
Thousand Names for Lord Indra as Composed by Vasishtha
Ganapati

इन्द्रसहस्रनामस्तोत्रम्

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

काव्यकण्ठा वसिष्ठ गणपतेः कृतिः
अनुवाद - डॉ. जयन्ती मनोहर

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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उपोद्धात

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

देवो दानाद्वा । दीपनाद्वा । द्योतनाद्वा । द्युस्थाने भवतीति वा । (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 - एकं सत् 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).

महाभाग्याद्देवतायाः एक आत्मा बहुधा स्तूयते । एकस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति । अपि च सत्त्वानां प्रकृतिभूमभिर्ऋषयः स्तुवन्तीत्याहुः । प्रकृतिसार्वनाम्याच्च । इतरेतर जन्मानो भवन्ति । इतरेतर प्रकृतयः । कर्मजन्मानः । आत्मजन्मानः । आत्मैवैषां रथो भवति आत्माश्वः । आत्मायुधम् । आत्मेषवः । आत्मा सर्वे देवस्य ॥ नि. ७.४

“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 (तासां महाभाग्यादेकैकस्य अपि बहूनि नामधेयानि भवन्ति । अपि वा कर्मपृथक्त्वात् - निरुक्त ७.५) 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 पुरः + हितः - “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.

इदं धर्म्यं रहस्यं च शक्रेनोऽक्तं महर्षिषु । ऋषिभिश्च मम प्रोक्तं तन्निबोध जनाधिप ॥

ततो वृत्रं शरीरस्थं जघान भरतर्षभ । शतक्रतुरदृश्येन वज्रेनेतीह नः श्रुतम् ॥ (अश्वमेधपर्व ११।७।२०) “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.

इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद्वि । वि गोभिरद्रिमैरयत् ॥ ऋ. १.७.३

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" (सर्वेऽपि रश्मयो गाव उच्यन्ते । आदित्योऽपि गौरुच्यते, उतादः परुषे गवि पर्ववती भास्पतीत्यौपमन्यवः ॥ नि. २.६). 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.

गाय॑न्ति॒ त्वा गा॒य॒त्रिणोऽच॑न्त्य॒र्कम॑र्किणः ।

ब्र॒ह्माण॑स्त्वा शत॒क्रत॒ उद्वं॑शमिव॒ येमि॑रे ॥ ऋ. १.१०.१

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).

यत्सानोः॑ सानु॒मारु॑ह॒द्भूर्य॑स्पष्ट॒ कर्त्व॑म् ।

तदिन्द्रो॑ अर्थं॒ चेत॑ति॒ यूथेन॑ वृ॒ष्णिरे॑जति ॥ ऋ. १.१०.२

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.

सुरूपकृत्नुमृतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥ ऋ. १.४.१

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.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्विरजायथाः ॥ ऋ. १.६.३

“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:

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाघतः ॥ ऋ. १.३.५ “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.

एभिर्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना ।

इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥ १.५३.४

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

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.

त्वं पिप्रुं मृगयं शशुवांसमृजिश्चने वैदथिनाय रन्धीः ।

पञ्चाशत्कृष्णा नि वपः सहस्रात्कं न पुरो जरिमा वि दर्दः ॥ ऋ. ४.१६.१३

“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 “.

अवाचचक्षं पदमस्य सस्वरुग्रं निधातुरन्वायमिच्छन् ।

अपृच्छमन्याँ उत ते म आहुरिन्द्रं नरो बुबुधाना अशेम ॥ ऋ. ५.३०.२

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).

य ऋते चिदभिश्चिषः पुरा जत्रुभ्य आत्तदः ।

संधाता संधिं मघवा पुरूवसुरिष्कर्ता विहुतं पुनः ॥ ऋ. ८.१.१२

“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 (मृळ).

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


इन्द्र॑ मृळ॑ मह्यं॑ जी॒वातु॑मिच्छ॑ चोद॑य॒ धिय॑मय॒सो न धा॑राम् ।

यत्किं॑ चा॒हं त्वा॑युरि॒दं वदा॑मि॒ तज्जु॑षस्व॒ कृधि॑ मा॒ देव॑वन्तम् ॥ ऋ. ६.४७.१०

“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 .. कृधि॑ मा॒ देव॑वन्तम् .”

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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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इन्द्रसहस्रनामस्तोत्रम्

इन्द्रसहस्रनामस्तोत्रं सार्थम्



१ प्रथमं नामशतकम्

इन्द्रोदेवतमोऽनीलः सुपर्णः पूर्णबन्धुरः ।

विश्वस्य दमिता विश्वशयेशानो विश्वचर्षणिः ॥ १ ॥

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.

विश्वानि चक्रिविश्वस्मादुत्तरो विश्वभूर्बृहन् ।

चेकितानो वर्तमानः स्वधयाऽचक्रया परः ॥ २ ॥

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.

विश्वानरो विश्वरूपो विश्वायुर्विश्वतस्पृथुः ।

विश्वकर्मा विश्वदेवो वृश्वतो धीरनिष्कृतः ॥ ३ ॥

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.

त्रिषुजातस्तिग्मशृङ्गो देवो ब्रध्नोऽरुषश्चरन् ।

रुचानः परमो विद्वान् अरुचो रोचयन्नजः ॥ ४ ॥

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 (goobhih).'

Spiritual meaning:

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

ज्येष्ठो जनानां वृषभो ज्योतिर्ज्येष्ठं सहोमहि ।

अभिक्रतूनां दमिता धर्ता विश्वस्य कर्मणः ॥ ५ ॥

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.

धर्ता धनानं धातृणां धाता धिरो धियेषितः ।

यज्ञस्य साधनो यज्ञो यज्ञवाहा अपामजः ॥ ६ ॥

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.

यज्ञं जुषाणो यजतो युक्तग्राव्योऽवितेषिरः ।

सुवज्जश्च्यवनो योद्धा यशसो यज्ञियो यहुः ॥ ७ ॥

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).

अवयाता दुर्मतीनां हन्ता पापस्य रक्षसः ।

कृशस्य चोदिता कृत्रुः कृतब्रह्मा धृतव्रतः ॥ ८ ॥

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).

धृणवोजा अविताधीनां धनानां सञ्जिदच्युतः ।

विहन्ता तमसस्त्वष्टा तनूपास्तरुतातुरः ॥ ९ ॥

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.

त्वेषनुम्गास्त्वेषंसंहृक् तुराषाडपराजितः ।

तुग्रावृधोदस्मतमः तुविकूर्मितमस्तुजः ॥ १० ॥

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.

वृषप्रभर्मा विश्वानि विद्वानादङ्घ्रिर्दिरस्तवाः ।

मन्द्रो मतीनां वृषभो मरुत्वान्मरुतामृषिः ॥ ११ ॥

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.

महाहस्ती गणपतिर्धियं जिन्वो बृहस्पतिः ।

माहिनो मधवा मन्दी मर्कोऽर्को मेधिरो महान् ॥ १२ ॥

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.

॥ इति प्रथमं नामशतकम् ॥

२ द्वितीयं नामशतकम्

प्रतिरूपःपरोमात्रःपुरुरूपःपुरुष्टुतः ।

पुरुहूतः पुरः स्थाताःपुरुमायः पुरन्दरः ॥ १३ ।

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).

पुरुप्रशस्तः पुरुकृत् पुरां दर्ता पुरूतमः ।

पुरुगूर्तः पृत्सुजेता पुरुवर्पाः प्रवेपनी ॥ १४ ॥

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.

पप्रिः प्रचेतः परिभूः पनीयानप्रतिष्कृतः ।

प्रवृद्धः प्रवयाः पाता पूषण्वानन्तरा भरः ॥ १५ ॥

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.

पुरुशाकः पाञ्चजन्यः पुरुभोजाः पुरुवसुः ।

पिशङ्गरातिः पपुरिः पुरोयोधः पृथुञ्जया ॥ १६ ॥

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.

प्ररिक्क प्रदिवः पूर्व्यः पुरोभूः पूर्वजा ऋषिः ।

प्रणेता प्रमतिः पन्यः पूर्वयावा प्रभूवसुः ॥ १७ ॥

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.

प्रयज्युः पावकः पूषा पदवीः पथिकृत्पतिः ।

पुरुत्मा पलितोहेता प्रहेता प्राविता पिता ॥ १८ ॥

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.

पुरुनृम्णः पर्वतेष्ठाः प्राचामन्युः पुरोहितः ।

पुरांभिन्दुरनाधृष्यः पुराजाः पप्रथिन्तमः ॥ १९ ॥

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).

पृतनाषाड् बाहुशर्धी बृहद्रेणुरनिष्टृतः ।

अभिभूतिरयोपाष्टिः बृहद्रेरपिधानवान् ॥ २० ॥

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).

ब्रह्मप्रियो ब्रह्मजूतो ब्रह्मवाहा अरङ्गमः ।

बोधिन्मना अवक्रक्षी बृहद्भानुरमित्रहा ॥ २१ ॥

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.

भूरिकर्मा भरेकृतुर्भद्रकृद् भार्वरोभृमिः ।

भरेषु हव्यो भूर्योजाः पुरोहाप्राशुषात् प्रषाट् ॥ २२ ॥

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.

प्रभङ्गीमहिषो भीमो भूर्यासुतिरशस्तिहा ।

प्रसक्षी विश्पतिर्वीरः परस्याः शवस्सस्पतिः ॥ २३ ॥

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.

॥ इति द्वितीयं नामशतकम् ॥

३ तृतीयं नामशतकम्

पुरुदत्रः पितृतमः पुरुक्षुर्भीगुः पणिः ।

प्रत्वाक्षाणः पुरां दर्मापनस्युर्भिमातिहा ॥ २४ ॥

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).

पृथिव्या वृषभः प्रत्नः प्रमन्दी प्रथमः पृथुः ।

त्यः समुद्रव्यचाः पायुः प्रकेतश्चर्षणीसहः ॥ २५ ॥

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.

कारुधायाः कविवृधः कनीनः क्रतुमान्क्रतुः ।

क्षपावस्ता कवितमो गिर्वाहाः कीरिचोदनः ॥ २६ ॥

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.

क्षपावान्कौशिकः कारी राजाक्षम्यस्य गोपतिः ।

गौर्गोर्दुरो दुरोऽश्वस्य यवस्यदुर आदुरिः ॥ २७ ॥

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).

चन्द्रबुध्नश्चर्षणिप्राश्चकृत्यश्चोदयन्मतिः ।

चन्द्रभानुश्चित्रतमश्चम्रीषश्चक्रमासजः ॥ २८ ॥

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.

तुविशुष्मस्तुविद्युन्स्तुविजातस्तुवीमघः ।

तुविकूर्मिस्तुविभ्रक्षस्तुविशग्मस्तुविप्रतिः ॥ २९ ॥

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.

तुविन्मृगस्तुविग्रीवस्तुविराधास्तुविक्रतुः ।
तुविमात्रस्तुविग्राभस्तुविदेष्णास्तुविष्णिः ॥ ३० ॥

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.

तूतुजित्तवसस्तक्स्तुविग्रिस्तुर्वणिस्त्रदः ।
रथेष्ठस्तरणिस्तुम्रस्त्वषीमाननपच्युतः ॥ ३१ ॥

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.

तोदस्तरुत्रस्तविषी मुषाणस्तविषस्तुरा ।
तितिर्वा ततुरिस्त्राता भूर्णिस्तूर्णिस्तवस्तरः ॥ ३२ ॥

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).

यज्ञवृद्धो यज्ञियानां प्रथमो यज्वनो वृधः ।
अमित्रखादोऽनिमिषो विषुणोऽसुन्वन्तोऽजुरः ॥ ३३ ॥

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.

अक्षितोतिर्दाभ्योऽर्यः शिप्रिणीवानगोरुदः ।
आश्रुत्कर्णोऽन्तरिक्षप्रा अमितौजा अरिष्टुतः ॥ ३४ ॥

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.

॥ इति तृतीयं नामशतकम् ॥

४ चतुर्थं नामशतकम्

अदृष्ट एकराडूर्ध्व ऊर्ध्वसानः सनाद्युवा ।

स्थिरः सूर्यः स्वभूत्योजाः सत्यराधाः सनश्रुतः ॥ ३५ ॥

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.

प्रकल्पः सत्त्वानां केतुरच्युतच्युदुरुव्यचाः ।

शवसी स्वपतिः स्वोजाः शचीवानविदीधयुः ॥ ३६ ॥

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.

सत्यशुष्मः सत्यसत्त्वा सूनुः सत्यस्यसोमपाः ।

दस्योर्हन्ता दिवो धर्ता राजा दिव्यस्य चेतनः ॥ ३७ ॥

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).

ऋग्मियोऽर्वा रोचमानो रभोदा ऋतपा ऋतः ।

ऋजीषी रणकृदेवा नृत्वियो रघ्नचोदनः ॥ ३८ ॥

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.

ऋष्वोरायोऽवनीराजा रयिस्थानो रदावसुः ।

ऋभुक्षा अनिमानोऽश्वः सहमानः समुद्रियः ॥ ३९ ॥

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.

ऋणकातिर्गिर्वर्णस्युः कीजः खिद्धाखजङ्करः ।

ऋजीषो वसुविद्वेन्यो वाजेषु दधृषः कविः ॥ ४० ॥

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.

विरश्री वीलितो विप्रो विश्ववेदा ऋतावृधः ।

ऋतयुग्धर्मकृद्धेनुर्धनजिद्धामवर्मवाट् ॥ ४१ ॥

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.

ऋतेजाः सक्षणिः सोम्यः संसृष्टिजिहृभुष्टिरः ।

ऋतयुः सबलः सह्युर्वज्रवाहा ऋचीषमः ॥ ४२ ॥

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.

ऋग्मीदधृष्वानृष्वौजाः सुगोपाः स्वयशस्तरः ।

स्वभिष्टिसुम्नः सेहानः सुनीतिः सुकृतः शुचिः ॥ ४३ ॥

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.

ऋणयाः सहसः सनुः सुदानुः सगणो वसुः ।

स्तोम्यः समद्वा सत्राहा स्तोमवाहा ऋतीषहः ॥ ४४ ॥

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.

॥ इति चतुर्थं नामशतकम् ॥

५ पञ्चमं नामशतकम्

शविष्ठः शवसः पुत्रः शतमन्युः शतक्रतुः ।

शक्रः शिक्षानरः शुष्मी श्रुत्कर्णः श्रवयत्सखा ॥ ४५ ॥

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).

शतमूतिः शर्धनीतिः शतनीथः शतामघः ।

श्लोकी शिवतमः श्रुत्यं नामबिभ्रदनानतः ॥ ४६ ॥

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).

शूरः शिप्री सहस्रोतिः शुभ्रः शुङ्गवृषोन्पात् ।

शासः शाकी श्रवस्कामः शवसावानहंसनः ॥ ४७ ॥

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.

सुरूपकचुरीशानः शशुवानः शचीपतिः ।

सतीनसत्वा सनिता शक्तीवानमितक्रतुः ॥ ४८ ॥

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.

सहस्रचेताः सुमनाः श्रुत्यः शुद्धः श्रुतामघः ।

सत्रादावा सोमपावा सुक्रतुः श्मश्रुषु श्रितः ॥ ४९ ॥

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.

चोदप्रवृद्धो विश्वस्य जगतः प्राणतस्पतिः ।

चौत्रः सुप्रकरस्त्रोना चक्रमानः सदावृधः ॥ ५० ॥

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).

स्वभिष्टिः सत्पतिः सत्यश्चारुर्वीरतमश्चती ।

चित्रश्चिकित्वानाज्ञाता प्रतिमानं सतः सतः ॥ ५१ ॥

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.

स्थाताः सचेताः सदिवः सुदंसाः सुश्रवस्तमः ।

सहोदः सुश्रुतः सम्राड्भूपारः सुन्वतः सखा ॥ ५२ ॥

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.

ब्रह्मवाहस्तमो ब्रह्मा विष्णुर्वस्वःपतिर्हरिः ।

रणाय संस्कृतो रुद्रो रणितेशानकृच्छिवः ॥ ५३ ॥

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).

विप्रजूतो विप्रतमो यद्वो वज्री हिरण्ययः ।

वव्रो वीरतरोवायुर्मातरिश्वा मरुत्सखा ॥ ५४ ॥

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.

गूर्तश्रवा विश्वगूर्तो वन्दनश्रुद्विचक्षणः ।

वृष्णिर्वसुपतिर्वाजी वृषभो वाजिनी वसुः ॥ ५५ ॥

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.

॥ इति पञ्चमं नामशतकम् ॥

६ षष्ठं नामशतकम्

विग्रो विभीषणो वह्निर्वृद्धायुर्विश्रुतो वृषा ।

ब्रजभृद्वृत्रहा वृद्धो विश्ववारो वृत्तञ्चयः ॥ ५६ ॥

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.

वृषजूतिर्वृषरथो वृषभान्नो वृषक्रतुः ।

वृषकर्मा वृषमणाः सुदक्षः सुन्वतो वृधः ॥ ५७ ॥

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.

अद्रोघवागसुरहा वेधाः सत्राकरोऽजरः ।

अपारः सुहवोऽभीरुरभिभङ्गोऽङ्गिरस्तमः ॥ ५८ ॥

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.

अमर्त्यः स्वायुधोऽशत्रुरप्रतीतोऽभिमातिषाट् ।

अमत्री सूनुरर्चत्र्यः समद्विष्टिरभयङ्करः ॥ ५९ ॥

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,

तदूचुषे मानुषेमा युगानि कीर्तेन्यं मघवा नाम विभ्रत् ।

उपप्रयन्दस्युहत्याय वज्री यद्ध सूनूः श्रवसे नाम दधे ॥ १.१०३.०४

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

अभिनेता स्पार्हाराधाः सप्तरश्मिरभिष्टिकृत् ।

अनर्वास्वर्जिदिष्कर्ता स्तोतृणामवितोपरः ॥ ६० ॥

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 Vasishtha 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.

अजातशत्रुः सेनानि रुभयाव्युभयङ्करः ।

उरुगायः सत्ययोनिः सहस्वानुर्वरापतिः ॥ ६१ ॥

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.

उग्रो गोप उग्रबाहुर्गुग्धन्वोवथ्ववर्धनः ।

गाथश्रवा गिरां राजा गम्भीरो गिर्वणस्तमः ॥ ६२ ॥

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).

वज्रहस्तचर्षणीनां वृषभो वज्रदक्षिणः ।

सोमकामः सोमपतिः सोमवृद्धः सुदक्षिणः ॥ ६३ ॥

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.

सुब्रह्मा स्थविरः सूरः सहिष्टः सप्रथाः सराट् ।

हरिश्मशारुर्हरिवान्हरीणां पतिरस्तुतः ॥ ६४ ॥

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

हिरण्यबाहुरुर्व्यूतिर्हरिकेशो हिरीमशः ।

हरिशिप्रो हर्यमाणो हरिजातो हरिम्भरः ॥ ६५ ॥

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.

हिरण्यवर्णो हर्यश्चो हरिवर्पा हरिप्रियः ।

हनिष्ठो हर्यक्ष्वो हव्यो हरिष्ठा हरियोजनः ॥ ६६ ॥

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

॥ इति षष्ठं नामशतकम् ॥

७ सप्तमं नामशतकम्

सत्वा सुशिप्रः सुक्षत्रः सुवीरः सुतपा ऋषिः ।

गाथान्यो गोत्रभिद्रामं वहमानो गवेषणः ॥ ६७ ॥

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.

जिष्णुस्तस्थुष ईशानो ईशानो जगतो नृतुः ।

नर्याणि विद्वानृपतिः नेतानृम्णस्य तूतुजिः ॥ ६८ ॥

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.

निमेधमानो नर्यापाः सिन्धूनां पतिरुत्तरः ।

नर्यो नियुत्वान्निचितो नक्षद्दाम्भोनहुष्टरः ॥ ६९ ॥

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).

नव्यो निधाता नृमणाः सध्रीचीनः सुतरेणः ।

नृतमानो नदनुमान्नवीयाच्चृतमोनुजित् ॥ ७० ॥

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.

विचयिष्ठो वज्रबाहुर्वृत्रखादोवलं रुजः ।

जातूर्भर्मा ज्येष्ठतमो जनभक्षो जनंसहः ॥ ७१ ॥

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.

विश्वाषाङ्गसगोवस्यान्निष्पाडशनिमान्नृषाट् ।

पूर्भित्पुराषाडभिषाट् जगतस्तस्थुषस्पतिः ॥ ७२ ॥

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.

संवृक्समत्सुसन्धाता सुसङ्घट्टक्सविताऽरुणः ।

स्वर्यः स्वरोचिः सुत्रामा स्तुष्येय्यः सनजाः स्वरिः ॥ ७३ ॥

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.

कृण्वन्नकेतवे केतुः पेशः कृण्वन्नपेशसे ।

वज्रेण हत्वी महिनो मरुत्स्तोत्रो मरुद्गणः ॥ ७४ ॥

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)

महावीरो महाव्रातो महाय्यः प्रमतिर्मही ।

माता मघोनां मंहिष्ठो मन्युमिर्मन्युमत्तमः ॥ ७५ ॥

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

मेषो महीवृन्मन्मदानो माहिनावान्महेमतिः ।

भ्रक्षोमृलिको मंहिष्ठो भ्रक्षकृत्वा महामहः ॥ ७६ ॥

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

मदच्युन्मर्डितामद्वा मदानां पतिरातपः ।

सुशस्तिः स्वस्तिदाः स्वर्हृग्राधानामाकरः पतिः ॥ ७७ ॥

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.

॥ इति सप्तमं नामशतकम् ॥

८ अष्टमं नामशतकम्

इषुहस्त इषां दाता वसुदाता विदद्वसुः ।

विभूतिर्व्यानाशिर्वेनो वरीयान् विश्वजिद्धिभुः ॥ ७८ ॥

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

नृचक्षाः सहुरिः स्वर्वित्सुयज्ञः सुष्ठुतः स्वयुः ।

आपिः पृथिव्या जनिता सूर्यस्य जनिता श्रुतः ॥ ७९ ॥

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.

षड्विहायाः स्मत्पुतन्धिवृषपर्वा वृषन्तमः ।

साधारणः सुखरथः स्वश्वः सत्राजिदद्भुतः ॥ ८० ॥

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.

ज्येष्ठराजो जीरदानुर्जग्मिर्वित्वक्षणो वशी ।

विधाता विश्वमा आशुर्मायी वृद्धमहावृधः ॥ ८१ ॥

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.

वरेण्यो विश्वत्वात्त्येशानो द्यौर्विचर्षणिः ।

सतीनमन्युर्गोदत्रः सद्योजातोविभञ्जनुः ॥ ८२ ॥

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.

वितन्तसाय्यो वाजानां विभक्ता वस्व आकरः ।

वीरको वीरयुर्वज्रं बभ्रिवीरेण्य आघृणिः ॥ ८३ ॥

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

वाजिनेयो वाजनिर्वाजानां पतिराजिकृत् ।

वास्तोष्पतिर्वर्षणीतिर्विशां राजा वपोदरः ॥ ८४ ॥

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.

विभूतद्युम्न आचक्रिरादारी दोधतो वधः ।

आखण्डलो दस्मवर्चाः सर्वसेनो विमोचनः ॥ ८५ ॥

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

वज्रस्य भर्ता वार्याणां पतिर्गोजिद्रवां पतिः ।

विश्वव्यचाः सङ्घञ्चकानः सुहार्दी जनिता दिवः ॥ ८६ ॥

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).

समन्तनामा पुरुध प्रतिको बृहतः पतिः ।

दीध्यानो दामनो दाता दीर्घश्रवस ऋभ्वसः ॥ ८७ ॥

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.

दंसनावान्दिवः संम्राड्देतवजूतो दिवावसुः ।

दशमो देवता दक्षो दुध्रोद्युम्नी द्युमन्तमः ॥ ८८ ॥

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.

॥ इत्यष्टमं नामशतकम् ॥

९ नवमं नामशतकम्

मंहिङ्गुष्टरातुरित्थाधीर्दीधानो दधृषिर्दुधिः ।

दुष्टरीतुर्दुश्च्यवनो दिवोमानो दिवोवृषा ॥ ८९ ॥

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.

दक्षाय्यो दस्युहाघृष्णुः दक्षिणावान् धियावसुः ।

धनस्पृद्धृषितो धाता दयमानो धनञ्जयः ॥ ९० ॥

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).

दिव्यो द्विबर्हा सन्नार्यः समर्यस्त्राः सिमः सखा ।
द्यूक्षः समानो दंसिष्ठो राधसः पतिरघ्निगुः ॥ ९१ ॥

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.

सम्राट् पृथिव्या ओजस्वान्वयोधा ऋतुपा ऋभुः ।
एको राजैधमानद्विडेकवीर उरुजयाः ॥ ९२ ॥

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.

लोककृज्जनिताऽश्वानां जनिता गवाम् ।
जरिता जनुषां राजा गिर्वणाः सुन्वतोऽविता ॥ ९३ ॥

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

जनिताश्वानां जनिता गवामसि पिबा सोमं मदाय कं शतक्रतो ।

यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥ ८.०३६.०५

अत्कं वसानः कृष्टीनां राजोवश्यः शिप्रवानुरुः ।
ईड्योदाश्वानिनतमो धोरः सङ्कन्दनः स्ववान् ॥ ९४ ॥

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.

जागृविर्जगतो राजा गृत्सो गोविद्धनाधनः ।
जेताऽभिभूरकूपारो दानवानसुरोर्णऽवः ॥ ९५ ॥

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).

धृष्विर्दमूनास्तवसस्तवीयानन्तमोऽवृतः ।

रायोदाता रयिपतिः विपश्चिद्बृहन्तमः ॥ ९६ ॥

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

अपरीतः षालपश्चाद् दध्वायुत्कार आरितः ।

वोह्नावनिष्ठो वृष्ण्यावानृषण्वान्वृकोऽवतः ॥ ९७ ॥

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

गर्भोऽसमष्टकाव्योयुगहिशुष्मोदधृष्वणिः ।

प्रत्रः परिर्वाजदावा ज्योतिः कर्ता गिरां पतिः ॥ ९८ ॥

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

॥ इति नवमं नामशतकम् ॥

१० दशमं नामशतकम्

अनवद्यः सम्भृताश्चो वज्रिवादद्रिवान्द्युमान् ।

दस्मो यजत्रो योधीयानकवारिर्यतङ्करः ॥ ९९ ॥

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.

पृदाकुसानुरोजीयान् ब्रह्मणश्चोदिताः यमः ।

वन्दनेष्ठाः पुरां भेता बन्धुरेष्ठा बृहदिवः ॥ १०० ॥

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.

वरूता मधुनो राजा प्रणेनीः पप्रथी युवा ।

उरुशंसोहवश्रोता भूरिदावा बृहच्छ्रवाः ॥ १०१ ॥

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.

माता स्तियानां वृषभो महोदाता महावधः ।

सुगम्यः सुराधाः सत्राषाडोदतीनां नदोधुनिः ॥ १०२ ॥

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.

अकामकर्शनः स्वर्षाः सुमृलीकः सहस्कृतः ।

पास्त्यस्य होता सिन्धूनां वृषाभोजो रथीतमः ॥ १०३ ॥

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.

सखा मुनीनां जनिदाः स्वधावानसमोऽप्रतिः ।

मनस्वानध्वरो मर्यो बृबदुक्थोऽविता भगः ॥ १०४ ॥

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.

अषाहोऽरीह आदर्ता वीरं कर्ता विशस्पतिः ।

एकः पतिरिनः पुष्टिः सुवीर्यो हरिपाः सुदृक् ॥ १०५ ॥

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.

एको हव्यः सनादारुगोकोवाकस्य सक्षणिः ।

सुवृक्तिरमृतोऽमृतः खजकृद्वलदाः शुनः ॥ १०६ ॥

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

अमत्रो मित्र आकाय्यः सुदामाब्जिन् महोमही ।

रथः सुबाहुरुशना सुनीथो भूरिदाः सुदाः ॥ १०७ ॥

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.

मदस्य राजा सोमस्य पीत्वीज्यान्दिवः पतिः ।

तविषीवान्धनो युध्मो हवनश्रुत्सहः स्वराट् ॥ १०८ ॥

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.

॥ इति दशमं नामशतकम् ॥

उपसंहारश्लोकाः

॥ अत्रमे भवन्त्युपसंहारश्लोकाः ॥

Concluding shlokas

इदं सहस्रमिन्द्रस्य नाम्नां परमपावनम् ।

ऋग्वेदतो गणपतिः सङ्गृह्य विनिबद्धवान् ॥ १ ॥

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

नात्र नाम्नः पौनरुक्त्यं न च कारादि पूरणम् ।

श्लोकमध्ये न चारम्या शतकस्योपसंहृतिः ॥ २ ॥

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.

नाम्नामेषां छान्दसत्वात्सर्वेषां च स्वरूपतः ।

अवलोक्या यथा छन्दः शब्दशुद्धिर्विचक्षणैः ॥ ३ ॥

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.

अनेकपदनामानि विनियोज्यानि पूजने ।

चतुर्थ्यन्तप्रयोगेषु व्युत्क्रमाच्च यथान्वयम् ॥ ४ ॥

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.

अस्य नामसहस्रस्य वेदमूलस्य सेवने ।

पूर्णं फलं तद्विज्ञेयं यत्स्वाध्यायनिषेवणे ॥ ५ ॥

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

मन्त्रेभ्यः सम्भृतं सारमेतन्नामसहस्रकम् ।

एन्द्रं यो भजते भक्त्या तस्य स्युः सिद्धयो वशे ॥ ६ ॥

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

इन्द्रो विजयते देवः सर्वस्य जगतः पतिः ।

वेदमूलं जयत्येतत्तस्य नामसहस्रकम् ॥ ७ ॥

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

॥ इति श्रीभगवन्महर्षिरमणान्तेवासिनो वासिष्ठस्य

नरसिंहसूनोर्गणपतेः कृतिः इन्द्रसहस्रनामस्तोत्रं सम्पूर्णम् ॥

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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