుర్ధనజిద్ధామవర్మవాత్ ॥ ౪౧ ॥

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.

ఋతేజాః సక్షణిః సోమ్యః సంస్పష్టిజిదృభుషిరః ।

ఋతయుః సబలః సహ్యుర్వజ్రవాహో ఋచీషమః ॥ ౪౨ ॥

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.

ఋగ్మీదధృష్యాన్వష్యాజాః సుగోపాః స్వయశస్తరః ।

స్వభిష్టిసుమ్నః సేహానః సునీతిః సుకృతః శుచిః ॥ ౪౩ ॥

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.

ఋణయాః సహసః సూనుః సుదానుః సగణో వసుః ।

స్తోమ్యుః సమద్వా సత్రాహా స్తోమవాహా ఋతీషహా ॥ ౪౪ ॥

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.

॥ ఇతి చతుర్థం నామశతకమ్ ॥

✕ పంచమం నామశతకమ్

శవిష్ఠః శవసః పుత్రః శతమన్యుః శతక్రతుః ।

శక్రః శిషానరః శుష్ఠీ శ్రుత్యర్ణః శ్రవయత్సఖా ॥ ౪౫ ॥

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).

శతమూతిః శర్దనీతిః శతనీధః శతామఘః ।

శ్లోకీ శివతమః శ్రుత్యం నామబిభ్రదనానతః ॥ ౪౬ ॥

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).

శూరః శిప్రీ సహస్రోతిః శుభ్రః శ్శృజ్జగ్గవృషోనపాత్ ।

శాసః శాకీ శ్రవస్కామః శవసావానహంసనః ॥ ౪౭ ॥

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

సురూపకృత్సరీశానః శూశువానః శచీపతిః ।

సతీనసత్వా సనితా శక్తీవానమితక్రతుః ॥ ౪౮ ॥

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.

సహస్రచేతాః సుమనాః శ్రుత్యః శుద్ధః శ్రుతామఘః ।  
సత్రాదావా సోమపావా సుక్రతుః శ్మశ్రుషు శ్రితః ॥ ౪౯ ॥

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.

చోదప్రవృద్ధో విశ్వస్య జగతః ప్రాణతస్పతిః ।  
చౌత్రః సుప్రకరస్రోనా చక్రమానః సదావృధః ॥ ౫౦ ॥

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).

స్వభిష్టిః సత్పతిః సత్యశ్చార్చురీర్వరతమశ్చతీ ।  
చిత్రశ్చికిత్వానాజ్ఞాతా ప్రతిమానం సతః సతః ॥ ౫౧ ॥

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.

స్థాతాః సచేతాః సదివః సుదంసాః సుశ్రవస్తమః ।  
సహోదః సుశ్రుతః సమ్రాటూసాపారః సున్వతః సఖా ॥ ౫౨ ॥

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.

బ్రహ్మవాహస్తమో బ్రహ్మో విష్ణుర్వస్వఃపతిర్హరిః ।  
రణాయ సంస్కృతో రుద్రో రణితేశానకృచ్ఛివః ॥ ౫౩ ॥

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).



విప్రుజాతో విప్రతమో యహోష్వ వజ్రీ హిరణ్యయః ।  
వస్తో వీరతరోవాయుర్మాతరిశ్వా మరుత్సఖా ॥ ౫౪ ॥

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.

గూర్తశ్రవా విశ్వగూర్తో వందనశ్రుద్విచక్షణః ।  
వృష్టిర్వసుపతిర్వాజీ వృషభో వాజినీ వసుః ॥ ౫౫ ॥

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.

॥ ఇతి పంచమం నామశతకమ్ ॥

### ౬ షష్ఠం నామశతకమ్

విగ్రో విభీషణో వహ్నిర్వృద్ధాయుర్విశ్రతో వృషా ।  
వ్రజభృద్వృత్రహో వృద్ధో విశ్వవారో వృతశ్చాయః ॥ ౫౬ ॥

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.

వృషజూతిర్వృషరథో వృషభాన్నో వృషక్రతుః ।  
వృషకర్మా వృషమణాః సుదక్షః సుస్వతో వృధః ॥ ౫౭ ॥

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.

అద్రోఘవాగసురహా వేధాః సత్రాకరోఽజరః ।  
అపారః సుహవోఽభీరురభిభజ్జోఽఙ్గిరస్తమః ॥ ౫౮ ॥

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.

అమర్త్యః స్వాయుధోఽశత్రురప్రతితోఽభిమాతిషాత్ ।

అమత్రీ సూనురర్చత్యః సమద్దిష్టిరభయఙ్కరః ॥ ౫౯ ॥

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,

తదూమషే మానుషేమా యుగాని కీర్తేన్యం మఘవా నామ బిభ్రత్ ।

ఉపప్రయన్దస్యహత్యాయ వజ్రీ యద్ధ సూనుః శ్రవసే నామ దధే ॥ ౧.౧౦౩.౦౪

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

అభినేతా స్పార్వరాధాః సప్తరశ్మిరభిష్టికృత్ ।

అనర్వాస్వర్ణిదిష్కర్తా స్తోత్రాణామవితోపరః ॥ ౬౦ ॥

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.

అజాతశత్రుః సేనాని రుభయావ్యభయఙ్కరః ।

ఉరుగాయః సత్యయోనిః సహస్వానుర్వరాపతిః ॥ ౬౧ ॥

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.

ఉగ్రో గోప ఉగ్రబాహురుగ్రధన్వోక్ష్ణవర్ధనః ।

గాథశ్రవా గిరాం రాజు గమ్భిరో గిర్వణస్తమః ॥ ౬౨ ॥

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).

వజ్రహస్తచర్షణీనాం వృషభో వజ్రదక్షిణః ।

సోమకామః సోమపతిః సోమవృద్ధః సుదక్షిణః ॥ ౬౩ ॥

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.

సుబ్రహ్మ్యో స్థవిరః సూరః సహిష్ఠః సప్రథాః సరాట్ ॥

హరిశ్మశారుర్హరివాన్హరిణాం పతిరస్తృతః ॥ ౬౪ ॥

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

హిరణ్యబాహురురూప్యతిర్హరికేశో హిరీమశః ॥

హరిశిప్రో హర్యమాణో హరిజాతో హరిమ్భరః ॥ ౬౫ ॥

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.

హిరణ్యవర్ణో హర్యశోచ హరివర్షా హరిప్రియః ॥

హనిష్ఠో హర్యక్షో హవ్యో హరిష్ఠా హరియోజనః ॥ ౬౬ ॥

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

॥ ఇతి షష్ఠం నామశతకమ్ ॥

### ౭ సప్తమం నామశతకమ్

సత్వా సుశిప్రః సుక్షత్రః సువీరః సుతపా ఋషిః ॥

గాఢాన్యో గోత్రభిద్ధామం వహమానో గవేషణః ॥ ౬౭ ॥

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.

జిష్ణుస్తస్తృష ఈశానో ఈశానో జగతో నృతుః ॥

సర్వాణి విద్వాన్నృపతిః నేతాన్సృష్టస్య తూతుజిః ॥ ౬౮ ॥

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.

నిమేధమానో నర్యాపాః సిన్ధూనాం పతిరుత్తరః ।

నర్యో నియుత్వాన్నిచితో నక్షద్ధాభోనహుష్టరః ॥ ౬౯॥

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).

నవోఽనిధాతా నృమణాః సద్ధీచీనః సుతరేణః ।

నృతమానో నదనుమాన్నవీయాన్నృతమోనృజిత్ ॥ ౭౦॥

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.

విచయిష్ఠో వజ్రబాహుర్వృత్రఖాదోవలం రుజః ।

జాతూభర్మా జ్యేష్ఠతమో జనభక్షో జనంసహః ॥ ౭౧॥

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.

విశ్వాషాడ్వంసగోవస్యాన్నిషాడశనిమాన్నృషాట్ ।

పూర్భిత్పురాషాడభిషాట్ జగత్స్థస్థుషస్పతిః ॥ ౭౨॥

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.

సంవృక్పమతుసన్ధాతా సుసజ్జదృక్పవితాఽరుణః ।

స్వర్యః స్వరోచిః సుత్రామా స్తుష్యేయ్యః సనజాః స్వరిః ॥ ౭౩॥

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.

కృణ్వన్నకేతవే కేతుః పేశః కృణ్వన్నపేశసే ।

వజ్రేణ హత్వీ మహినో మరుత్తోన్మిత్రో మరుధఃణః ॥ ౭౪॥

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)

మహావీరో మహావ్రాతో మహాయ్యః ప్రమతిర్మహీ ।  
మాతా మఘానాం మంహిష్ఠో మన్యమిర్మన్యమత్తమః ॥ ౭౫ ॥

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

మేషో మహివృన్మన్మదానో మాహినావాన్మహేమతిః ।  
ప్రక్షోమృలికో మంహిష్ఠో ప్రక్షకృత్వా మహామహాః ॥ ౭౬ ॥

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

మదచున్మర్ధితామద్వా మదానాం పతిరాతపః ।  
సుశస్తిః స్వస్తిదాః స్వర్ధృగ్రాధానామాకరః పతిః ॥ ౭౭ ॥

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.

॥ ఇతి సప్తమం నామశతకమ్ ॥

### ౮ అష్టమం నామశతకమ్

ఇషుహస్త ఇషాం దాతా వసుదాతా విదద్వసుః ।  
విభూతిర్వానాశిర్వేనో వరీయాన్ విశ్వజిద్విభుః ॥ ౮౮ ॥

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).

న్వచక్షాః సహురిః స్వర్విత్సుయజ్ఞః సుష్ఠతః స్వయుః ।  
ఆపిః పృథివ్యా జనితా సూర్యస్య జనితా శ్రుతః ॥ ౮౯ ॥

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.

షుష్కడ్వివహాయాః సృతుత్పత్తిర్వృషపర్వా వృషస్తమః ।

సాధారణః సుఖరథః స్వశ్చః సత్రాజిదద్భుతః ॥ ౮౦ ॥

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.

జ్యేష్ఠరాజో జీరదానుర్జగ్మిర్విత్వక్షణో వశీ ।

విధాతా విశ్వమా ఆశుర్మాయీ వృద్ధమహావృధః ॥ ౮౧ ॥

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.

వరేణ్యో విశ్వతూర్వాత్స్యేశానో ద్యౌర్వివర్షణిః ।

సతీనమన్యర్గోదత్రః సద్యోజాతోవిభజ్జనుః ॥ ౮౨ ॥

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.

వితన్తసాయ్యో వాజానాం విభక్తా వస్వ ఆకరః ।

వీరకో వీరయుర్వజ్రం బభ్రీవీరేణ్య ఆఘృణిః ॥ ౮౩ ॥

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

వాజినేయో వాజనిర్వాజానాం పతిరాజిక్యత్ ।

వాస్తోషృతిర్వర్షణీతిర్విశాం రాజా వపోదరః ॥ ౮౪ ॥

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.

విభూతద్యుమ్న ఆచక్రీరాదారీ దోధతో వధః ।

ఆఖణ్ణలో దస్మవర్పాః సర్వసేనో విమోచనః ॥ ౮౫ ॥

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

వజ్రస్య భర్తా వార్యాణాం పతిర్గోజిద్గవాం పతిః ।  
విశ్వవ్యచాః సజ్జిఞ్చకానః సుహార్దో జనితా దివః ॥ ౮౬ ॥

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).

సమస్తునామా పురుధ ప్రతికో బృహతః పతిః ।  
దీధ్యానో దామనో దాతా దీప్స్వప్రస ఋభ్యసః ॥ ౮౭ ॥

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.

దంసనావాన్దివః సంస్మాడేతవజుతో దివావసుః ।  
దశమో దేవతా దక్షో దుధ్రోద్యుమ్నీ ద్యుమన్తమః ॥ ౮౮ ॥

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.

॥ ఇత్యష్టమం నామశతకమ్ ॥

### ౯ నవమం నామశతకమ్

మంహిజ్జప్తరాతురిత్థాధీర్ధీద్యానో దధృషిర్దుధిః ।  
దుష్టరీతుర్దుశ్శ్యవనో దివోమానో దివోవృషా ॥ ౮౯ ॥

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.

దక్షయ్యో దస్యహోధృష్టుః దక్షిణావాన్ ధియావసుః ।  
ధనస్పృద్ధృషితో ధాతా దయమానో ధనజ్ఞాయః ॥ ౯౦ ॥

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).

దీవ్యో ద్విబర్హా సన్నార్యః సమర్యస్త్రాః సిమః సఖా ।  
 ద్యుక్షః సమానో దంసిష్ఠో రాధసః పతిరధ్ధిగుః ॥ ౯౦ ॥

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.

సమ్రాట్ పృథివ్యా ఓజస్వాన్వయోధా ఋతుపా ఋభుః ।  
 ఏకో రాజైధమానద్విడేకవీర ఉరుజయాః ॥ ౯౧ ॥

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.

లోకకృజ్జనితాఽశ్చానాం జనితా గవామ్ ।  
 జరితా జనుషాం రాజా గీర్వణాః సున్వతోఽవితా ॥ ౯౨ ॥

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

జనితాశ్చానాం జనితా గవామసి పిబా సోమం మదాయ కం శతక్రతో ।  
 యం తే భాగమధారయన్విశ్వాః సేహాసః పృతనా ఉరు జ్రయః సమప్పుజిన్మరుత్వాః ఇన్ద్ర  
 సత్పతే ॥ ౮.౦౩౬.౦౫

అత్కం వసానః కృష్టినాం రాజోక్థ్యః శిప్రవానురుః ।  
 ఈడ్యోదాశ్వానినతమో ధోరః సజ్కృన్దనః స్వవాన్ ॥ ౯౩ ॥

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.



జాగ్రవిర్జగతో రాజా గృతోఽ గోవిద్ధనాధనః ।

జేతాఽభిభూరకూపారో దానవానసురోర్జఽవః ॥ ౯౫ ॥

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).

ధృష్టిర్దమూనాస్తవసస్తవీయానస్తమోఽవృతః ।

రాయోదాతా రయిపతిః విపశ్చిదస్విత్రహస్తమః ॥ ౯౬ ॥

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

అపరీతః షాలపశ్చాద్ దధ్వాయుత్కార ఆరితః ।

వోహ్లావనిష్ఠో వృష్ణ్యావాన్వృషణ్వాన్వృకోఽవతః ॥ ౯౭ ॥

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

గర్భోఽసమష్టకావ్యోయుగహిశుష్మోదధృష్వణిః ।

ప్రత్రః పరిర్వాజదావా జ్యోతిః కర్తా గిరాం పతిః ॥ ౯౮ ॥

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

॥ ఇతి నవమం నామశతకమ్ ॥

### ౧౦ దశమం నామశతకమ్

అనవద్యః సమృద్ధితాశోఽపి వజ్రివాదద్రివాస్థ్యమాన్ ।

దస్యో యజత్రో యోధీయానకవారిర్యతక్కరః ॥ ౯౯ ॥

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.

పృథాకుసానురోజీయాన్ బ్రహ్మణశోఽదితాః యమః ।

వందనేష్ఠాః పురాం భేతా బన్ధరేష్ఠా బృహద్ధివః ॥ ౧౦౦ ॥

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.

వరూతా మధునో రాజా ప్రణేసిః పప్రథీ యువా ।

ఉరుశంసోహవంశ్రోతా భూరిదావా బృహచ్చవాః ॥ ౧౦౧॥

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.

మాతా స్తియానాం వృషభో మహోదాతా మహావధః ।

సుగ్మ్యః సురాధాః సత్రాషాడోదతీనాం నదోధునిః ॥ ౧౦౨॥

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.

అకామకర్షణః స్వర్షాః సుమృలీకః సహస్కృతః ।

షాస్త్యస్య హోతా సిన్ధూనాం వృషాభోజో రథీతమః ॥ ౧౦౩॥

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.

సఖా మునీనాం జనిదాః స్వధావానసమోఽప్రతిః ।

మనస్వానధ్వరో మర్యో బృబదుక్థోఽవితా భగః ॥ ౧౦౪॥

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.

అషాష్టోఽరీహ్ణా ఆదర్తా వీరం కర్తాం విశస్పతిః ।

ఏకః పతిరినః పుష్టిః సువీర్యో హరిపాః సుదవ్రాక్ ॥ ౧౦౫॥

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.

ఏకో హవ్యః సనాదారుగోకోవాకస్య సక్షణిః ।

సువృక్తిరమృతోఽమృక్తః ఖజకృద్వలదాః శునః ॥ ౧౦౬ ॥

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

అమత్రో మిత్ర ఆకాయః సుదామాభిన్ మహోమహీ ।

రథః సుబాహురుశనా సునీఠో భూరిదాః సుదాః ॥ ౧౦౭ ॥

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.

మదస్య రాజా సోమస్య పీఠీష్వజ్యాన్దివః పతిః ।

తవిషీవాన్ధనో యుఢ్మో హవనశ్రుత్సహః స్వరాట్ ॥ ౧౦౮ ॥

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.

॥ ఇతి దశమం నామశతకమ్ ॥

ఉపసంహారశ్లోకాః

॥ అత్రేమే భవన్స్తుపసంహారశ్లోకాః ॥

Concluding shlokas

ఇదం సహస్రమిన్ద్రస్య నామ్నాం పరమపావనమ్ ।

ఋగ్వేదతో గణపతిః సఙ్గహ్యో వినిబద్ధవాన్ ॥ ౧ ॥

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

నాత్ర నామ్నః పౌనరుక్త్యం న చ కారాది పూరణమ్ ।

శ్లోకమధ్యే న చారమ్యా శతకస్యోపసంహృతిః ॥ ౨ ॥

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.

నామ్నామేషాం ఛాన్దసత్వాత్సర్వేషాం చ స్వరూపతః ।

అవలోక్యా యథా ఛందః శబ్దశుద్ధిర్విచక్షణైః ॥ ౩ ॥

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.

అనేకపదనామాని వినియోజ్యాని పూజనే ।

చతుర్థ్యస్తప్రయోగేషు వ్యుత్కమాచ్చ యథాన్వయమ్ ॥ ౪ ॥

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.

అస్య నామసహస్రస్య వేదములస్య సేవనే ।

పూర్ణం ఫలం తద్విజ్ఞేయం యత్స్వాధ్యాయనిషేవణే ॥ ౫ ॥

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

మన్తేభ్యః సమ్భృతం సారమేతన్నామసహస్రకమ్ ।

ఏన్ద్రం యో భజతే భక్త్యా తస్య స్యుః సిద్ధయో వశే ॥ ౬ ॥

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

ఇన్ద్రో విజయతే దేవః సర్వస్య జగతః పతిః ।

వేదములం జయత్యేతత్తస్య నామసహస్రకమ్ ॥ ౭ ॥

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

॥ ఇతి శ్రీభగవన్మహర్షిరమణాన్తేవాసిలో వాసిష్ఠస్య

నరసింహసూనోర్గణపతేః కృతిః ఇన్ద్రసహస్రనామస్తోత్రం సమ్పూర్ణమ్ ॥

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.

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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)

