



ಅಸೇತೋರಾತುಷಾರಾದ್ರೇಯೋದಿಶೋ ಜಿತವಾನ್ಮುಹು: |

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asētōrātuṣārātrēryōtiśō jitavānmuhu: |

satyatyānakuru: pātu yatīndrairapipūjita: |

asEtOraatuShaaraadrEryOdishO jitavaanmuhu: |

satyadhyaanaguru: paatu yatIndrairapipUjita: |

Poorvashrama name: Sri Sethuramacharya Korlahalli

Birth – 24.12.1872 @ Chikkodi

Ashrama Sweekara – 1911

Vrundavana Pravesha – 24.03.1942

Vrundavana - Pandarapura

Aradhana – Chaitra Shudda Astami

Father – Sri Jayaramacharya(Sri Satyadheera Tirtharu)

Mother – Smt Krishnabai

Wife – Savitri Bai

Ashrama gurugalu – Sri Satyajnaana Tirtharu

Ashrama Shishyaru – Sri Satyaprajna Tirtharu

Granthas by Sri Satyadhyana Tirtharu –

1. **Civil Suit** – Here the grantha is in the form of arguments in the court of Yamadharmaraja. The argument topic consists of Veda, Shastra, and Upanishat. This grantha, even though the name looks like an English book, it is completely in Devanagari (Sanskrit) language.

The applicant lawyer from Dwaitha says - Brahmanaadi Varnaas, Brahmacharyadi ashramaas, yajna, yaaga, gods, jeevaas, Gangaadi Thirthaqs, Svargaadi lokaas, punya – paapa, the worls, all are true. Vishnu Sarvottama, Sarvajna, Ananta kalyana Gunaparipoorna, He is entirely bhinna (different) from the jeeva and entirely bhinna from the world, our Jnaana itself is the moksha kaarana. All these tatvas are based on Brahmasootra, Bhagavadgeeta. Whatever the claim by Shankaracharya in the name of Advaita is nothing but “prachanna boudha” is not acceptable.

For this the lawyer from Advaita says - Whatever claimed by Dwaithee is false. Advaita is anaadi (very very old) sampradaya, Advaita is the only vaidika, ours is not prachanna boudha, whatever Advaita says is only the Vedaartha.

In the Cross Examination both the parties submitted their proofs. The applicant condemns all the arguments by Advaita.

Here one has to understand the knowledge of Sri Satyadhyana Tirtharu with reference to Court. He has written the grantha entirely based on the court verdict style.

2. **Sabhasara Sangraha** – Here swamiji has answered almost all types of the questions raised by the people in various cities over Daivika and dharmika topics like snaana, sandhya, achaara – vichaara, khaadi dharana, god, svarga, naraka, punya – paapa.

3. **Geetha Pratipadartha Chandrika** – Here Swamiji has given the meaning of each and every word of Bhagavadgeetha and summary as per Madhwa Philosophy.

4. **Geetha Saara Sangraha** – Here Swamiji has explained about the tathvaas - Jeeva, Jagath and Jaganniyamaka Srihari as per Geetha.

5. **Geetha Lekhana Maala** - Here he has answered the queries/objections raised by Balagangadhara Tilak in

“Geetha Rahasya” against Srimadacharya’s Geetha Bhashya. This book contains the articles by Satyadhyanaru in “Sri Madhwa Siddantha Sudhakara”, a Marathi News Paper.

6. **Bhasma Dharana Nisheda tathaa UrdvapuNdra Dharanam** - When Sreegalu was in Gaya, a sanyasi had written an article saying that Urdhwapundra dharana is void. Sreegalu after reading his article, has clarified that Bhasma Dharana itself is void and Urdhvapundra Dharana is shastreeya. He has further said that Shaivas, Veerashaivaas, Advaites are applying Bhasmadharana, lingadharana, against Vedashastra. He has further quoted the words from Shankara Digvijaya that no where Shankaracharya has recommended for Bhasmadharana. He has quoted that Urdwapundra Dharana, Dwadashanama and mudradharana are proved as per 18 puraanaas and all smrutis.

7. **Sudarshana Mahatmya** - Here swamiji has explained about Mudradharana and tapta shanka shanka Dharana.

8. **Advaita Mata vimarshamaala** - Here Sri Satyadhyanaru has explained that there is not much of

a difference between Advaita and Boudha. He has said given examples to show that how Advaita has not been approved by many people, quoting the opinions of W S Urguhart, S N Dasgupta, S Radhakrishna, etc.

9. **Bedha paraaNyEna Kalu brahma Sutraani** - Here he has explained that “Bedha Tathva” is the moolabhoota tatva and he has proved that every soothra has proof from Shankara Bhashya. That is Shankara Advaita vaada itself proves that “bedha Tathva” is supreme.

10. **Chandrika Mandanam** -

Once when Sri Satyadhyana Tirtharu was in Tiruchanooru. An advaita scholar Ramasubbashastry of Kumbakonam had written a book condemning “Chandrika” of Sri Vyasaraaja Tirtharu with the title “Chandrika Khandanam”, long back. He had kept the copies of the book in one of his disciples house. One of the copies had reached Sri Kuppuraya named advocate in Tirupathi. One of the shishyas of Sreegalu was a friend of that advocate.

He got that book from Kuppuraya and gave it to Sreegalu. As soon as he received that book, he gone through the book, with each and every aspect and started writing the Khandanam for that Grantha. He started replying immediately postponing his bath and pooja. Sanyasashrama dharma says if any Khandana Grantha is written for Acharya Siddantha, the same should be condemned immediately lest the sanyasa dharma itself is in vain and he has to observe

“soothaka” until and unless the grantha is condemned and Acharya philosophy is re-established. After snaana, pooja and theerthaprasada, he again continued the book and within a short period he completed the book and gave the title “Chandrika Mandanam”. He also sent a copy of the book to Ramasubbashastry who was in Kumbakonam.

But he did not replied for the “Mandanam” by Sri Satyadhyana Tirtharu. Then Swamiji sent an advocate from Madras High Court to the place of Ramasubbashastry and invited him to meet the swamiji at Padmasarovara where Swamiji was staying at that time. But the Shastry avoided by replying, that he does not like to debate with a sanyasi and that he had written the book long back in his earlier years and that he now regrets for his book and whatever is written by Swamiji is right.

Then swamiji called for a great Sabha at Tiruchanoor and invited all the religious sectors from Advaita and Vishistadvaita apart from Dwaitha pundits. The sabha was attended by more than 1000 pandits, people from all over the country. Swamiji inaugurated the book titled “Chandrika Mandanam”, The Chandrika Mandanam has three parts, in the first part he has described that the Advaita has no base in Shruti and smriti. In the second part, he has condemned the comments on Chandrika. In the third part, he has explained as to how Sri Vyasaraja’s Tatparya Chandrika is superior to any other. This is the deekshe by Sri Satyadhyanaru.

Apart from the above, Sri Satyadhyana Tirtharu got the following books written by some of his shishyas during his period.

Advaita Bhranti prakasha – by Sri Varakhedi Narasimhacharya - In this grantha, he has showed as to how there is lot of difference in opinion about their own guru Shankaracharya by his own followers quoting their Teeka Tippani, and independent granthas, Svavachana Virodha, shastra Virodha, etc. He has shown the “doshaas” of Advaita, and he has proved how Brahmasootra and Bhagavadgeetha are telling “Bedha”, “jagat satyatva”, he has proved how killing of animals for Yajna is avaidhika, ashaastriya, etc.

Advaita kapola cha petika – by Sri Varakhedi Narasimhacharya - An advaitee pandit by name Narahari Sharma of Kashi had written a small book titled “Madhwa mukha bhanga” and written had some comments on Madhwa Philosophy. Here he has answered for all the queries by the advaitee.

Sambagala Hastika – by Sri H Subbarayaru - Sambashastri after he was defeated at Mysore by Satyadhyana wrote a grantha named “Chapechika” condemning Madhwa Siddantha. In spite of repeated requests, he never turned for argument. In 1930 this book was written to condemn all his arguments and upholding Madhwa Siddantha. It is “Samabala hastika”. Here he has proved with quotes from various vedic sources that

Srimadwacharya is the incarnation of Vayu. How is Advaita is compared to Prachchanna boudha.

Sambha Bhanjana – by Sri H Subbarayaru - Sambhashastri had objected to various practices in Madhwa Philosophy. Here we can find the answers for all the objections and shown the doshas in Advaita Matha itself.

Dwaita Vijaya Dundubhi – This contains the answers by Sreegalu to questions in various Digvijayaas at Kumbakona, Mathura, Guntur, Kashi, Mysore

Dwaita Philosophy – This is the sakala saara roopa of Madhwa Siddantha. Original by Sreegalu which had got translated in English.

Advaita matha is avalidhika. – an open statement by Sri Satyadhyana Tirtharu @ Mysore in 1930

- Sri Satyadhyana Tirtharu declared that the Advaita Matha is an avalidhika matha and not supported by any Vedaas. This statement made the advaites very angry and they called a sabha of all the advaites all over the country. They further gave a press statement in all leading news papers, that the statement by the swamiji will be condemned. But no one did come to Swamiji for a debate on his statement. After 6 months, many advaites came to Swamiji for Mudradharane and accepted the dwaita matha upadesha.

- He was termed as “**RAKSHASA DWAITA PANDITA**” – He was seen as a lion to all those who came for an argument with him. He used to look like demon for them who could not sustain his in depth knowledge about all shastras, including their own Advaita shastra

Some of the achievements of Sri Satyadhyana Tirtha–

1. In Kumbakonam, he argued with Sri Sheshacharya, a Vishishastadvaita pandit on “Whether there is taaratamya in Mukthi also” and proved that there is taaratamya in Mukthi and everywhere.

2. **Discussion with Balagangadhara Tilak over “Geetha Bhashya”** - Once When Balagangadhar Tilak, a famous freedom fighter was in Jail, he had written a book titled “Geetha Rahasyam”, wherein he had expressed his displeasure over Acharya Madhwa’s Geetha Bhashya. When Sri Satyadhyananaru noticed this, he immediately called for Vagvada, which Tilak happily agreed to meet at Chickodi. There after a lengthy discussion between Sri Satyadhyananaru and Sri Balagangadhara Tilak, for more than 3-4 days. The entire doubts raised by Tilak over Srimadacharya’s Geetha Rahasya were cleared to everybody’s satisfaction and Tilak was fully convinced and accepted that Madhwa Siddantha is great. Tilak asked swamiji as to what was the necessity for Krishna to preach Arjuna the “Geetha” in the Kurukshetra. Swamiji told Tilak that Lord has been always with the Dharma and he has punished those who are against it. The battlefield was the right place for Arjuna to preach the same

and win over the Kauravas who were totally against the Dharma. To this he asked Tilak who was the fortunate person to listen this live? Tilak was surprised and was quite for some point of time. To this Swamiji again informed him it was Kapi Raja Lord Vayu in the form of Mukhyaprana Devaru who was on the flag (dhwaja) of Sri Krishna and Arjuna's chariot who has listened all what has been preached by Lord Krishna to Arjuna directly. The swamiji also gave proofs that our Srimadacharya was the incarnation of the Mukhyaprana. The 17th April 1917 issue of "Kesari" newspaper, published by Balagangadhar Tilak, carried a detailed report of this historic meet at Chikkodi

3. Angara – Akshate Dharane by Tilak –

After getting convinced fully about Madhwa Siddantha, Sri Balgangadhar Tilak was very happy and once he arranged a bhiksha for the swamiji @ Tulasi Bagh in Pune. That day Lokmanya Tilak applied Angara Akshata and this was widely published in next day's edition of Bhopatkar's Bhala Newspaper. "TILAKANI KALIREKHA ANGARA AKSHATA ODHALI" were the headlines. Which means Tilak has applied a black line called Angara and Akshata.

Notable conversions from other mathaas –

1. Sri M R Sharma
2. Sri Sowkar Ramanna
3. Sri H Subbarao
4. Sri V N Deshikacharya

Granthas on Sri Satyadhyana Tirtharu

- a) Sri Satteesudhaa – by Adya Anantacharyaru in Kannada in 1936
- b) Sri satyadhyaanara dakshiNa dEshada digvijaya athavaa dvaita vijayaa dundubhi – by Bheemacharya Kanchi in Kannada in 1948
- c) Sri Satyadhyana Vijaya – by Sri Katti Keshavacharya – in Kannada – in 1947 – in Shatpadi mahakavya
- d) Guruvaarada haadu – by Katti Keshavacharya
- e) Sri Satyadhyana Vijayam – by Katti Keshavacharya – in Sanskrit
- f) Sri Satyadhyana Digvijaya Mahakavyam – by Kashi Krishnacharya – in 1949 – in Sanskrit
- g) Sri Satyadhyana charitre by Chikkerooru Govindacharya in 1961 in Kannada
- h) Sri Satyadhyana Tirtha Charitre by Ramacharya Avadhani in 1968 in Marati
- i) “My Master” – by Mahuli Gopalacharya in English
- j) Abhinava Anandatirtha – a souvenir
- k) Sage Sathyadhyana Tirtha
- l) Guruvaibhava Mahakavyam by Jalihal Srinivasacharya in 1971 in Sanskrit
- m) Sri Satyadhyana Suprabhata shataka by Galagali Ramacharya in Sanskrit
- n) Sri Satyadhyana Shatakam by Pandarinatacharya Galagali in 1971 in Sanskrit
- o) Sri Satyadhyana – by Malagi Jayatirthacharyaru in 1970 in Kannada

- p) Sri Satyadhyana nudimuttugalu by Malagi Jayatirthacharya in 1979 in Kannada
- q) Sri Satyadhyana Jeevanarashmi by Malagi Jayatirthacharya in 1990 in Kannada
- r) Sri Satyadhyana sandesha by Hanumeshacharya in kannada in 1975
- s) Sri Satyadhyana by Sri Aravatti in 1974 in Marati

Satyadhyana – His Special characters –

1. **Care to Shishyas** - Once in Kolhapura, his disciples were attracted in the market for the “Garam Chooda”. But they could not buy the items being sold in shops. Satyadhyana on noticing this, after reaching Dharwad, got prepared Garamchooda exclusively for his students by bringing Grapes, anjura, avalakki, godambi and made his students to have the taste of Garam chooda in the mutt itself. If any body gives fruits to the swamiji, he used to distribute amongst his disciples.

2. **Vidya pakshapatha** - He used to respect the pundits of other sampradaya like Advaita, srivaishnava, etc also. There was no difference between Uttaradimutt, Rayara Mutt or Vyasara Mutt, etc. He had shishyas from all the mutt parampare. He was vidyaa pakshapathi.

3. **Time discipline** - Every one Once when he was doing the pooja in a king’s place at Mysore, the king could not come in time before the pooja. Swamiji finished the pooja and

packed the idols. After the pooja is over, the king entered to see the pooja, but it was all over. The king repented for having come late. Swamiji told “ We can wait for the king, but Sriramachandra devaru, can’t wait for you”. The king agreed and repented. Next day, the king was very much in time to see the entire pooja and got the devata darshana and theertha prasada.

4. **Kolhara mukyaprana pratiste** - Once Sri Satyadhyana Tirtharu was on his way from Bagalkote to Vijapur. When it was half way through, a Cheeta came and stood in front of the car. Swamiji thought for a while and realized that he had to go to Kolhara for Prana Pratiste. He told the Car driver to go reverse and reach Kolhara, where a poor Brahmin named Umarji Vasacharya was planning to do pratistapane of Mukyapranadevaru at Kolhara. As he was poor, he was not having funds to meet the expenses of Swamiji’s parivara. Swamiji himself maintained the entire expenditure in connection with the prana pratiste and when Vyasacharya Umarji expressed his happiness and the blessings which the Swamiji had bestowed upon him, Swamiji told him to send all his children for Madhwa Shastra study, which he readily agreed. They are Umarji Narasimhacharya, Umarji Trivikramacharya, Umarji Damodaracharya who all became Pandits in course of time.

5. **Bhaktha vatsalya** - Once in Bagalkot, a lady had gone with her neighbour with her mother-in-law’s permission. Because of heavy rush, she lost a bag wherein she carried the sarry

given by her mother-in-law. She was worried that her in law would scold her and was searching. Somehow, Sreegalu came to know about the incident, asked his disciples to bring two good sarees and give it to her.

6. Once he was giving “dakshine” during bhojana to all the people in the pankthi. His shishya was carrying the plate which carried the dakshine. But somehow the entire dakshine in the plate fell on a plantain leave of a lady inadvertently. Swamiji did not even scold the shishya and asked that lady to retain the entire dakshine. Actually that lady was a very poor lady and this dakshine helped her a lot for family maintenance

7. **Shishya vatsalya** - Once he was in Belgaum taking bhiksha from a disciple. For the naivedya, he had offered tastier mango and had arranged for serving to Sreegalu during his bhojana. In the afternoon during the paata, he was discussing with his students apart from paata other things also and enquiring about their problems. He asked his students as to “how was the mango?”. But the shishyas who had not tasted the fruit and not even aware of the same, started looking one after the other. Swamiji realized that the fruit were served him only and not to the shishyas. After the paata is over, Swamiji asked the mutt driver to bring the van, he sat, asked his shishyas to sit in the van, went to market to a good fruit dealer and bought mango fruits of the highest quality, gave it to his shishyas, and asked them to eat it. They were so happy and ate the fruit to their maximum satisfaction. This shows the swamiji’s vatsalya for his

shishyas who have come all the way leaving their parents for shastra adhyayana.

8. **Got prepared paanaka (juice) from a well** - It was during one Magha Shudda Dwadashi in Bagalkote. In the afternoon, Swamiji felt the summer heat. He observed that all the pundits and the people are thirsty. There were thousands of people. He asked his shishyas to prepare paanaka (juice) for naivedya and serve them all. But how to prepare the juice for thousands of people, where is the vessel? Swamiji came near the well and came to know that the water is sweet he asked his shishyas to put 30 to 40 bags of sugar, elachi, 10000 lime, kesari, etc. and mix them. The juice was ready. He did the naivedya of the entire juice in the well to Sriramachandra devaru and asked them to serve to all the people.

9. **Vijapura Chaturmasya** – During his Chaturmasya at Vijapura, Mutt used to arrange bhojana for not less than 10000 people both during day and night time. Bhojana was arranged for other communities as well. One day, around 50 people from Tikoti, came to Mutt that too during late night. They had to reach in the morning itself, but because of heavy rain, they could not even reach before night bhojana time. By the time they reached, all their dress were wet, they were hungry. All the vessels in the mutt were cleaned and nothing food was left. Srigalu who heard that the people are hungry came down, and ordered that immediately food to be prepared and served to them all. But the Dewan told that the fuel is not there and that they would be coming only early morning. Srigalu got angry and he asked the Dewan to

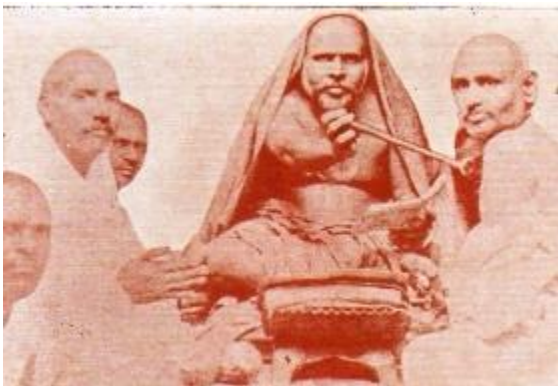
remove the shed of bath room and use them as fuel for cooking. In this way, he ensured the bhojana for all that too during late night.

10. **Ghee kept for nandaa deepa served to students** - Once when he was in a village near Bagalkote, one of the devotee had supplied a ghee in a full silver bucket for lighting before Ramachandra Devaru. One of the shishya came and lighted the lamp using the ghee. After that he was praising about the smell of the ghee in the god's room before other students. Sri Sathyadhyana who heard all this ordered his cooks to serve the ghee meant for lighting the lamp, to all the students for bhojana. The devotee who had supplied the ghee was shocked at this. Srigalu told the devotee that "your ghee will light the lamp for three-four days but these shishyas are the nandaa deepaas of Madhwa tatvajnaana who will flourish Madhwa Jnaana for years. This shows the affection Sri Satyadhyana had on his shishyas. The affection which Srigalu showed on them enabled the world to have many such shishyas-prashishyas even today.

11. **Gave land to barber (naapita or hajaama)** – Once when he was in Huligi, it was Pournami, the only day on which the sanyasis are supposed to have their head shaved. In that place, there was only one barbar, who came. He was given mudra. (Before shaving the sanya's head, the barbar has to apply himself with mudra). Once during the process, the barber shook his hands and there was some scratch on the swamiji's head. Entire shishyas started abusing the naapita, who got feared and ran away, even without collecting the charges. After some days, the Swamiji

was moving to some other place and on the way, he noticed that the naapita was doing namaskara to the seer. Swamiji called him and enquired him about his family and when he realized that the naapita, is not having sufficient income to feed his family, Swamiji told him that the Mutt is having some land in the same village which would be given to him, but he must not charge any Brahmin for shaving in future. The poor barber was delighted, even today, the family has the photo of Sri Satyadhyana Tirtharu in their house and daily they are worshipping him.

12. Shiva Linga on Pandarapura Panduranga? - Once when he was in Pandarapura, some of his shishya showed an article in a Marathi news paper, saying that Panduranga is holding Shiva Linga on his head and to control the weight of the Shiva Linga, he is holding his hand on his waist. Immediately Swamiji referred all the puranaas viz., Agnipurana, Padmapurana, Tantrashastra, shilpashastra and wrote an convincing article that Vittala's head has kireeta only and there is nothing related to Linga anywhere in Panduranga's idol.

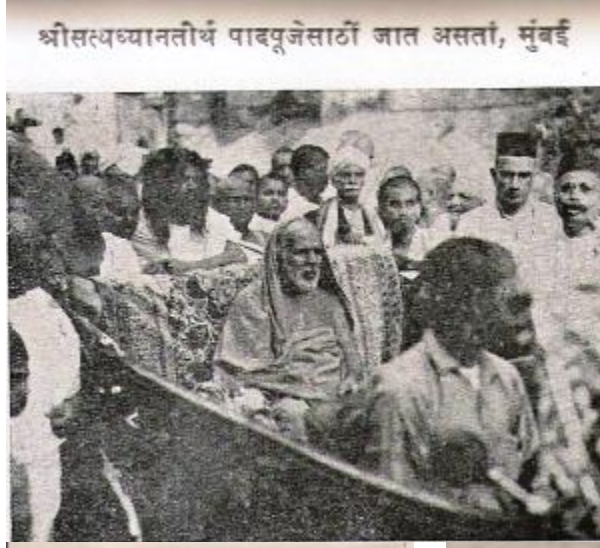


Giving Taptamudradharana

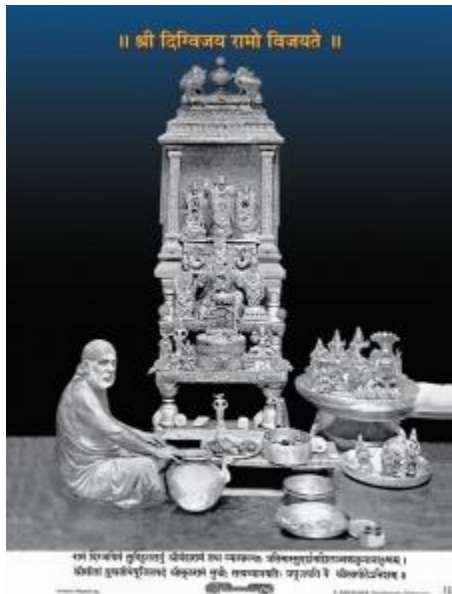


With his gurugalu

Sri Satyadhyana Tirtharu (Pandarapura)



In his poorvashrama doing paata to Vidyamanya & Lakshmeesha Tirtha



“Abhinava Ananda Tirtharu”

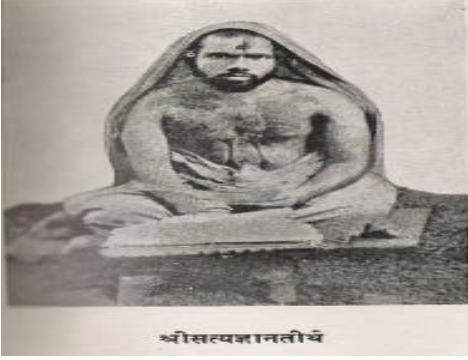
It was in 1944. Madhwanavami celebration day. Sri Satyadhyana Tirtharu was not there, he had entered Vrundavana in 1942 itself. Sri Anantha Krishna Shastri who had argued with Sri Satyadhyana Tirtharu earlier and defeated had come to Mumbai. He had come to Madhwanavami celebrations. As he was a celebrated scholar of Advaita philosophy, he was given an opportunity for speaking on the occasion. He spoke in Tamil about two hours “Today is Madhwanavami. Everybody must have thought that I will speak on Madhwacharya. But I have not seen Madhwacharya. I have seen Abhinava Anandatirtha, learnt Anandatirtha, I will speak on Abhinava Anandatirtha only. By so saying he spoke about Sri Satyadhyana Tirtha’s panditya, his yukti, his argument style, he got all this with the anugraha of Ananda Tirtha only, and finally told **ABHINAVA ANANDA TIRTHA MAHARAJKI JAI** very loudly”. The entire crowd there also shouted loudly Abhinava Ananda Tirtha Maharajki Jai.

This is the respect which he had earned from other Pandits also. Such was his great paanditya.

Sathyadhyana Tirtha Parampare



Satyadheeraru, Atakooru



Sri Satyajnaana Tirtharu



Sri Satyadhyana Tirtharu



Sri Satyaprajna Tirtharu

Vidyagurugalu –

He learnt various subjects under various gurugalu :

Sri Ramacharya Rangampet @ Surpur – Nyayashastra

Sri Satyadheera Thirtharu – Srimanyayasudha

Sridharacharya Talwalkar – Nyayamruta, Tarangini, Chandrika, etc

Profession –

He was made the Diwan of Uttaradimutt. After taking charge as Diwan, he was also doing paata/pravachana on various subjects. He took care of the Vidwan's stay/food/education, etc. After taking sanyashrama Sri Satyadhyana Teertha donated all his estate estimated around Rupees Three Lakhs (valuation prevailing at that period) to Sri Uttaradhimatha.

He was the Vidyagurugalu for his ashrama gurugalu –

Sri Sethuramacharya (in his poorvashrama) was the vidya gurugalu for Sri Kinhal Gangur Jayacharya, who later took ashrama from Sri Satyadheera Tirtharu. Sri Satyajnana Tirtharu in turn gave ashrama to Sri Sethuramacharya as Sri Satyadhyana Tirtharu. So, he was the vidyagurugalu for his ashrama gurugalu.

Notable Sanyasashrama Shishyaas –

1. Sri Vidyamanya Tirtharu of Bandarakeri Mutt
2. Sri Lakshmeesha Tirtharu of Kundapura Vyasaraja Mutt
3. Sri Vidyasindhu Tirtharu of Subramanya Mutt
4. Sri Lakshmeendra Tirtharu of Shiroor Mutt
5. Sri Pradyumna Tirtharu of Sagarakatte Mutt

6. Sri Raghumanya Tirtharu of Balagaru Akshobhya Tirtha Mutt
7. Sri Raghutilaka Tirtharu of Bheemanakatte Mutt
6. Sri Satyaprajna Tirtharu of Uttaradi Mutt
7. Sri Satyabhijna Tirtharu of Uttaradi Mutt
8. Sri Raghukantha Tirtharu of Akshobhya Tirtha Mutt
9. Sri Raghudaanta Tirtharu of Koodli Akshobhya Tirtha Mutt
10. Sri Raghuveera Tirtharu (Motampally)
11. Sri Goswami Gokulnathaji Maharajaru (Jagadguru Vallabhacharya Peeta)

Notable Gruhastha Shishyaas :

Sri Pandurangi Krishnacharya Sri Jalihal Srinivasachar
Sri Yajnavittalacharya Agnihotri
Sri Srinivasacharya Agnihotri
Sri Hanumantacharya Agnihotri
Sri Omkara Chincholi Krishnacharya
Sri Mahahuli Gopalacharya
Sri Kinhal Gangur Jayacharya
Sri Pandurangi Jayacharya
Sri Pandurangi Gururajacharya
Sri Varkhedi Narasimhacharya
Sri Varakheda Krishnacharya
Sri Varakhedi Pradyumnacharya
Sri Galagali Subbannacharya
Sri Galagali Koormacharya
Sri Galagali Ramacharya
Sri Galagali Krishnacharya
Sri Galagali Narayanacharya

Sri Galagali Shukacharya, Jamakhandi
Sri Galagali Muddacharya
Sri Galagali Madwacharya
Sri Galagali Venkannacharya
Sri Guttala Rangacharya
Sri Huchchacharya Hulagi
Sri Doddaballapura Vasudevacharya
Sri Valakonda Narasimhacharya
Sri Kalhapoora Rangachar
Sri Korlahalli Rangacharya
Sri Korlahalli Bheemasenacharya
Sri Korlahalli Krishnacharya
Sri Kashi Krishnacharya
Sri Kashi Sripadacharya
Sri Markapuram Srinivasacharya
Sri Malagi Vedavyasacharya
Sri Malagi Krishnacharya
Sri Malagi Hanumantacharya
Sri Bojji Srinivasacharya
Sri Katti Gururajacharya Koppala
Sri Dr BNK Sharma
Sri Chaturvedi Ramachandracharya
Sri Yelemeli Vasudevacharya
Sri Yelameli Vittalacharya
Sri Hosalli Narayanacharya
Sri Gopalacharya Gangoora
Sri Ramacharya Gangoora, Jalihala
Sri Gangoora Seetaramacharya
Sri Gangoora Hanumantacharya

Sri Gangoora Venkobacharya
Sri Nagarahalli Srinivasacharya
Sri Alampalli Narayanacharya
Sri Veeracholapuram Krishnacharya
Sri Vattangad Ramacharya
Sri Vattangad Ranganathacharya
Sri V N Deshikacharya Akshobhyatirtha
Sri H Subbarayaru
Sri R Nagaraja Sharma
Sri Raghavacharya Javalikar
Sri Karpooora Srinivasarayaru
Sri Ramacharya Kolli
Sri Dambala Anantashayanacharya
Sri Dadacharya Kale of Hyderabad
Sri Chincholi Venkannacharya
Sri Dharapuram Krishnamurthacharya
Sri Reddy Rangacharya
Sri Bellubbi Annayyacharya
Sri Shivanagi Vittalacharya
Sri Belagundi Padmanabhacharya
Sri Rangamadhavacharya
Sri Lakshminarayana Upadhyaya
Sri Bojji Krishnamurthacharya
Sri Harti Venkobacharya
Sri Kapu Subraya Puranik Udupi
Sri Adya Tatacharya
Sri Paangri Tatacharya
Sri Toravi Krishnamurthacharya
Sri Sheeranahalli Bodaracharya



Sri Hunasagi Ramacharya
Sri Umarji Narasimhacharya
Sri Dwaipayana Srinivasacharya
Sri Katti Keshavacharya
Sri Soratooru Bheemasenacharya
Sri Bheemacharya Siddanti
Sri Gopinatha Acharya, Kunjamedu
Sri Devacharya Kunjamedu
Sri Kalagi Srinivasacharya
Sri Ayyaji Gundacharya, Mysore
Sri Garlapada Krishnacharya
Sri Mundaragi Ramacharya
Sri Sangli Narayanacharya
Sri Koppala Jayacharya
Sri Kaulagi Yadunathacharya
Sri Devale Srinivasacharya
Sri N Lakshminarayanacharya
Sri Umapuram Venkatagiriyacharya

Prashishyaas –

Shishyaas of Sri Satyaprajna Tirtharu -

Hunasigi Ramacharya, Vattangadu Ranganathacharya,
Vadavi Madhavacharya, Mundaragi Subbannacharya,
Mundaragi Venkannacharya, Mundaragi Ranganathacharya.

Shishyas of Sri Vidyamanya Tirtharu –

Yati Shishyas –

- a. Sri Vishweshwara Tirtharu, Pejavara
- b. Sri Vishwapriya Tirtharu, Adamaru Mutt
- c. Sri Sugunendra Tirtharu, Puttige Mutt
- d. Sri Vidyadeesha Tirtharu, Palimaru Mutt
- e. Sri Vidyeshwara Tirtharu, Bandarakeri Mutt

Gruhasta Shishyas –

Kapu Hayagreevacharya
Venkataramana Aital
Bannanje Govindacharya
Katte Vadirajacharya
Korlahalli Jayatirthacharya
Korlahalli Narasimhacharya
Joshi Gururajacharya
Coimbatore Vadirajacharya
P K Haridasa Bhat
Kodancha Lakshmi Narayanacharya
Bidarahalli Srinivasacharya
Jalihal Raghavendracharya
Mahishi Venkannacharya

Shishyas of Varakhedi Narasimhacharya –

- a. Varakhedi Krishnacharya
- b. Jalihal Srinivasacharya
- c. Umarji Narasimhacharya
- d. Joshi Gururajacharya

Shishyas of Sri Malagi Vedavyasacharya :

Jaalihal Gangur Ramacharya	R S Panchamukhi,
Gunhal Venkobacharya	Katti Tammannacharya
Bannigol Venkannacharya,	Galagali Annayyacharya
Galagali Narayanacharya,	Mahahuli Gopalacharya
Mathada guracharya	Umarji Narasimhacharya
Umarji Damodaracharya	Galagali Pandarinathacharya
Galagali Babacharya	Arakeri Jayacharya
Katti Keshavacharya	Dwaipayana Srinivasacharya
Hanumantacharya Malagi	Mundaragi Madwacharya
Badadenala Shyamacharya	J B Joshi
Galagali Shukacharya	Alavandi Hanumantacharya
Kusanoor Ramacharya	Hanumantarao Anekar
Balavantarao Majumdar	Bheemacharya Kanchi

Shishyas of Mahahuli Gopalacharya

Adya Vittalacharya	Vidyasimhacharya Mahuli
Ramacharya Nagarahalli	Hayagreevacharya Guttal
Lakshmanacharya Pangri	Rangacharya Galagali
Krishnacharya Varakhedi	Raghavendracharya Sangli
Ashwattamacharya Mahuli	Krishnacharya Pashwapura
Rangacharya Madanapalli	Srinivasacharya Nagarahalli
Jayatirthacharya Malagi	Madhwacharya Mokashi
Dhruvacharya Joshi	Anandacharya Sangli
Vijayeendra Sharma Nagarahalli,	
Srinivasacharya Umarji Ainapura	

Shishyas of Jalihal Srinivasacharya

Jalihal Keshavacharya, Gadag
Balagaru Srinvasacharya, Bangalore
Umarji Trivikramacharya, Bijapur
Dwarkanathacharya, Bangalore
Tamraparni Srinvasacharya, Bangalore
Bandyala Narasimhacharya
Santebidanur Bhimasenacharya
Praneshacharya
Shiratti Narasimhacharya
Hombale Srinivasacharya
Ranebennur Gururajacharya
Sri Gudi Gururajacharya'
Sattigeri Dheerendracharya, Bangalore
Sri Seshagiriyacharya, Bangalore

Shishyaas of Sri Satyapramoda Tirtharu –

- a. Kusanooru Ramacharya, Bangalore
- b. Guttala Ranganathacharya,
- c. Chiligrama Gundacharya of Tirukoiluru
- d. Hayagreeva Rangacharya, Davanagere
- e. Tankasali Vadirajacharya, Bangalore
- f. VAttangadu Hayagreevacharya, Bangalore
- g. Bidarahalli Yadupatyacharya
- h. Adavi Jayatircharya, Bangalore
- i. Umarji Prahladacharya, Bangalore
- j. Koppara Venkatanarasimhacharya, Bangalore
- k. Upadhyaya Ramacharya, Chitradurga
- l. Kaulagi Nagarajacharya, Chennai
- m. Madras Ramachandracharya, Sriranga

- n. Kadapa Krishnacharya, Bangalore
- o. Upadyaya Prahladacharya, Bangalore
- p. Umarji Karacharya, Hospet
- q. Pagadala Vedavyasacharya, Hyderabad
- r. Pandurangi Govindacharya, Bangalore
- s. Rayachure Gopalacharya, Mysore
- t. Ramachandracharya Upadhyaya, Jamkhandi
- u. Ayachita Dheerendracharya, Bangalore
- v. Poojara Dheerendracharya, Hanumasagara
- w. Narasimhacharya Yelburgi, Yelburgi
- x. Aloor Srinivasacharya, Bangalore
- y. Pandurangacharya Yelburgi, Mudhol

In this way almost all the 100+ shishyaas of Sri Sathyadhyana Tirtharu had not less than ten to twenty shishyaas., these prashishyaas has so many shishya santati.

Now, there are not less than 3000 prashishyaas all over the country.

Notable pundits defeated by Satyadyanaru –

1. Lokamanya Balagangadhara Tilak
2. Lakshmana Shastri Dravid
3. Gangadara Shastri
4. Jayadeva Mishra
5. Baladeva Mishra
6. Balakrishna Mishra
7. Mahadeva Mishra
8. Jagadeesha Shukla
9. Harihara Shastri
10. Dandavani Deekshit
11. Anantakrishna Shastri
12. Sundara Ramayya
13. A V Gopalacharya
14. Hariharananda Shastri
15. Taracharana
16. Narasimhacharya Vakeela
17. Sudakotta Rangacharya
18. Tediyoora Subramanya Shastri
19. Tata Subbaraya Shastri
20. Rama Subba Shastri
21. Ahobala Mathadeesha
22. Abhyankara Shastri
23. Haranachandra Shastri
24. Bhagavan Datta Mukunda Zha Bhakshi
25. Seetharama Zha
26. Vamacharana Bhattacharya
27. Subramanya Shastri
28. Shivakumara Shastri
29. Goswami Damodaracharya



Now, the present Peetadhipathi Sri Satyatma Tirtha Sripadangalavaru, is continuing the same tradition which Sri Satyadhyana Tirtha started. He has many many shishyaas all over India.

Collection by Narahari Sumadhwa
(one of prashishyas of Satyadhyana Tirtha)
for www.sumadhwaseva.com

Source :

1. “Sri Satyadhyana Tirtharu” by Malagi Jayatirthachar,
2. Sri Kale Balakrishna’s article on Satyadhyana Tirtharu
3. www.Uttaradimutt.org
4. Various articles in magazines on Satyadhyananaru