

**SRI THIRUKKUDANTHAI DESIKAN'S  
DESIKA SAHASRA NAAMAM  
SATHADHUSHANI  
NAAMAS 101–168**



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॥ श्रीः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

श्रीमद्गोपालर्य महादेशिकैः अनुगृहीतम्

॥ श्रीमन्निगमान्तदेशिक दिव्यसहस्रनामावलिः ॥

## SRI THIRUKKUDANTHAI DESIKAN'S SRI DESIKA SAHASRA NAAMAMS RELATED TO SATHADHUSHANI

### INTRODUCTION:

adiyEn's humble PraNAMams to all Sri VaishNava AchAryaas prior to commencing to share with you what little adiyEn knows about this SrI Sookthi of Satha dhUshaNi.

Satha dhUshaNi is recognized as “a polemical classic of VisihtAdhvaitha VedAnthas devoted to the criticism of Advaita VedAnthas”.

The most logical and scholastic/authoritative arguments advanced by Swamy Desikan in the sixty Six VaadhAs of Satha dhUshaNi refute the untenability of central doctrines of Advaita VedAnthas along the lines elaborated by AchArya RaamAnuja in His magnum Opus, Sri BhAshyam.

One of the central doctrines of Adhvaitha VedAnthas is: “Brahman is pure consciousness and is devoid of all attributes /determinations (nirvisEsham)”. Brahman constitutes the sole reality and everything else is illusory.

Through his Sixty Six VaadhAs, Swamy Desikan refutes soundly these core doctrines. Through the use of a sound dialectical method, Swamy Desikan evaluates the Advaita and VisihtAdhvaitha VedAnthas rigorously and establishes that the latter is the sounder one.

The advaita vEdAnthas of pre-desika period is presented here and then the Darsanam of AchArya RaamAnuja is presented. As Dr. S.M.S. Chari has observed, we are the beneficiaries of understanding the two Vedanthic systems “expounded by two great master minds- Sankara and RaamAnuja” through Satha dhUshaNi.

There are many Commentaries on VedAnthas SutrAs / Brahma SutrAs of Sage





BadarAyaNa. Two of them stand on top of all the commentaries: Sankara BhAshyam (SB) and RaamAnuja (Sri) BhAshyam (RB).

### SANKARA BHASHYAM

Adhi Sankara was born at Kalady, Kerala and lived for just 32 years on this earth (788-820 CE) and left behind monumental works including moving sthOtrams on MahA Lakshmi and Sri Lakshmi Nrusimhan, who came to his rescue more than once. In one of Adhi Sankara's lofty sthOthram, He beseeches the grace of VishNu this way:

“Save me from pride, Oh VishNu, cure my restless mind, still my thirst for the waters of this world's mirage. Be gracious, Lord, to this Thy humble creature, and rescue him from the ocean of this world”.

Adhi Sankara makes a distinction here between the absolute Brahman and Personal God. Adhi Sankara was a great devotee of Lord GuruvAyUrappan, who is none other than Sriman Narayanan.

By chronology, SB is the first to arrive on the scene and is highly regarded for “its depth, subtlety and lucidity”. It advances the Advaitic view that Brahman is “the one and only Reality and does not admit of any difference whatsoever. It does not admit even of qualities within itself, not to speak of the existence of things apart from it”.

Sriman Sundaresan Vidyasankar, who earned his Ph.D from Caltech, has lovingly assembled a web page on Advaita philosophy and the central role of Adhi Sankara in developing it as a darsanam. Readers are referred to these web pages for additional details:

<http://www.advaita-vedanta.org/avhp>

Extensive bibliography is available there on Advaita darsanam and Sankara BhAshyam.

### RAMANUJA BHASHYAM

Bhagavath Ramanuja was born at SriperumbhUthUr in 1017 C.E and lived on this earth for 120 years and His BrundhAvanam is at Srirangam. He blessed us with 9 Sri Sookthis, the most famous of which is Sri BhAshya, the commentary on Veda VyAsa's Brahma Sutras. In this magnum opus, Bhagavath Raamanuja develops clearly the foundations for his opposition to “illusionistic Monism (advaitam), the grosser forms of Bheda-abheda and also dualism (Dhvaitham)”.

Swamy Desikan devoted his life to the study and teaching of Sri BhAshyam and engaged in many debates with Para Matha Vaadhis to defeat them and establish the soundness of doctrines developed by AchArya Ramanuja in Sri BhAshyam. Para Matha





Bhangam, Satha dhUshaNi, Tathva Muktha KalApam are the Sri Sookthis of Swamy Desikan in defense of VisishtAdhvaitham along the lines developed by Swamy AlavanthAr, AchArya Ramanuja and other VaishNavite PoorvaachAryAs.

adiyEn will cover Satha dhUshaNi, Tattva Muktha KalApam and Para Matha Bhangam separately as part of the 108 e-book series that is being prepared for the SathAbhishEkam celebrations of asmath AchAryan, Sri Narayana Yatheendhra Mahaa Desikan of Sri Ahobila Matam on Nov 30, 2006 at Srirangam.

Extensive references to AchArya Ramanuja's philosophy as developed in Sri BhAshyam, VedArtha Sangraham, Vedantha Dheepaa et al are available for all to study in depth the meticulous development of VisishtAdhvaitha darsanam over the centuries:

1. **Advaita and VisishtAdvaita by Dr. S.M.S. Chari:** A study based on Swamy Desikan's Satha dhUshaNi, revised edition 1999, Motilal Banarsidass, New Delhi.
2. **Fundamentals of Visishtadvaita Vedanta:** A Study based on Swamy Desikan's Tattva Muktha Kalapam by Dr. S.M.S. Chari, Motilal Banarsidass, New Delhi, 1998.
3. **The Philosophy of the Vedantasutra:** A Study based on the evaluation of the commentaries of Sankara, Ramanuja and Madhva by Dr. S.M.S. Chari, Munshiram Manoharlal Publishers, New Delhi, 1998.
4. **Gleanings from The Sri Bhashya,** Dr. P.Narasimhachari, Sri VisishtAdhvaitha Research Center, Chennai, 1996
5. **Life and works of Ramanuja:** <http://en.wikipedia.org/wiki/ramanuja>
6. **A lecture given at Mysore on Sri Bhashya** by Dr. S.S. Raghavachar on July 14,1977. <http://www.ramanuja.org/sv/acharyas/ramanuja/sribhashya.html>
7. **Brahma Sutras according to Sri Bhashya of Sri Ramanuja,** by Swamis Vireswarananda and Adidevananda, Advaita Asrama, Calcutta, 1995.
8. **Vedanta Dheepa, Volumes 1 and 2,** Dr. N.S. Anantha Rangacharya, Bangalore 2005 and 2006.
9. **Other famous Commentaries** by Sudarsana Suri (**Srutha PrakAsika**) and UtthamUr VeeraraghavacchAr Swamy (**Bhaava Prakaasika**, a commentary on Srutha PrakAsika, 1958) have been released by Sri Ahobila Matam, Chennai.
10. **GitArtha Sangraha,** HH Parakala Matam Jeeyar, Sri Ranganatha MahA Desikan, Volume I, 1959.
11. **ParamArtha BhUshaNam,** Utthamur Swamigal, 1978.



12. **VisishtAdvaita Siddhi**, Sri D.T. Tatacharya, Tirupathy, 1962.

Next, we will cover some of the definitions for the commonly used ParibhAshai in discussing the Sankara and Ramanuja BhAshyams.

Some of the ParibhAshai (exclusive terminologies) can be confusing at times and block the comprehension of the topics under discussion. Hence, adiyEn is taking the liberty to provide the definitions /meanings to selected terms used often in adhvaitha VedAnthas. adiyEn is grateful to Dr. S.M.S. Chari for his wonderful glossary at the end of his scholarly monograph on Satha dhUshaNi and Dr. John Grimes for his definitions assembled in “A Concise Dictionary of Indian Philosophy”:

1. **abEdha**: non-difference or identity or non-duality
2. **achith**: insentient, primal matter; **chith**: sentient being. Achith and chith are two of the Tatthva Thrayam in VisishtAdhvaitham. The third Tatthvam is Iswaran.
3. **adhyaasa**: superimposition, illusion, false attribution
4. **ahamarta**: the entity denoted by the notion of “ I”, the individual Self, the pure inner self.
5. **akhandartha**: Adhvaithaic view refers to non-dual reality; VisishtAdhvaithic view: a Qualified reality.
6. **ajada**: sentient
7. **Ajn~Ana**: According to advaita, it is defined as beginningless (anAdhi), positive (bhAva roopa) and is removable by right knowledge having its locus either in the Absolute (Brahman) or in the individual self (Jivan) having the two powers of concealment (avAraNa /tirodhAna) and projection (vikshEpa) and indeterminable (anirvachaneeya). More under MAYAA & AVIDHYAA.
8. **Anavasthaa**: Infinite regress
9. **AnubhUthi**: Consciousness, Knowledge.
10. **anualabdhi**: non-cognition, non-recognition
11. **anupapatthi**: logical untenability
12. **avidhya**: nescience, the cosmic principle, which is the cause of world illusion.
13. **avyaktham**: unmanifest, devoid of names and form
14. **baadha**: sublation; **baadhitanuvrutthi**: persistence of the trace of avidya even after it is sublated.
15. **bimbha-prathibimbha vaadha**: the theory that the jiva is a reflection of Brahman in the internal organ.
16. **Buddhi**: intellect





17. **eka-jiva vaadha**: the theory that there is only one jiva.
18. **jada**: Inert
19. **Jaati**: the distinguishing character of an object
20. **Jeevan mukthi**: Moksham for a person even while being embodied
21. **Jn~Ana**: Knowledge, cognition
22. **Jn~Ata**: knower, cognizer
23. **Kalpita**: imaginary, false
24. **Maaya**: Cosmic principle, which gives rise to world illusion, the phenomenal character of the universe, that which is an instrument of wonderful creation; primal matter. According to advaita, “it is the force that conceals our divinity. It is described as the beginningless cause, which brings about the illusion of the world; an indescribable power of the Absolute (Brahman), which is neither real or unreal”.

Synonym for **prakrti**, **avyakta**, **pradhaana**, **avidya**, **ajn~Ana**, **avyakrutha**. According to Visishtadvaita, it is the mysterious power of the Lord.

It is important to understand in this context, the saptha vidha anupatthi (seven, great untenable) of RaamAnuja against the avidhya doctrine of advaithins:

- untenability of the locus (aasraya anupapatthi)
- untenability of concealment (tirOdhAna anupapatthi),
- untenability of avidya's nature (Svarupa anupapatthi),
- untenability of indefinability (anirvacaneeya anupapatthi),
- untenability per valid means of knowledge (PramANa anupapatthi)
- untenability of that which removes (nivartaka anupapatthi), and
- untenability of complete cessation (nivrutti anupapatthi).

25. **Maaayin**: the wielder of Maaya, the Creator
26. **mithyaa**: illusory
27. **Moksha**: release from bondage, union with the absolute and in advita, the attainment of the status of Brahman.
28. **nirguNa**: devoid of attributes, qualities
29. **nirvisEsha**: undifferentiated, devoid of all characteristics
30. **parinAma vadha**: the theory that the Absolute transforms itself into the universe.
31. **PramaNa**: means of valid knowledge



32. **praagabhaava:** prior nonexistence
33. **prakruti:** primal matter
34. **prathyabhij~na:** knowledge by recognition
35. **sadhasadh vilakshaNa:** different from real and unreal.
36. **saadhana:** means for spiritual realization
37. **Saadharmya:** equality
38. **SaguNa:** possessed with attributes/GuNAs/Qualities
39. **SamskAra:** Residual impression of Experience
40. **Savikalpa:** differentiated
41. **SiddhAnthA:** Final view, established conclusion in answer to objector (Poorvapakshi).
42. **Soonya Vaadha:** nihilism (nullity is the ultimate nature of the Absolute)
43. **UpAdhaana KaaraNa:** material cause
44. **Upaadhi:** adjunct
45. **upajeevaka:** that which depends on another
46. **Upajeevaya:** that which offers sustenance
47. **upahitha Brahman:** Qualified Brahman
48. **vEdhana:** Knowledge of Brahman
49. **vivartha Vaadha:** the theory that the world is an illusory appearance of Brahman
50. **Vyavahaara:** empirical usage

There are many other special Sanskrit terms used in VedAnthic discussions. We will provide their meaning as we go along.

We will now study the 68 Desika Sahasra NaamAs composed by Thirukkudanthai Desikan to summarize the essence of Swamy Desikan's Satha dhUshaNi. One of the dear sishyAs of Swamy Desikan was PeraruLALa arrayar. He recorded for posterity the arguments advanced by Swamy Desikan to defeat the adhvaithis, who had asked for a debate to prove the superiority of adhvaitham over VisishtAdhvaitham. This debate took place over seven days. The vaadhams advanced by Swamy Desikan were 100 but only 66 have survived. Some say the "satha" sabdham means many and not one hundred. Whatever the case may be, we have 66 Vaadhams only with us.

Vaadham is a philosophical discussion (contest) to arrive at the truth through the opponent (**Poorva Pakshi**) stating his case and the respondent uses destructive



criticism of the views presented (**Para Matha nirasanam**) and to silence the opponent (**Vitandaa Vaadham**). No effort is made here to advance one's own position (**svamatha sthApanam**). There is another category of Vaadham known as Jalpa Vaadam, which is mainly to show off one's debating skills as in Oxford debating Society.

The richest vaadham is the one in which the destructive criticism of the opponents' view is backed up by the constructive advancement of one's own position. For accomplishing this, one should be well versed not only in the doctrines advanced by the opponent (adhvaithin here) but also thoroughly in command of the doctrines of one's own matham (**sva paksham**). Swamy Desikan was such a towering scholar that he conducted one of the richest vadham known for its dialectical excellence and defeated the opponents. This type of victory has been accomplished by Swamy Desikan once before with the opponents from Jaina Matham in front of Lord DevanAthana. Those debates led to the creation of the massive and brilliant Sri Sookthi revered as Para Matha bhangam. Satha DhUshaNi confines itself to adhvaitham. Here, Swamy Desikan followed the path laid out by Swamy AlavanthAr aka Yaamuna Muni (916-1036 C.E) and AchArya RaamAnuja (1017-1137 C.E).

Swamy Alavanthar used dialectical method to show the hollowness of adhvaitha doctrines in Aathma Siddhi and Ishta Siddhi, two of his Sri Sookthis. AchArya RaamAnuja followed up on that in his magnum opus (**Jijn~sAdhikaraNam**) and critically evaluated the adhvaitha doctrines. Swamy Desikan elaborated on this (**Maayaa Vaadham** of adhvaithins) further on a systematic way. Between AchArya RaamAnuja and Swamy Desikan's times, AchAryAs of Maadhva sampradhAyam criticized heavily the adhvaithin's doctrines of illusoriness of the world (**Jagan miTyaa**) and their theory of Maaya.

MadhusUdhana Saraswathy, a great Adhvitha scholar criticized both AchArya RaamAnuja's VisishtAdhvaitham's and MaadhvAchArya's Dhvaitham's positions in his classic work known as "**Adhvaitha Siddhi**". These debates continue even today. The genius of Swamy Desikan inspired by his poorvAchAryA's teachings shines through all these fog.

The list of topics (philosophical issues) dealt with in Satha dhUshaNi is many. They go beyond the arguments advanced by AchArya Ramanuja in Sri BhAshya and cover much wider ground and counter the criticisms of VisishtAdhvaitham by the adhvaithins during the post-Ramanuja period. During this process, Swamy Desikan helped the layman to become familiar with the soundness of VisishtAdhvaithic doctrines as opposed to the hollowness of adhvaithic core doctrines.

Among the 66 Vaadhams of Satha dhUshaNi, there has been no particular logical sequence in the ordering of the topics covered. Each one of the Vaadhams focuses on a





particular controversial issue. Dr. S.M.S. Chari groups these scattered Vaadhams under eight (8) broad categories:

1. PramANAs,
2. Perception and difference,
3. The nature of consciousness (anubhUthi),
4. The individual Self and the Absolute,
5. NirguNa Brahman (attributeless Brahman),
6. Universe (Jagath),
7. The doctrine of avidhya, and
8. Saadhana and Mukthi.

Thirukkudanthai Desikan, who was born 300 plus years ago, lived as a Sanyasi at Thirukudanathai Aaravamudhan Sannidhi in his later days. He is considered as an avathAram of Swamy Desikan and hence it is no wonder he could create a Sahasra Naamam for Swamy Desikan covering all aspects of the Vaibhavam and Sri Sookthis of Swamy Desikan in such a precise and terse manner. For instance, a complex and important polemical Sri Sookthi like SathadhUshaNi has been covered in just 68 sahasra nAmaas. Srimath Rahasya Thraya Saaram, magnum opus of Swamy Desikan with 32 chapters has been covered in 214 Sahasra nAmaas; another complex PrakaraNa grantham, Tattva Muktha Kalaapam has been covered with 235 Sahasra NaamAs. It is a great feat.





ध्यान श्लोकम्

अखिलभुवनरक्षासाधनायावतीर्णे  
कुमतिकलिविलासध्वान्ततिग्मांशुजाले ।  
निरवधिकरुणाब्धौ वेदचूडागुरौ मे  
भवतु परमभक्तिः श्रीनिधौ वेङ्कटेशे ॥

akilabhuvana rakshA sAdhanAyAvathIrNe  
kumati kalivilAsadhvAnta tigmAmsujAle |  
niravdhikaruNabdhou vedachooDaagurau me  
bhavatu paramabhakti: srInidhau venkatese ||

अस्मद्देशिकतद्गुरून् श्रुतिशिरश्रूडार्यरामानुजौ  
रङ्गेशं रघुपुङ्गवानुजगुरुं श्रीमन्नतार्तिच्छिदम् ।  
श्रीरामनुज पूर्णयामुनमुनीन् रामारविन्देक्षणौ  
नाथ श्रीशठकोप सैन्यरमण श्री श्रीपतीन् भावये ॥

asmath desikatatgurun srutisiraschUDaaryayarAmanujau  
rangEsam raghupungavAnugurum srImannatArticchiTadam |  
srIrAmanuja poorNayAmunamuneem rAmAravindekshnau  
nATa srIsaThakopa saiNyarmNa srI srIpathIn bhAvayE |

We will now focus on the 68 NaamAs relating to Satha DhUshaNi.





## NAAMAS (101 TO 168)

(ALL NAAMAS ARE PRECEDED BY PRANAVAM "OM")

१०१ ओं शतदूषण्यपक्रान्तमायिदुर्वादिगर्वकाय नमः

satadUshaNypakrAntamAyidurvAdi garvakaya nama:

### MEANING:

Salutations to the AchAryan who quelled the arrogance of Maayaa Vaadhis (adhvathis) through the Sri Sookthi of Satha dhUshaNi.

### COMMENTS:

Adhvathins challenged Swamy Desikan for a debate to establish the superiority of their darsanam. The debate went on for seven days. At the end, the adhvaithis were trounced. The summary of that debate was recorded by one of the dear sishyAs of Swamy Desikan (PeraruLALa arayar) and has been preserved for us. Adhvaithis central dictum is that the world is unreal and they hold the view that even Iswaran has ajn~Anam. Their arguments were inconsistent with Vedams (Veda Viruttham). Swamy Desikan criticized these inconsistencies and defeated them soundly.

१०२ निर्विशेषब्रह्मशब्द मुख्यामुख्यार्थभङ्गकृते नमः :

nirvisEsha brahma sabda mukhyA mukhyArtha bhangakrute nama:

### MEANING:

Salutations to that AchAryan, who defeated the adhvaithic view that (1) Brahman is a nirvisEsha vasthu and (2) Brahma sabdham is related to an entity without dharmam (attributes). Swamy Desikan established that an attributeless Brahman, the ultimate Reality consisting of the sentient and insentient entities of the world cannot be defined as illusion. It is very real. He proved that the nirvisEsha Vasthu described by Adhvaithis can never become the meaning of Brahma sabdham along the lines established by His PoorvAchAryAs.

### COMMENTS:

Attributeless Brahman is recognized by AchArya Ramanuja and Swamy Desikan as impossibility. The argument is that anything without attributes is the same as a nonexistent entity. Mukhya artham has to go with amukhya artham. When one focuses





on the amukhyArtham without reference to the MukhyArtham, it is a pointless pursuit. One cannot say in this context that this NirvEsha Vasthu (Brahman) has only amukhyArtham is absurd. Only the sambhndham of an amukhyam with Mukhyam can make sense. If there is no mukhyArtham, then there cannot be anything with relation to it as amukhyArtham. If there is a MukhyArtham without anupapatti (logical untenability), there is no need to project an amukhya artham for Brahma sabdham.

There are those who split Brahman into two, saguNa and nirguNa Brahman, and identify SaguNa Brahman with mukhyArtham and nirguNa Brahman with amukhyArtham. This view is not based on any PramANam and is a flight of fancy. VedAs, Smruthis and niruktham indicating the correct meanings of Veda BhAgams say with one voice that the loftiest and the most elevating Tatthvam that protects all is Brahman and its name is Sriman NarayaNan with all auspicious attributes. Hence one cannot identify with a nirvisEsha vasthu as Brahman as postulated by Advaitins.

१०३ निर्विशेषब्रह्मजिज्ञास्यत्वभञ्जनदक्षिणाय नमः

nirvisEsha brahma jijñ~Asyatva bhanjana dakshiNaya nama:

**MEANING:**

Salutations to that AchAryan (Swamy Desikan), who soundly defeated the advaitic view that nirvisEsha Brahman alone is the object of inquiry by the SaasthrAs.

**COMMENTS:**

The First VedAnthA Sootthram recommends us Brahma VichAram (aTATHO Brahma jign~AsA). The meaning for this Sootthram is given as: “Then (after a knowledge of the work- portion of the VedAs and the ephemeral nature of the results of mere work has been gained by the study of Poorva-Meemsa) therefore (as the results obtained by mere work, i.e., sacrifices etc., are ephemeral and limited, whereas the results of the knowledge of Brahman is eternal and infinite) the inquiry (into the real nature) of Brahman (should be taken up)”.

This kind of Brahma VichAram is totally irrelevant and inappropriate for the NirvisEsha Brahman postulated as their central plank by the adhvaithins. That kind of Brahman with no attributes is not amenable for inquiry. In the matters that are well known, there is no need for inquiry (vichAram). Only when there is doubt about this or that dharmam of a vishayam, vichAram makes sense. When there is a vishayam like NirvisEsha Brahman with no dharmams what so ever (absolutely attributeless), it does





not lend itself for inquiry or looking into. There is no yOgyathi for vichAram. How can we look in something, which has nothing to look into? Therefore, the very first Brahma soothram is irrelevant for Adhvaithis. There is no prasakthi (cause) for vichAram.

१०४ कर्मब्रह्मविचारात्म मीमांसैक्यविधायकाय नमः

karmabrahma vichArAthma mImAmsaikya vidayakaya nama:

**MEANING:**

Salutations to Swamy Desikan, who established the unity (the seamless nature) of the two branches of MeemAmsam: Poorva MeemAmsa Roopa Karma VichAram and the Utthara MeemAmsa roopa Brahma VichAram. He established that both of them come under a unitary division of Saasthram (yEka Saasthram) from a VichAram point of view.

**COMMENTS:**

The first part of Vedam is Karma bhAgam. The Saasthram that examines it is Poorva Meemsa darsanam commented on by Sage Jaimini. The second part of the Vedam is Brahma bhAgam. The Saasthram that inquires into it is VedAntha Saasthram commented on by Sage VyAsa, the AchAryan of Sage Jaimini. Both bhAgams (divisions) inquire about the meanings of the VedAs and can be considered as an unitary Saasthram. One who undertakes Veda adhyayanam studies both. Sage BhOdhaYana has pointed this out too.

The arguments of adhvaithins that Poorva MeemAmsa and Utthara MeemAmsa are two separate Saasthram are not accepted by us. Adhvaithis reason that

1. Poorva BhAgam of Vedam deals with Karma vishayam and the Utthara bhAgam deals with Brahma vishayam and hence they have to be treated as two Saasthrams due to vishaya bhEdham (differences),
2. Poorva MeemAmsa student wants to know about KarmAs and the Utthara MeemAmsa student wants to inquire about Brahman. Hence there is adhikhAri bhEdham, which does not permit the yEkaSaasthram view,
3. The authors of the two MeemAmsams (Jaimini and VyAsar) are different (KArtha BhEdham) and therefore there is a need to treat the two as separate Saasthrams.
4. There are differences of opinion about the interpretation of the VedAntha nyAyams in the two MeemAmsAs by the two KarthAs and hence this viruttham (clash)







necessitate the classification of the two Saasthrams as separate ones and not as yEka Saasthram.

VisishtAdhvaithin's Response:

1. Both the MeemAmsais are about the inquiry of VedArthams. Hence, there is no vishaya bhEdham. In Utthara MeemAmsai, the first two chapters deal with Siddha vishayam (The KaaraNathvam of Brahman) and the remaining two chapters deal with Saadhya Vishayam (UpAyam/means and Phalan of such vichAram). On this basis, following the line of Adhvaithin, we cannot state that Utthara MeemAmsai itself is made up of two Saasthrams because of Vishaya bhEdham among its 4 chapters. Adhvaithins admit that Utthara MeemAmsai is one Saasthram. How can we reconcile this divergent ruling of the adhvaithin. We have to reject this view and recognize that both Poorva and Utthara MeemAmsais constitute one Saasthram based on their common pursuit of the meanings of the Veda BhAgams.
2. In both the MeemAmsAs, the adhikAri, who wants to know the meanings of the Vedams, has shared identity Pursuit of the same goal); hence adhikAri bhEdham does not arise.

KarthA BhEdham: A book can be started by one author and completed by another for valid reasons. The book will still be the same although it has two authors.

arTa virOdham in the two MeemAmsais: strictly speaking, there is no arTa virOdham among the two; the latter day commentators added vipareetha arTams to Jaimini Soothrams as interpolations. We can only go by the source text of Sage Jaimini and not the latter day commentators of Poorva MeemAmsai. We will elaborate on these points later.

In the previous paragraphs, adiyen covered 4 of the Vaadhams of Satha dhUshaNi. Before adiyEn goes deeper into individual Vaadhams, it is good to list the topics covered by the 66 Vaadhams of Satha dhUshaNi.

adiyEn is seeking the permission of Dr. S.M.S. Chari to include them from the appendix in his scholarly book on Satha dhUshaNi. This is for educational purposes only.

**LIST OF TOPICS DEALT WITH IN THE SATHA DHUSHANI:**

1. According to the position held by the Advaitin, the term Brahman cannot have any import either primary or secondary.
2. The enquiry into Brahman, which is held to be pure and devoid of all



determinations is unintelligible.

3. MeemAmsA, which is scriptural exegesis, is a single continuous Saasthra but not a body of discontinuous and divergent SaastrAs.
4. Knowledge, which is not enjoined, is not the means to release but UpAsana.
5. After the removal of nescience, the continuance of the body is unintelligible.
6. Sacrifices etc. are not the means of vividisha but of Vedanaa (Vividisha means desire to know Brahman and Vedana means sense experience leading to pleasure and pain).
7. Verbal testimony is not by itself the means of immediate knowledge.
8. The possession of abundance of the four means Viz., nithya-anithya vasthu vivEka etc., is not a prerequisite of Brahman-enquiry.
9. The advaitin who does not acknowledge the Absolute Reality of the PramANAs is not eligible for a debate.
10. There is no entity that is devoid of all determinations.
11. Even indeterminate perception has for its content a qualified entity.
12. Perception does not apprehend a mere being.
13. Difference is not illusory but real.
14. That scripture is the final authority in matters of spirit does not hold good with respect to the advaitins.
15. The Universe is not illusory; the inference on the Dhrushtavya urged in support of it is fallacious.
16. Even the VyAvartaanumAna does not prove the illusoriness of Universe.
17. The relation of the consciousness to the object is quite intelligible and is also possible.
18. In respect of him, who holds Brahman to be nothing but consciousness the external manifestations itself is not possible.
19. Brahman cannot be the locus of nescience.
20. That consciousness is self-luminous in the sense of not being an object of knowledge is untenable.
21. Knowledge is originated and as such it is not eternal.
22. Consciousness is also subject to change because it is produced.
23. Consciousness is many.
24. Consciousness is not indeterminate.
25. Consciousness cannot be identical with the Self.



26. The entity denoted by “I” (ahamarta) is the Self.
27. The notion of the Self as the cognizer is not illusory; the Self is the knower.
28. The Pure consciousness cannot be held to be the witness.
29. When there is a conflict between the perception and scripture, that scripture is superior in validity to perception cannot be established.
30. That real can be derived from unreal is untenable.
31. Release while there is embodiment is impossible (Jeevan Mukthi).
32. The supposition that in the appositional statements what is unreal stands stultified by what is real is wrong.
33. That consciousness is one but appears to be many in the form of knower, known and knowledge as qualified by them is inadmissible.
34. In the advaita system, the teaching (UpadEsa) is untenable.
35. That Nescience obscures Brahman is untenable.
36. The supposition that the Self is one but appears to be many owing to the difference of the adjuncts does not stand.
37. The finite self cannot be identical with Iswara.
38. That some scriptural texts denote an imparity sense cannot be proved.
39. That nescience is a positive entity though opposed to knowledge is neither established by perception nor by inference nor even by scriptural texts.
40. Nescience cannot rest even the finite selves.
41. The view that nescience is a defect, which is the cause of the illusion of Brahman is riddled with contradictions.
42. The distinction between Mayaa and avidhya does not hold good.
43. That knowledge of non-duality puts an end to nescience is untenable.
44. The complete cessation of nescience is also unintelligible.
45. That Brahman is not denoted by any verbal testimony does not hold good.
46. It is wrong to suppose that Brahman is the content of an injunction that refers to the disassociating of Brahman from the world.
47. The view that all determinate knowledge is false because it is indeterminate in its nature is untenable.
48. The advaitin cannot claim that UpabrahmaNas support nirvisEsha vaadham.
49. The teaching referring to the oneness of Brahman and the Self is intelligible even without postulating nescience in Brahman.
50. The conditions laid down for eligibility to study the sacred texts are unintelligible in



the advaita system.

51. That consciousness is indeterminate in the state of release cannot be held as it contradicts a number of Sruthi and Smruthi texts.
52. The contention that nirguNa Sruthi is stronger than SaguNa sruthi is inadmissible.
53. The material causality of Brahman does not consist in illusory manifestations but in the transformation of Brahman as qualified by the subtle chith and achith into the gross world.
54. Mayaa cannot be held to be the material cause of the world.
55. The concept of effect is logically intelligible and it can never be regarded as illusory.
56. The concept of infinitude in advaita is unintelligible.
57. If Brahman is nirvisEsha, it cannot be of the nature of pure bliss.
58. The concept of eternity too is inconceivable with respect to Brahman devoid of characteristics.
59. The term adhvitheeya signifies a qualified entity.
60. That a thing is neither real nor unreal is self-contradictory.
61. The unity of the Self is inconceivable (Jeeva-Brahma Iykyam).
62. The section viz., apasudraadhikaraNa does not find full justification in the advaita system.
63. A distinction between the persons eligible and non eligible to study the Vedantha is difficult to draw in advaita.
64. Asceticism as conceived by the advaitin is opposed to the principle set forth in scripture and traditional codes.
65. The view that a Sanyasin is untouched by afflictions and worldly acts is inadmissible
66. The Vedantha SutrAs are not in consonance with the teaching of advaita.

The central doctrine of Advaita is Brahman is pure consciousness devoid of any attributes/determinations and constitutes the sole reality NirvisEsha Brahman is Sathyam and all else is illusory/untrue (Jagan MiTyaa). Swamy Desikan's Satha DhUshaNi is a condemnation of this advaitic view.

We will now resume the study of the individual Sahasra NaamAs starting from number five.

१०५ विधानार्णह वाक्यार्थ ज्ञानहेत्वभङ्गकाय नमः



vidhanAnartha vaakyArtha jn~Ana hEtuthva bhanjakAya nama:

**MEANING:**

Salutations to the AchAryan, who defeated the view of Adhvaithins that vaakyArtha Jn~Anam (tathva Jn~Anam arising from the mere understanding of the meanings of Veda Vaakyams like “tathvamasi”) is sufficient for realizing Moksham.

**COMMENTS:**

Swamy Desikan rejected the view of advaithins that sheer tathva Jn~Anam will destroy Samsaram and grant Moksham. The advaithins believe that this samsAram is false and one needs tathva Jn~Anam to destroy SamsAram. One cannot edict it that way. SamsAram and its bheethis are very real. The SamsAric sufferings arise from karma phalan and one cannot chase it away with tathva Jn~Anam about Mahaa Vaakyams. Only Upaasanas prescribed by the Upanishads can destroy SamsAric ills and pave the way for Moksha Sukham.

“Knowledge, which is enjoined is not the means to Moksha but only UpAsana” is the summary of Dr. S.M.S. Chari of this is 4<sup>th</sup> Vaadha. Knowledge (Jn~Anam) means that knowledge in the form of contemplation (UpAsana) is the means to Moksham and not VaakyArtha Jn~Anam.

The actual 4<sup>th</sup> Vaadham takes this form in Satha dhUshaNi:

Jn~Ana saamaanya-vishaya vEdhanaadi Sabdhaanaam  
tasmin visEsha SabdhArTa yEva paryaavasaanam yuktham

१०६ उपासनाहेतुवेत्रे नमः

upAsanAhEtuvEtrE nama:

**MEANING:**

Salutations to the AchAryan, who knew that upAsanam prescribed by the Upanishads is the cause for Moksham (Moksha hEthu). This is known as avidhEya ajn~Ana bhanga Vaadham.

**COMMENTS:**

The jn~Anam acquired form VaakyArTam is not the cause behind Moksham. UpAsana roopa Jn~Anam alone is the means for Moksham. To pursue Brahma VidhyA and meditate (nidhidhyAsanam) ceaselessly on Brahman is the UpAsana Jn~Anam referred to here.





The reference here is to the Saadhana chapter of Brahma Soothram and the Upanishadic passages referred to as PramANams there. There are several Upanishadic passages that enjoin UpAsanaa as the means to Moksham. The Saandilya Vidhyaa passage in ChAndhOgyam is one such: “**tajjalaan ithi saanta upaaseeha**”. The Upanishads use various terms such as Vedhana, Jn~Ana and darsana, which bear the same meaning as Upaasana as the direct means to Moksham. This is not VaakyArtha Jn~Anam referred to by Adhvaithins. This UpAsanaa is to be observed until the end of one’s life (YaavadhAyusham in ChAndhOgyam) and “aprayANAth” in Brahma Soothram.

१०७ बाधानुसृतिबाधकाय नमः

**badhAnusruti bAdhakAya nama:**

**COMMENTS:**

This is about BhaadhithAnuvrutthi bhanga Vaadham. BhaadhithAnuvrutthi means “persistence of the trace of avidyaa even after it is sublated”. Adhvaitham believes that tattva Jn~Anam destroys bhEdha Jn~Anam (Jeevan and Brahman are not the same). Adhvaitham further believes that for some, the avidhyaa destroyed by tattva Jn~nam still continues in SamsAram. VisishtAdhvaitham rejects this view and states that some thing, which is destroyed, cannot continue to exist. Adhvaithis state that the eikya tattva Jn~Anam (Brahman is real and all else is false) destroys the illusory divisional Jn~Anam about Brahman and Jeevan as being different. Yet, the adhvaithins contend that BhEdha Jn~Anam will continue for some due to Vaasanaa dhOsham (SamsAric dhOsham). This view is defeated by Swamy Desikan.

१०८ यज्ञादिब्रह्मविविदिषाहेतुत्व नि (वि)रोधकाय नमः

**yajnA~dhi brahmavividishaa hEtutva ni (vi)rOdhakAya nama:**

**MEANING:**

Salutations to the AchAryan, who rejected the adhvaithic view that Yaj~nam et al are the causes behind the desire for knowing about Brahman. Swamy Desikan proved that Sacrifices (Yaj~nams, Sama, dhama et al) are not the means of Vividhishaa but of vEdhanaa (UpAsanaa). This argument is known as Vividhishaa Saadhanathva bhanga Vaadham.





**COMMENTS:**

Brahma Vividhishaa is the desire to know Brahman. Swamy Desikan rejected the view that Yaj~am et al are the cause/means/UpAyam for generating the desire for knowledge about Brahman. He held the view that Yaj~nams et al lead to UpAsana roopa Jn~Anam and not Vividhishaa.

१०९ शाब्दापरोक्षघ्ने नमः

SaabdhaaparOkshaghne nama:

**MEANING:**

This is known as “Sabdha Janya Prathyaksha bhanga Vaadam”. Salutations to the AchAryan, who defeated the adhvaithic tenet that prathyaksha Jn~Anam is realized by those who have destroyed the BhEdha Vaasanais (Jeevan and Brahman are different) through sabdhams like “tattvamasai”. To the Adhvaithin, avidhya nivarthakam (destruction of nescience) can arise from Prathyaksha Jn~Anam caused by such Sabdhams.

**COMMENTS:**

Prathyaksha Jn~Anam is immediate knowledge generated by indhriyams like eye and ear, which see and hear. Sabdham is Verbal testimony. Swamy Desikan argues that “Verbal Testimony” (Sruthi) by itself is not the means of immediate knowledge. If the snake appears as a rope, one has to remove that misconception by direct viewing and not by listening about it from others.

११० धूतपूर्ववृत्तचतुष्टयाय नमः

dhUtapUrvavrutta chatushtaya nama:

**MEANING:**

This is known as Saadhana Chatushtaya Poorva-vruthvatthva bhanga Vaadham- 8<sup>th</sup> Vadham. Salutations to the AchAryan, who banished the four items considered as prerequisites for Brahma VichAram (Study of VedAnthasAstham).

**COMMENTS:**

Adhvaithins believe that there should be four pre-requisites to the study of VedAntham. These are:





1. **Nithya-anithya vasthu vivEkam**, separation of objects as eternal and non eternal
2. **Sama dhamAdhi Saadhana sampath**: Control of all Indhriyams
3. **Ihaamudhra Phala bhOga virAgam**: detachment from enjoyment of fruits of insignificant phalans including svarga bhOgam and
4. **Mumuksuthvam**: Desire in Moksham. It is believed that the absence of these four prerequisites disqualify one from the eligibility to study of VedAntham.

Swamy Desikan soundly rejected these items do not invariably precede Brahma VichAram. Swamy Desikan states that knowledge about factors like eternal and non eternal vasthus can come only after and not before Brahma VichAram. Study of VedAntha texts teaches us that Self (Jeevan) is eternal and AakAsam is non-eternal).

Regarding the 2<sup>nd</sup> prerequisite, Swamy Desikan points out that Sama, dhama, (mental control, equanimity) are auxiliaries to the knowledge of Brahman and not essential prerequisites.

With respect to the 3<sup>rd</sup> and the 4<sup>th</sup> prerequisites (non-detachment and desire for release), these are considered as “antecedent factors” to the Study of vEdAntha.

Swamy Desikan concludes that completion of Poorva MeemAmsa (performance of rituals) precedes the Brahma VichAram and not the acquisition of the four prerequisites (after the comprehension of the rituals has taken place, there follows the inquiry into Brahman).

१११ मायिवादाधिकारघ्नाय नमः

mAyivAdadhikAraghnaAya nama:

**MEANING:**

Salutations to the AchAryan, who removed the fitness of Adhvaithins to engage in Vaadhams (contestations / disputations).

**COMMENTS:**

Swamy Desikan declared that Adhvaithins (Maayins), who do not acknowledge the absolute reality of the PramANams are not eligible to engage in VedAnthic debates. This is the ninth Vaadham.

११२ निर्विशेषात्मभावघ्ने नमः

nirvisheshatma bhAvaghne nama:







**MEANING:**

This Vaadham is known as “NirviSEsha svaprakAsa bhanga Vaadham”. Salutations to the AchAryan, who broke the argument of Adhvaithis that the nirvisEsha vasthu (brahman) is Self-luminous. Swamy Desikan’s argument was that there is no entity (vasthu), which is devoid of attributes (determinations / characteristics). To say that such a nirvisEsha vasthu is sva-prakAsa siddham implies that it has the power of making itself known and can be cognized. Therefore, it can no longer be a nirvisEsha vasthu. There is no Jn~Anam that is nirvisEsham (without vishayam and Aasrayam).

११३ निर्विशेषपरालम्बि निर्विकल्पकभञ्जनाय नमः

nirviseshaparAlambi nirvikalpaka bhanjanAya nama:

**MEANING:**

This Vaadham is known as NirviSEshaka vishaya nirvikalpaka Bhanga Vaadham. Salutations to the AchAryan, who defeated the arguments of Adhvaithins that the qualifier of the NirvisEsha Parabrahmam is indeterminate.

**COMMENTS:**

In this 11<sup>th</sup> Vaadham, Swamy Desikan states: “Even indeterminate perception has for its content a qualified entity” following the Sri Bhaashyam passage (I.1.1): “nirvikalpakam naama kenachidh viSEshENa viyuktyasya grahaNam na sarva viSEsha rahithasya”

(Indeterminate perception/nirvikalpaka pratyaksham is the apprehension of an object devoid of some qualifications but not all qualifications).

११४ सन्मात्राध्यक्षरोद्ध्रे नमः

sanmAtrAdhyaksharOdgre nama:

**MEANING OF THIS 12<sup>TH</sup> VAADHAM:**

This Vaadham is known as SanmAthra grAhi Prathyaksha bhanga Vaadham:

Salutations to the AchAryan, who rejected the view that one should comprehend svaroopam before knowing the bhEdham. Swamy Desikan stated that perception does not apprehend a mere being (sath). This argument relates to blemishes in the





important advaitic concept of consciousness (anubhUthi).

**COMMENTS:**

The first two paragraphs of the chapter on “The Nature of consciousness” from Dr. S.M.S. Chari’s book on “Adhvaitha and VisishtAdhvaitha” is very helpful in this context: “According to Adhvaitha VedAntha, consciousness is an independent and eternally existing reality. It is pure, contentless knowledge, which is neither produced nor destroyed. It manifests everything else but is itself not manifested by any other entity (svayamprakasa). Such knowledge is identical with the reality. It is in other words Brahman itself. The consciousness that is apparent in the usual distinction of knower, known and knowledge is not real but is only empirical (vyaavahaaarika). It is the psychosis of the inner organ (anthakaraNa vrutthi) and is regarded as knowledge because of its being a determinant of consciousness”.

Both RaamAnuja and VedAntha Desika have devoted great attention towards the criticism of the above theory in so far as it is in direct opposition to common experience. Knowledge for VisishtAdhvaithin, as for any other realist, implies on the one hand a subject to which it belongs, and on the other, an object to which it refers to. Knowledge as such is always found to be a function of the subject. It always and necessarily pertains to the Self, which is a permanent spiritual entity. The VisishtAdhvaithin, therefore, does not admit that consciousness is identical with reality.

**MEANINGS AND COMMENTARIES TO BE CONTINUED...**

११५ भेददोषोद्धार कोविदाय नमः

bhedadOshOddhara kOvidaya nama:

११६ परवेदाप्रमाणत्वदृशे (परवेदप्रमाणत्वहृदे) नमः

paravEdaapramANatvadrusE (paravEdapramANatvahrude) nama:

११७ दृश्यत्वानुमानघ्ने नमः

drusyativAnumAnaghne nama:

११८ व्यावर्तमानभावानुमान रोधनतत्पराय नमः

vyAvartamAna bhAvAnumAna rOghanatatparaya nama:





११९ मायिदृक्दृशयसंबन्ध निरासैक विचक्षणाय नमः

mAyidruk drusya sambandha nirAsaika vichakshaNaya nama:

१२० मायि बाह्य प्रकाशानुपपत्तिस्थापनक्षमाय नमः

mAyi bahya prakAsAnupapatti-sTaapanakshamAya nama:

१२१ ब्रह्माश्रयाज्ञानहन्त्रे नमः

brahmAsrayAjn~anahantrE nama:

१२२ ब्रह्मावेद्यत्वभङ्गकाय नमः

brahmAvEdyatva bhanjakAya nama:

१२३ ज्ञानाजन्मनिराकृते नमः

jn~AnAjanamanirakrute nama:

१२४ धीनिर्विकारत्वमानघ्ने नमः

dhInirvikAratvamAnaghne nama:

१२५ धीनानात्वविरोधिघ्नाय नमः

dhInAnAtva virOdhighnAya nama:

१२६ निर्विशेषानुमानघ्ने नमः

nirvisEshAnumAngnE nama:





१२७ संविदात्मत्वहन्त्रे नमः

samvidatmatvahantRE nama:

१२८ अहमर्थात्मत्वनिरूपकाय नमः

ahamarTaatmatvanirUpkaya nama:

१२९ ज्ञातृत्वाध्यासहन्त्रे नमः

jn~AtrutvadhyAsa hantrE nama:

१३० साक्षिभञ्जनतत्पराय नमः

sakshibhanjanatatparaya nama:

१३१ शास्त्राध्यक्ष विरोध (धि)घ्नाय नमः

sAstradhyaksha virodha (dhi)ghnAya nama:

१३२ अनृतासाध्य ऋतार्थविदे नमः

anrutasadhya rutarTavide nama:

१३३ जीवन्मुक्तत्वघ्ने नमः

jIvanmuktatvaghne nama:

१३४ बाधसामानाधिकरण्यघ्ने नमः

badhasAmAnAdhikaraNyaghne nama:





- १३५ संविदद्वैतघ्ने नमः  
samvidadvaitagne nama:
- १३६ माय्युपदेशानुपपत्तिविदे नमः  
mAyyupadEsAnupapatti vidE nama:
- १३७ निर्विशेषतिरोधानहन्त्रे नमः  
nivisEshatirOdhAnahantre nama:
- १३८ आत्माद्वैतभञ्जकाय नमः  
aatmadvaita bhanjakaya nama:
- १३९ जीवेश्वरैक्यवादघ्नाय नमः  
jIvEsvaraikyavAdaghnAya nama:
- १४० अखण्डवाक्यार्थबादकाय नमः  
akhaNDa vaakyArTa bAdakAya nama:
- १४१ भावरूपाज्ञानरोद्ध्रे नमः  
bhavarUpAjn~AnarOdghrE nama:
- १४२ जीवाज्ञानविनाशकाय नमः  
jIvAjn~Ana vinAsakAya nama:





१४३ अविद्यानुपपत्तिज्ञाय नमः

avidhyAnupapattijn~Aya nama:

१४४ मायाविद्याविभागध्ने नमः

mAyA avidhyA vibhAgaghnE nama:

१४५ कुट्टगुन्नीतसंसारनिवर्तक निवर्तका (ना)य नमः

kudrugunnIta samsAra nivartaka nivartakA (nA)ya nama:

१४६ निवृत्त्यनुपपत्तिज्ञाय नमः

nivrutthyAnupapattijn~Aya nama:

१४७ शब्दावेद्यत्वभञ्जकाय नमः

sabdAvEdyatva bhanjakAya nama:

१४८ निष्प्रपञ्चनियोगघ्नाय नमः

nishprapancha niyOgaghnAya nama:

१४९ विकल्पमानताऽप्रियाय नमः

vikalpamanatAapriyAya nama:

१५० उपबृह्मणवैघट्ययुक्तदुर्मतवेदित्रे नमः

upabruhmaNa vaighatya yukta durmatavEditre nama:





- १५१ ऐक्योपदेश अन्यधोपपत्ति असंभवबाधकाय नमः  
aikyOpadesa anyadhOpapatti asambhava bAdhakAya nama:
- १५२ कुट्टकशास्त्राधिकारघ्नाय नमः  
kudruksAstraadhikAraghnaAya nama:
- १५३ मुक्तधीवेद्यतत्त्वविदे नमः  
muktadhIvEdyatattva vidE nama:
- १५४ सगुणागुणवेदान्तव्यवस्थाकरणक्षमाय नमः  
saguNaaguNa vEdanta vyavas'TaakaraNakshamAya nama:
- १५५ ब्रह्मोपादानविदे नमः  
brahmOpAdAnavidE nama:
- १५६ मायोपादानत्वनिरासकाय नमः  
mAyOpAdAnatva nirAsakAya nama:
- १५७ कार्याद्यनुपपन्नत्व परिहारविचक्षणाय नमः  
kAryAdyanupapannatva parihAra vichakshaNaaya nama:
- १५८ ब्रह्मानन्तत्वमतये नमः  
brahmAnantatvamatayE nama:





- १५९ निर्विशेषानन्द भञ्जकाय नमः  
nirvisEshAnanda bhanjakAya nama:
- १६० निर्विशेषब्रह्म नित्यभाव भञ्जनदक्षिणाय नमः  
nirvisEsha brahma nityabhava bhanjana dakshiNaaya nama:
- १६१ अद्वितीयश्रुतिव्रात विसंवादविचारकाय नमः  
advitIyasrutivrAta visammvAda vichArakAya nama:
- १६२ सत्त्वासत्त्वविवेकत्रे नमः  
sattvAsattvavivEktre nama:
- १६३ जीवैक्यभङ्गविचक्षणाय नमः  
jIvaikyabhanga vichakshaNaaya nama:
- १६४ कुट्टकपक्ष अपशूद्राधिकरणव्याहृतिप्रियाय नमः  
kudrukpaksha apasUdrAdhikaraNa vyAhatipriyAya nama:
- १६५ अधिकारिविवेकज्ञाय नमः  
adhikAri vivEkajn~Aya nama:
- १६६ यतिलक्ष्मविवेचकाय नमः  
yatilakshma vivEchakAya nama:







१६७ अलेपकमतच्छेत्रे नमः

alEpakamatacchEttre nama:

१६८ मायिसूत्रार्थ बाधकाय नमः

mAyisUtrArTa bAdhakAya nama:

With this 168<sup>th</sup> nAmA, nAamAs relating to Satha DhUshani is concluded.

