

“Sri Sathyadhyana Theertharu”

WRITTEN BY KALE BALAKRISHNA

|| Shrisho Vijayate ||

|| Sri Gurubhyonamaha ||

||Sri 1008 Srimad Anandatirtha Bhagavatpadacharya Gurubhyonamaha ||



|| Sri 1008 Satyadhyana Teertha Gurubhyonamaha ||

Brief history of Sri 1008 Satyadhyana Teertha Sripadangalavaru

On the occasion of Sri 1008 Satyadhyana Teerthara Aradhane I take this opportunity in translating a small article from Sri Dwaitasiddantha Kesari Magazine which used to get published from Pune in Marathi very long back.

About 40 miles from Miraj there is a small village by name Chikkodi. In this very sacred land Sri Satyadhyana Teertha Sripada was born. His Poorvasharama name was Sri Seturamacharya Korlahalli. Korlahalli Gharanas was so fortunate to have produced 3 peethadhipatis for Sri Uttaradimatha and got the honour of doing nitya pooja of Sri Moola / Digvijaya Rama devara pooje for years together. In this great family with Bhagavat Anugraha Sri Satyadhyana Teertharu's birth took place. He was born on Paushya Shuddha shasti Shake 1792 according to Hindu Almanac. His father was none other than Sri Jayaramacharya (Poorvashrama name of Sri Satyadheera Theertharu) and his mother's name was Smt Krishnabai. Before him Sri Jayaramacharya was blessed with three daughters and one son. Sri Seturamacharya's elder brother's name was Sri

Raghavendracharya and after him Sri Seturamacharya was born after four years. Sri Raghavendracharya died at the tender age of 10 years after completion of his upanayana sanskara. Sri Seturamacharya was not keeping well in his early days and because of this his father used to give more attention towards him and also he was one of his dearest child. Even then no compromise was made towards his early education. His early Shastra adhyayana was done in Chikkodi itself at his father's lotus feet. As per tradition and rituals he was married at the age of 16 years. He was married to daughter of Sri Srinivasacharya Datar of Athani. His wife's name was Smt Savitribai.

At this time the Sri Uttaradimath's peethadhipati was Sri Satyaveera Teertha Sripadangelavaru (his poorvashrama name was Sri Bodharayacharya and he belongs to the same Korlahalli gharana). Sri Satyaveera Teertha Sripad's name was written in golden letters in the history of Sri Uttaradimatha as he was the one who brought back the pomp and gaiety of the matha from the clutches of the wily shishyas who tried to sell off the Math's property. The situation was so bad that some vested interests in the math were on the verge of selling all valuables and was bringing bad name to the Sri Matha. It was very peculiar situation for preset Swamiji and he handled this situation very sensitively by taking everything into his hands and saved the name of the Matha. That's the reason Sri Satyaveera Teertha Sripadangelavaru's name is written in golden letters in the history of Matha.

The same Sri Satyaveeratheertha Sripadaru gave sanyasa diksha to Sri Seturamacharya's Father in Shake 1808 and gave him the name of Sri Satyadheera Teertharu. After this Sri Seturamacharya started staying along with his family in the Sri Matha itself.

After seeing his father sitting on the Sri Peetha once Sri Seturamacharya wondered if one day he too will have the soubhagya of doing Sri Moola Rama Devara pooje? Sri Satyadheera Teertharu immediately found what's going on in his poorvashrama son's mind. He sent him for further studies to Surpur and asked Sri Ramacharya Rangampet to take care of him and asked him to learn all Shastra Patha from the great pundit.

Sri Seturamacharya was not an ordinary student. He was very intelligent and sharp in studies. His guru was surprised to see that he used to grasp everything quickly. Repetition was not required at all with this student amongst all others. After learning Nyaya at his guru's feet he started studying Madhva Shastra on his own. After that he did his Sudha Mangala with Sri Satyadheera Theertha Sripadangelavaru. He then completed Nyayamruta, Tarangini, Chandrika etc etc at the place of Sri Sridharcharya Talvalkar. Sri Sridharacharya Talvalkar was one of the greatest Vidwan from Maharastra in those days.

After completing studies of sastras Sri Seturamacharya was appointed as Diwan of Sri Uttaradimatha. The Diwan's responsibility was very great in those days as he has to take care of the matha properties and also take care of the day-today activities of Matha. There were a number of wily people who wanted to tarnish the image of Matha. Thus his responsibility as Diwan was dual. He was responsible to take care of Shihyas, belongings of Matha and also at the same time the image of the matha had to be maintained intact. This was very tough in those days. Because those who were there at the time of Sri Satyaveera Theertha were still present and tried to tarnish the image of Sri Matha. Keeping In view all this Sri Satyadheera Teertha appointed Sri Seturamacharya as Diwan of the matha.

Even though he was Diwan of the Matha he used to teach Patha/Pravachane to Sri Matha Shishyas. He has the distinction of producing many vidwans in his tenure. Most of the students from Maharashtra/Karnataka aspiring to learn shastras were his shishyas. After he took over as Diwan of Sri Uttaradimatha he took care of

vidwans and made all arrangements for their stay/food/education. He used to conduct vidwat sabhas for the benefit of vidwans, used to do daily anna santarpane. He has spent lakhs of rupees for the benefit of people and also supported many families through Sri Matha. After Sri Satyadheera Teertha Sripadangalavaru entered brindavana, Sri Satyajyana Teertha Sripdadangalavaru took over the pontificate of Sri Uttaradimatha. Sri Satyajnana Teertha did his formal education along with Sri Seturamacharya. He was the Vidya guru of the pontiff. Even during his period Sri Seturamacharya was diwan of the Matha. Later he has given Sanyasa Dikha to Sri Seturamacharya on Paushya Vadya Dasahami Shake 1833 and conducted a grand Pattabhisheka and named him Sri Satyadhyana Teertharu. At that time Sri Satyadhyana Teertha donated all his estate estimated around Rupees Three Lakhs (valuation prevailing at that period) to Sri Uttaradhimatha.

Sri Satyadhyana Teerhta has traveled all over India and won over many advaiti pundits. It is difficult to write about all his digvijaya karyakrama. Some of the most important events of his pontificate have been described in the ensuing paragraphs.

Sripada's Digvijaya

After completing Mahasamaradhane at Rajamahendry Sri Satyadhyana Teertharu left for Kashi. In between he halted at many places and did prachara and won over many pundits in debate and proved that Srimadacharya's Shashtra is the only correct shastra. He gave many shastra pramana to prove the same and many people accepted defeat at his lotus feet. Such was his knowledge in our great shastra. Later he reached Gaya. There used to live a great advaiti pundit by name "Sri Chandrasekhara Bhatt". He had invited Swamiji for a debate and swamiji accepted that and entered into a debate at the famous place called Akshaya Vatika. There he won against him and Sri Chandrasekhara Bhatta accepted his defeat and prostrated in front of Swamiji. Later he proceeded to Kashi. There also he defeated many people and gave them Vaishnava Diksha. Kashi is famous for Vidwans and Viddwatta. It is supposed to be the home ground of many pundits. There he happened to discuss many issues with Mahamahopadyada pundits of that time. Some of them are Sri Jayadev Mishra, Sri Vamanacharana Bhatta, Sri Shivakumara Shastri. Later they sent a message to Swamiji to come for a Debate.

They put some conditions when they met Swamiji for engaging in a debate. Some of the conditions were:-

- We will not prostrate in front of Swamiji
- We will sit on a chair/asana in front of Swamiji

Later Swamiji informed them if you come and prostrate before me for sake of doing so then it's of no use. He invited them by accepting all their conditions and asked them to sit in front of him on a chair as per their conditions and start the debate. The debate used to start daily at 4:00 pm and used to end at 8:00 pm. Later, in this debate also he defeated all pundits and made them prostrate in front of him of their own volition ashamed of their laying down conditions and accepted their defeat.

There are many more incidents which cannot be described in one go.

Some of them are:-

- Swamiji's honor at Reva Sansthana
- Debate with Sri Lokmanya Tilak
- Vidwat Sabha at Pune and many more....

With this I also take an opportunity to give a brief introduction about my Late Grandfather Pratha Smaraniya Vaikunthavasi Sri Dadacharya Kale. My grandfather was most popular by name Dadacharya Kale, whereas his actual name was Sri Balkrishna Kale (I am named after him). I am writing about him because he was direct Shishya of Sri Satyadhyana Teertha Sripadagalavaru. My grand father was born in a small village called Nilanga in present Latur District. The village was named Nilanga because of a great Prachina Nilakantheshwara Swamy Temple, which is in the middle of the Village. My grandfather completed all his basic education there and later shifted to Hyderabad. He did adhyayana of all 37 Granthas of Sri Madhvacharya and was a Sudha pundit. He used to give Bhagvata Pravachane from the tender age of 15 years. He was fortunate to get calls from Swamiji for all Vidwat Sabhas and Mahasamaradhane. He was also counted as one of the the main Paramashishyas of Swamiji. Today also d we are recognized as son and grand son of Dadacharya Kale. I am very fortunate to have been born in such a great family. In fact our house was named after Swamiji as "Satyadhyana Kutir" which used to impress Sri Satyapramod Teertha Sripadaru. He always used to first read the nameplate before entering our house for padapooje. Many great pundits of that time were examined by my grand father in Sastra patahs as per orders of Swamiji. Some of them are Sri Guttal Rangacharya (poorvashrama father of present Uttaradi Matha Peethadhipathi Sri 1008 Satyatma Teertha Swamiji). When Sri Pt. Guttal Acharya was here in Hyderabad he was happy to meet us and he himself informed us that my grandfather has examined him in Mani Manjari. Recently when Sri Vishvesha Teerhta Swamiji visited Hyderabad he was surprised to see us when we introduced our selves with his name. He had met my grandfather in the year 1953 which he still remembers. Once my garand father was invited by group of Madhva Sangha to be honoured by none other than the then President Of India Sri Rajendra Prasad. He simply declined that offer becuase of negation and no permission from the then Swamiji of Sri Uttaradi Matha. Such was his great personality. He was never after publicity and always used to keep a low profile. His main aim was to serve Sri Matha. All credit goes to Sri Satyadhyana Teertharu for his kindness and Aashirwada, which he has bestowed, on my grandfather and my family, which we are able to feel today also.

With this I pay my tribute to the great Saint of the times Sri Sri 1008 Satyadhyana Teertharu. Will write more about him in my next mail.

From Kashi Sri Satyadhyana Teertha Swamiji has arrived in Reva on invitation of the Sansthana king. There the king of Reva has requested Swamiji to accept his hospitality and perform Sansthana Maha Pooja of Rama Devaru. After that Swamiji proceeded to Madras. There Swamiji had a debate with Sri Mahamahopadyaya Sri Hari Shastri for continuously three days. Later Sri Shastri bowed to Swamiji and accepted his defeat.

There use to live a Maha pundit in Kumbhakonam who belongs to Vishistha Advaita sect. He called him self by tehname "**Chatu Shastra Kalpataru Seshacharya**". He has challenged the people there that anybody who can debate with him on the topic "Does any Taratamy exists in Mukti or not". To this Swamiji has accepted his challenge and made him accept his defeat. Before this one sadgruhasta from the village has informed him that if you feel that you are "**Chatu Shastra Kalpataru**" then you should prove this by defeating Swamiji of Uttaradimatha Sri Satyadhyana Teertharu. This has hurted his ego and made him to challenge Swamiji. He told the person that your Swamiji will not be able to answer my questions and will accept defeat on this topic. All his ego was crushed and made him bow in front of Swamiji.

Debate with Sri Lokmanya Tilak

Balgangadhar Lokmanya Tilak wrote a book by name "**GITA RAHASYA**" while he was in Mandala Jail in the year 1916. Tilak was an extraordinary intellectual person with radical ideas. He as raised many doubts over Sri Adi Shankaracharyas Adwaita and has refuted his philosophy. Basically he has raised many doubts on the

topic “Do any intellectual need to perform karma or not?”. In some of the places he has also raised objections over Acharya Madhva’s philosophy and his Gita Bhashya. Dwaita Siddhanta supports that “An intellectual needs to perform his Karma” irrespective of his intellectuality and knowledge. Sri Tilak has ignored all these, which is supported by Dwaita Siddhanta and made remarks against Acharya. This was brought to the notice of Swamiji. He immediately without making any delay asked one of his shishya Sri Anna Rao Devele a leading Lawyer of Chikkodi to write to Tilak. Swamiji has asked him to convey to Tilak that he can make it as per his convenience to come and discuss about the remarks what he has made in his book. Either he can come and meet him or he was ready to make to his convenient place. Later Tilak replied to this letter from Ahmedabad and said that he would certainly meet His Holiness at Chikkodi. At that time Congress party was to hold its regional meeting at Belgaum from 10th to 12th April in the year 1917.

Tilak reached Chikkodi after the congress party meeting at Belgaum. Several scholar’s intellectuals and eminent citizens also came to Chikkodi to meet Swamiji. Prominent amongst them were Mahadev Paranjape, Sri Narasimha, Chintaman Kelkar, J.C.Karandikar etc. With full respect Tilak bowed to Swamiji and after exchanging pleasantries they started to discussion. The discussions went on for 3-4 days, but Tilak was in hurry and he was suppose to leave that place and left the discussions in between. In their course of discussions Tilak has given many references to what he has written in his book “**GITA RAHASYA**”. Swamiji has asked him a straight and simple question and made him quite. Swamiji said what was the necessity for Sri Krishna to give the discourse and upadaesha to Arjuna in the battlefield. To this 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 keep quite for some point of time. To this Swamiji again informed him it was Kapiraja Lord Vayu in the form of Mukhyaprana Devaru who was on the flag of Sri Krishna and Arjuna’s chariot who has listened all what has been preached by Lord Krishna to Arjuna directly. What more evidence you want to prove that what our Acharya has written is more than correct because our Srimadacharya himself is the third incarnation of Lord Vayu Hanuman. HE quoted many pramanas for this. By listening all this Tilak simply was not able to speak. He later informed Swamiji to come to Pune to take the discussion further in leisure. Swamiji has accepted his invitation and informed him that he will visit Pune soon. The 17th April 1917 issue of Kesari newspaper carried a detailed report of this historic meet at Chikkodi.

Swamiji continued with his travel and later reached Pune. Swamiji was given a rousing welcome and taken in a procession from Rameshwar mandir to Tulasibagh Ram mandir. Swamiji set his camp at Tulasibagh Ram Mandir. Tilak use to visit Swamiji daily and use to discuss with him on many topics. He use to make notes of all being discussed. He use to ask Swamiji many doubts regarding religion, dharma, religious practices rituals etc and Swamiji use to clear all of his doubts. Swamiji use to substantiate his stand with quotations from scriptures, Vedas, Upanishads etc. Tilak was simply amazed at Sri Satyadhyana Teerthas learning, his sharp intellect and his outstanding memory. Everybody was surprised as how Swamiji convinced Tilak irrespective of knowing Marathi language. All the discussions happened between Tillak and Swamiji use to get published in a magazine, which use to get published by name “Madhva Siddhantha Sudhakar” in those days.

On Jyestha Krishnapaksha dwithiya (Thursday) an evening programme was arranged to honor His holiness by the citizens of Pune at Anandashram. The Kesari newspaper carried Tilak’s invitation to His Holiness and names of Moreswar, Gopal Deskmukh, Narasimha, Chintaman Kelkar and many other prominent Punekar’s were included. A grand function was arranged for Bhiksha at Tulasi Bagh. 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.

Later all present at the function praised Swamiji for his intellectual knowledge and dynamic personality. Lokmanya Tilak spoke at the length of describing his brilliant personality and said "If I were to study Philosophy I would surely study under His Holiness or if he were to enter the political arena I will definitely be his follower. Several newspapers like Kesari, Jnanaprakash, Chitramayajagat, Bhala reported this event.

Wherever Sri Satyadhyana Teertha went he won accolades and captured hearts with the same ease. Such was his magnetic personality.

I again take an opportunity to inform everybody that my Grandfather Late Sri Dadacharya Kale was a live spectator for this grand event. Swamiji has specially called him to be part of the discussions as he has translated some of the discussions in Marathi to Lokmanya Tilak. We are very fortunate to be part of this great family. Again all credit goes to Sri Satyadhyana Teertharu for his love and affection that he has bestowed on us. We still remember him daily before we do our Urdhvapundara Mudra Dharane before Sandhyavandane. We are fortunate to use the Mudra, which has been given by him to our grandfather. Swamiji's Aashirwada is still felt by us today also without which we cannot start our daily rituals as Gopichandana and Mudra dharane is must for all of us.

Reference : Dwaita Siddhanta Kesari Marathi Magazine and Anecdotes from the life of Sri Satyadhyana Teertha by Sri Pt. Malagi Jayathirthacharya.

After Shri Swamiji completed Pune digvijaya, Swamiji proceeded toward Bijapur. Swamiji's Pune visit changed the lifestyle of Pune-kars and many people were blessed with his sheer presence. Prominent amongst the Haribhaktas were (Sarva Sri) Mule, Dandekar, Nigudkar, Karhade, Kokanashata etc... After Swamiji left Chikkodi, he travelled extensively in Maharashtra and blessed people of Sangli, Miraj, Kolhapur, Karhad, Vai, Rasaripur, Kalgaon, Kale, Satara, Shiraval and other towns. All these villages were blessed with presence of Swamiji as it was quite long since any Peethadhipati had come and blessed these places. Vaishnavism was on the decline in these places but Sri Swamiji's sanchara to these places revived the faith and Swamiji blessed them all with the Darshana of Sri Moola / Digvijaya Rama Devaru and Sita Devi.

Many people requested Swamiji to keep coming to all these places, as it was necessary for the people to enhance their affinity towards their Matha & Mutt and at the same time keep them aware of all irreplaceable rituals like Tapta Mudradharane. Swamiji has blessed all these people and listened to their woes with a lot of love and patience. During Swamiji's initial visit to this place, not even a single Haribhakta came forward with financial assistance for bhiksha, not because these Haribhaktas could not afford it, but it was because they were really not aware that they need to come forward and make a contribution in any form possible, this was due to the fact that not many peethadhipatis had visited these places in near past. Acting to nullify this situation, Swamiji ordered the Diwan of Shri Uttaradi Mutt to ensure that the mutt itself bears the burden of all the expenses and he also ensured that no Haribhakta was left out without Mudhradharane or Theertha Prasada. Swamiji ensured that the people were kept updated and were aware of our siddhantha and practices by extensively travelling to such areas.

Many Shishyas of Swamiji have contributed towards keeping our tradition alive in Maharashtra, prominent amongst them were Sri Mahish from Sangli, Shri Khuperkar / Shri Pundit Rao from Kolhapur, Shri Mangle from Kalgaon, Shri Gajendragadkar from Satara etc.

Swamiji then decided to head for Bijapur as Chaturmasa was fast nearing. By ensuring a watertight and accurate itinerary, Swamiji reached Bijapur on Ashada Shuddha Dashami. After completing Chaturmasya at Bijapur, Swamiji extensively traveled villages surrounding Bijapur and blessed them all. Later he continued his sanchara to Gulbarga and decided to visit Malkhed on occasion of Mahasamarahane of Tikarayar. He had

invited many pundits from Karnataka / Maharashtra / Andhra / Tamilnadu for the grand event. As per Swamiji's instructions Sri Rangacharya met Sri Vasudevshastri Abhyankar and informed him that "Sri Uttaradi Mutt Ubhaya Swamiji Sri Satyadhyana Teerthau has invited you to attend Mahasamaradhana at Malkhed". Sri Vasudev Shastri agreed to come to Malkhed but put forth some conditions for his coming to the Mahasamaradhana. He requested that Swamiji not have any debate/discussion with me on Dvaita - Advaita vivaada. Sri Rangacharya conveyed this demand to Swamiji. Hearing this Swamiji immediately informed Sri Vasudev Shastri that he will not engage him in any debate related to Dvaita/Advaita vivaada, but would like to have a discussion/debate on Vyakarana Shastra. To this Shastri readily agreed but requested Sri Rangacharya to inform Swamiji that the debate/discussion should happen in a friendly environment with total sportsmanship. Later Sri Vasudevshastri came to Malkhed from Pune with his shishyas. Prominent people who attend Mahasamaradhana were Sri Sridhar Shastri Pathak, Rangacharya Raddi, Maratheshastri from Vai, Balacharya Gajendragadkar from Satara etc...

Sri Satyadhyana Teertharu decided to play the role of Neutral Umpire between opposite teams. On one side sat great Kannada pundits from Mysore and on the opposite were Pundits from Maharashtra. One side was Vidwan's in Nyaya and the other side was experts in Vyakarana. Almost 15000 people gathered to attend Mahasamaradhana. The both rival teams were surprised to see that the discussion continued for close to 5 days, which was a matter of surprise at that time.

One side was led by Sri Abhyankar and they were experts in Vyakarana and Swamiji was playing the role of an umpire for the same. A pundit from the opposite party decided to ask a question using a unique method called NYAYAGHATIT. To this Sri Abhyankar Shastri requested the defending party not to choose this method and rightly so, Sri Swamiji intervened and prevented the discussion based on Nyayagathi. Everybody was very happy that the Swamiji mediated and prevented an ugly scene. They all praised Swamiji for the same. At the end the debate ended in a mutually constructive way and everybody who participated were honored by Swamiji with Sambhavane, Mantakshade and Sriphala.

Later Swamiji stayed for some more days at Malkhed and decided to continue his travel to Raichur, Bellary etc. After accepting Ashrama, it was for the first time that Swamiji was visiting some of these places. Many popular and prominent people from Sholapur like Sri Nana Vaidya, Shri Gavai, Shri Kakade etc. visited Bijapur and requested Swamiji to conduct his next Chaturmasya at Sholapur. Swamiji readily accepted their request and decided to stay at Sholapur for his next Chaturmasya. He later came to Sholapur on Shaka 1840 Ashada Shudha Pournima. Sholapur had many Madhva families and matched big cities at that time.

The Haribhaktas of Sholapur gave Swamiji an excellent reception and performed all rituals with pomp and gaiety. Many people from surrounding villages about 50 miles came and stayed at Swamiji's chatra and participated in chaturmasya festival. Many people utilized the presence of Swamiji at Sholapur and conducted Bhiksha / Padapooja with total devotion. After Sholapur Swamiji travelled to Akkalkot and Naldurg. Sri Sarasswati Mahostava was performed at these places with great pomp and gaiety. He stayed at these places for some time and later decided to travel to Hyderabad.

At that time Hyderabad was gripped with plague due to which Swamiji decided to stay in Secunderabad, which is attached to Hyderabad and called as twin city of Hyderabad. Swamiji stayed at Secunderabad for many days. Later Plague also spread to Secunderabad due to which he decided to send many of his disciples to their respective villages. From Secunderabad Swamiji decided to travel to Malkhed as Mahasamaradhana was nearing again.

During his trip to Malkhed Swamiji visited Chincholi and upon request of locals he decided to perform Mahasamaradhana at Chincholi only. As many as 10,000 people attended the Mahasamaradhana in this tiny

village. Such was the greatness of Swamiji, that people from wide and far participated in large numbers. Wherever he use to go people use to gather and no one use to go away without Teertha Prasada.

The same we can see today also. Wherever present Swamiji too visits we see an ocean of people. That's all the greatness of Parampare and Ramadevara Aashirwada on mutt and its devotees.

After completing Mahasamaradhana at Chincholi, Swamiji proceeded towards Malkhed where Sri Akshobhya Teertha, Sri Jayateertha and Sri Raghunatha teertha Moola Vrindavana's are there and Sri Satyajnana Teertha Swamiji's Mritika Vrindavan is housed. This place was of a lot of importance to Swamiji and he was highly attached to this holy place. We can see the same attachment with our present Swamiji as well. Swamiji then decided to continue his Patha karyakrama there at Malkhed and made his Shishyas to learn Sriman Nyasudha and later decided to perform Sudha mangala for the very same students. He decided not perform any more sanchara until he completes the Sudha Mangala and decided to sell off his horses and bullock carts. He later asked one of his shishya to send all Elephants except one to the village where he had Jahagiri at that time. Pleasant information went around all stating that the Swamiji had decided to perform Sudha mangala at Malkhed, this resulted in a very large gathering with people wanting to hear Sudha from Swamiji.

Completing Sudha Mangala was a very important part of every Madhva pundit's life. Everybody desired and felt elated to complete his Mangala under Swamiji in the erstwhile days. Elucidating Sudha was not a simple job by any standards. Many famous pundits Shishyas were called for this job. Prominent amongst them were Sarvasri Narasimhacharya Varkhedkar, Chincholi Krishnacharya, Malagi Vedavyasacharya, Galgali Venkannacharya, Jevali Raghavacharya, Koulagi Yadunathacharya, Toravi Krishnacharya, Pandurangi Jayacharya, Pangari Tatacharya, Yagniya Vitthalacharya etc. Apart from these famous pundits, Sri Kudli Akshobhya Teertha Mutt Junior Swamiji had come there with the Senior Swamiji. The junior pontiff had come to Malkhed to complete his Sri Sudha Patha under Shri Satyadhyana Theertharu. The Junior Swamiji was also honored with the title "Tankasali Swami".

The routine during those days was interesting; daily Sri Sudha Patha used to start at 7:00 AM in morning and end at 10:30 AM. Following this, Swamiji used to perform Sri Rama Devara pooje and used to take some vishraanthi. Again from 2:00 PM patha would start and continue till about 6:00 PM. There use to be two different kinds of people who use to come for Sudha patha. The first batch were students who were learning pursuing patha under Swamiji and the rest were great scholars and experts. Swamiji ensured that it was great learning experience for all who were studying under the swamiji. For the new it was fresh learning and it was the same for the learned too, such was the greatness of Swamiji. Every day was a new learning for all of them. Swamiji used to patiently answer every question the students put forth and used to clear their doubts with great ease. Swamiji was so patient that he would never feel offended even if the questions raised were out of context or not relevant to the current area of study.

Sri Satyadhyana Teertha Sripadangalavaru has credit of producing thousands of Shishyas and some of them were Mathadhipathis and Peethadhipatis. Prominent Mathadhipathis amongst them were

- Sri Sri 1008 Vidyamanya Teertha Sripadangalavaru (Bhandarkeri Mutt Mathadhipathi)
- Sri Sri 1008 Lakshmisha Teertha Sripadangalavaru (Kundapur Mutt Vyasaraya Mathadhipathi)
- Sri Sri 1008 Vidyasindhu Teertha Sripadangalavaru (Subrahmanya Mutt Mathadhipathi)
- Sri Sri 1008 Lakshmindra Teertha Sripadangalavaru (Shiroor Mutt Mathadhipathi)
- Sri Sagarkatte Vyasaraja Mutt Mathadhipathi

- Sri Kudli Akshobhya Teertha Mutt Mathadhipathi
- Sri Vallabhacharya (Pithadhipathi) Sri Krishna Dikshitji Maharaj.

Sri Satyadhyana Teertha Sripadangalavaru has a rare distinction of teaching and producing so many Peethadipathis. This distinction also goes to erstwhile Swamiji Sri Satyapramoda Teertharu and present pontiff of Sri Uttaradimatha Sri Satyatma Teertha Sripadangalavaru. Both of them have distinction of teaching Kaniyoor Mutt Sripadangalavaru.

Sri Satyadhyana Teertha Swamiji was well versed with Nyaya, Vyakarana, Mimamsa and other schools. Apart from our Srimadacharyas tattvavada he was well versed with the other Vedantha schools. He has studied all granthas written by Sri Adi Shankaraharya, Sri Ramanujacharya and Sri Vallabhacharya. Because his sheer diversity of knowledge, he used to clear the doubts in whatever topics being asked to him. He was well aware with the loopholes of other Schools, which helped him to prove that what Srimadacharya has preached us is right.

This Sudha Patha continued for almost 4 months and on shaka 1842 Jyestha Vadya Dashami, Shri Sudha Mangala was concluded. Many pundits from different regions came to attend this Sudha Mangala. On the very same day, after completing Sri Ramadevara Pooje, Swamiji gave a discourse on the last chapter of Sriman Nyanasudha. After that he completed Hastodaka for all Swamijis Moola Vrindava. He took out a grand procession of Srima Nyanasudha Gratha on that day. Almost 2000 Vaishnavas from different places attended the procession. After the procession, Swamiji distributed clothes/sambhavane to all students who passed out the examinations.

Swamiji decided to host a sumptuous meal for all the people who attended the Sudha Mangala. He then went into kitchen to inspect what's going on there. He decided to prepare "**Hurnada Kadabu**" to all the devotees who came to attend the program. Many students were betting on each other for eating more number of Kadbu's. Swamiji asked the cook to prepare everything in pure ghee and preparing Kadbu's for almost 3000 people was not an easy job. He later asked students to join the cook and asked them to give a helping hand to prepare the same. A big heap of Kadabus almost 6 feet height was prepared. Swamiji never liked things, which move on slow pace. He never used to move from the place until the tasks were completed. He never ever liked delays.

Most of the people who came to complete their Sudha Mangala were aged. They use to have their lunch at Mutt and in evening it was not possible for them to come to the mutt in evening time with their wives and children. He ordered everybody to prepare his or her own food back at home. All necessary ingredients were sent from the mutt to everybody's home to enable him or her to prepare food at their respective homes.

It was also greatness of Swamijis Poorvashrama wife popularly known and recognized by name Avvanoor who use to take care of all the students who stayed at Mutt. She was like a mother to most of the students who use to stay with Swamiji, leaving their respective village, parents and home. Apart from this the total responsibility of Akshobhya Teertha Mutt (Tankasali Swamiji) was on Uttaradimutt and Swamiji use to take care of them. Through this the author of the book Late Sri Ramacharya Balacharya Avadhani want to inform that he was about 12 years of age when this Sudhan Mangala concluded at Malkhed. He was also present at Malkhed at that time.

After completing Malkhed Sudha Mangala in sannidhana of Sri Tikarayaru Swamiji again started his digvijaya tour and arrived at Raichaur for and stayed there to complete his next chaturmasya. After completing Chaturmasya at Raichur on request of Gadwal residents Swamiji decided to celebrate Deepavali Mahostava at their place. Later he stayed at a place called Kuntargi for some days, which was near to Gadwal. As per his daily routine of teaching patha to students Swamiji was about to go for his bath and at that time the Diwan of

mutt has brought all the posts and mail which was on the name of mutt. One of the mails was a book, which was sent by registered post in the name of Swamiji. Usually nobody use to address any mails on Swamiji's name. All private and Govt mails were addressed in the name of Diwan. Swamiji was surprised to see the mail on his name and he was very much eager to open it and see what's inside. He just tore the cover of the book and was looking very furious. Diwan was very much surprised and asked Swamiji what is the book. Swamiji informed him that the book's name is "**CHANDRIKA KHANDANAM**". The book was all about defaming the great grantha Tatparya Chandrika that was written by Sri Vyasaraja Swamiji.

This book was written by a Advaiti Pundit Sri Ramasubbashastry of Kumbhakonam. He was honored by title Mahamahopadhyaya by that time government, and such was his name and fame in those days. Sri Ramasubbashastry used to have a small gurukul of his own and had some 50 students at his place for Patha and Pravachana. He purposely wrote this book and sent this book in the name of Swamiji. In other words he challenged Swamiji by sending this book by registered post just to make sure that he has received this book. As soon as Swamiji opened this book he got very furious to see it and decided to go through the book page by page and later informed the students to bring writing material. He informed all of them what was in that book and decided to write a book against it by name "**CHANDRIKA MANDANAM**". He informed all students that he is going to go for his bath and pooja only after writing initial pages of the book and this is how started writing the book. After writing some pages Swamiji left for his bath and completed Pooja and Teertha Prasada. Immediately after completing this he again started writing and this went for some more days. Later Swamiji decided to move to Tirupati. He stayed there for some days and published the book "**CHANDRIKA MANDANAM**" and immediately sent a copy to Sri Ramasubbashastry and was waiting for his reply. This is how Swamiji was, he never uses to tolerate anything, which was talked, listened or written against our great Yatis and tattvavada.

Some of the famous student names who studied all Shastra under Swamiji in my next mail...

I am sending this mail on very auspicious day ie. **Sri Hanuman Jayanthi**. I take one more opportunity to inform all of you that how we are blessed with Aashirwada of Sri Bhimasena Devaru. In my uncle's house (cousin of my father Late Sri Bimacharya Jadcharla) we have a Pratime of Lord Bhimasena Hanuman Devaru on a small stone, which was found by his ancestors 200 years ago. My uncle's great grandfather was a famous ayurvedic vaidya in those days. Their Kuladevata was Sri Bhimasena Swamy of Motakpally (near to Gudmitkal – Gulbarga). It so happened that he was washing his clothes near to pushkarni on a small stone, which was very soft. He decided to take it back home and thought that it will be very useful for him to prepare the medicines. To his surprise he found a Hanuman picture carved exactly as the Main God in Garbhagudi of the temple. He was so joyous that he brought the Pratime keeping on his head all the way from Motakpally to Hyderabad by walking that too in suddha Madi halting at some places in between. Motakpally is almost 200 Kms from Hyderabad. We have lost all our ancestors but still we are blessed with Sri Bhimasena Anjaneya Swamy who is still intact at my uncle's place. Above all I am very fortunate to have soubhagya of doing Pooja every year to this great Hanumanji. I often visit my uncle's house to perform pooja of this great idol. May Sri Vayurupi Bhimasena Devaru bless all of us and give us more and more opportunities to serve him like this every year.

Sri Satyadhyana Teertha has distinction of producing many pundits / Maha pundits / Mathadhipatis and Peethadhipatis in his time. The situation was such that people use to fear before entering into any sort of discussions with his students. There was a fear amongst people that their defeat is sure and they cannot skip from it anyway. Each student in turn has his own shishya hierarchy, which in turn makes this tree very big and infinite.

Prominent amongst them who studied various shastra paths with Swamiji are

- Sri Sri 1008 Vidyamanya Teertha Sripadangalavaru (Bhandarkeri Mutt Mathadhipathi)
- Sri Sri 1008 Lakshmisha Teertha Sripadangalavaru (Kundapur Mutt Vyasaraaya Mathadhipathi)
- Sri Sri 1008 Vidyasindhu Teertha Sripadangalavaru (Subrahmanya Mutt Mathadhipathi)
- Sri Sri 1008 Lakshmindra Teertha Sripadangalavaru (Shiroor Mutt Mathadhipathi)
- Sri Sagarkatte Vyasaraaja Mutt Mathadhipathi
- Sri Kudli Akshobhya Teertha Mutt Mathadhipathi
- Sri Vallabhacharya (Pithadhipathi) Sri Krishna Dikshitji Maharaj.

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Source : Anecdotes from the life of Sri Satyadhyana Teertha by Pundit Malagi Jayateerthacharya – SMSO Sabha Tiruchanoor.

Sl no	Name of the shishya (Sarvashri)
01	Kinhal Gangur Jayacharya (Who later became Sri Satyajnana Teertha the ashram guru of Sri Satyadhyana Teertha Sripadangalavaru)
02	Pandurangi Krishnacharya
03	Pandurangi Jayacharya (Who later took over ashram from Sri Satyadhyana Teertha and was named as Sri Satyapragnya Teertha)
04	Malagi Vedavyasacharya
05	Yagna Vitthalacharya
06	Chincholi Krishnacharya
07	Varkhedi Pradumnacharya
08	Varkhedi Narasimhacharya
09	Subbannacharya Galgali
10	Kurmacharya Galgali
11	Ramacharya Galgali
12	Muddacharya Galgali
13	Venkannacharya Galgali
14	Hulagi Hucchacharya

15	Mahuli Gopalacharya (Who established Sri Satyadhyana Teertha Vidyapeetha - Mumbai). He is Poorvashrama maternal grandfather of present Peethadhipati of UM Sri 1008 Satyatma Teertha Sripadangalavaru)
16	Valkonda Narasimhacharya
17	Kolhapur Rangacharya
18	Rangacharya Korlahalli
19	Munji Lakshmanacharya
20	Katte Srinivasacharya Udupi
21	Inna Krishnacharya
22	Seetharamacharya Udupi
23	Kashi Krishnacharya Guntur
24	Markapuram Padmanabhacharya
25	Markapuram Srinivasacharya
26	Malagi Venkannacharya
27	Malagi Krishnacharya
28	Bojji Srinivasacharya
29	Galgali Madhavacharya
30	Agnihotri Srinivasacharya
31	Agnihotri Hanumanthacharya
32	Praktooru Bhimacharya
33	Katti Gururajacharya Koppal
34	Doddaballapur Vasudevacharya
35	Hosahalli Narayanacharya
36	Pandurangi Gururajacharya
37	Gangur Gopalacharya
38	Gangur Jalihal Ramacharya
39	Alampalli Narayanacharya

40	Gangur Seetharamacharya
41	Veeracholapuram Krishnacharya
42	Vattangadu Ramacharya
43	Vattangadu Ranganathacharya
44	Kumpanipuram Ramacharya
45	V.N.Desikacharya (Later took Vaishnava Diksha and was known as Akshobhyacharya)
46	H.Subba Rao (was earlier adwaita professor)
47	Dr. B.N.K.Sharma (famous Dwaita writer)
48	Dr.R.Nagaraja Sarma
49	Raghavacharya Javali
50	Yalameli Vitthalacharya
51	Karpur Srinivasacharya
52	Galgali Annayyacharya
53	Jalihal Srinivasacharya (Grandfather of Sri Jalihal Sukeshacharya - Malkajiri Hyderabad)
54	Galgali Narayanacharya
55	Galgali Shukacharya
56	Kolli Ramacharya
57	Bhimsenacharya Korlahalli
58	Dambal Anantashayanacharya
59	Umapuram Venjatagiri Acharya
60	Chaturvedi Ramachandracharya
61	Dadacharya Kale (My grandfather)
62	Venjannacharya Chincholi
63	Yelmeli Vasudevacharya
64	Dharapuram Krishnamurthyacharya
65	Korlahalli Krishnacharya

66	Gangur Hanumanthacharya (Kinhil Sripadaputra)
67	Raddi Rangacharya
68	Belubbi Annayyacharya
69	Shivanagi Vittalacharya
70	Belagundi Padmanabhacharya
71	Sriranga Madhavacharya
72	P.P Lakshmi Narayana Upadhyaya
73	Bojji Krishnacharya
74	Harti Venkobacharya
75	Kapusubbaraya Puranik
76	Adya Tatacharya
77	Panghri Tatacharya
78	Toravi Krishnamurthyacharya
79	Sheeranahalli Bhodharajacharya
80	Kashi Sripadacharya
81	Hunasigi Ramacharya
82	Umarji Narasimhacharya
83	Galgali Krishnacharya
84	Sonni Krishnacharya
85	Guttal Rangacharya
86	Dwaipayana Srinivasacharya
87	Katti Keshavacharya

CHANDRIKA MANDANAM

Swamiji was waiting for Sri Ramasubbashastry's reply in response to the book **CHANDRIKA MANDANAM** sent by him from Tiruchanur. Swamiji did not get any reply from Sri Shastri. Swamiji then decided to send Sri Kokkur Ramachandra Rao Advocate Madras High court and Sri Pt. Bhimacharya Pandurangi to Kumbhakonam for personally inviting Shastriji to meet him. These two gentle men visited Shastriji and informed him that Swamiji wanted to meet him with regard to book **CHANDRIKA KHANDANAM** written by him. These two messengers informed Shastriji that they have come to Khumbhakonam to take him to Padmasarovar Tiruchanoor along with them as Swamiji wanted to meet him and have a debate about the book written by him. They informed Shastriji that Swamiji has written a book by name **CHANDRIKA MANDANAM** opposing what has been written by him. They informed Shastriji to prepare him self-well, as he needs to answer many questions raised by Swamiji with regard to his book. They also advised him to come along with his students, as they might be of help to him in answering the questions raised by Swamiji.

To this Shastri replied. Its not possible for me to come over to Padmasarovar as I have become old and aged now and who will get into all controversies of debating with a Mathadhipati in this old age? To this the messengers of Swamiji informed him that they will make all comfortable arrangements for his travel and see that no trouble is caused for the same and they have come here to take him as per the orders of Swamiji. Even then Shastri denied to go with them and again told them that it is not possible for him to travel such a long distance because of his old age. Then the messengers informed him that if he is not able to come over to Padmasarovar then Swamiji will come to his place as that is the only alternative and last option remained. To this Shastriji immediately informed them that, even if Swamiji comes to my place I would not be able to debate with him. He gave an excuse that he never meets any Sanyasi so there is no question of debating with him. Whatever I wanted to tell I have informed it through my book. That's enough and there is no need for any debate or discussion any more. Since Sri Kokkur Ramachandra Rao and Sri Pt. Bhimacharya Pandurangi could not convince him to come over to Padmasarovar they decided to go back and they informed the same to Swamiji.

Then Swamiji decided to call for a big sabha. He then decided to call Tiruchanoor based Sri Madhva Siddhantonnahini Sabha and call all renowned pundits from all over India. He informed his shishyas to propagate that Sri Swamiji is going to inaugurate his book **CHANDRIKA MANDANAM** against the book written by Sri Ramasubbashastry's **CHANDRIKA KHANDANAM**. Swamiji invited learned pundits from all sects. Prominent amongst them were Sri Narayanshastri from Shaiva Sect and Sri Gopalacharya from Srivaishnava Sect. In those days Tiruchanoor based Sri Madhva Siddhantonnahini Sabha was very famous in Madras state, and Sri Uttaradimathdhipati Sri Satyadhyana Teertha Swamiji is going to release a book **CHANDRIKA MANDANAM** against the book **CHANDRIKA KHANDANAM** attracted many shishyas all over to attend this function in big numbers. Thousands of people gathered to watch this.

The date was finally fixed for Paushya Masa, Shukla Paksha, and Siddhartha Nama Samvatsara Shake 1841. The tithi on that day was Chaturthi and the day was Friday. Swamiji was received by his shishyas in the evening and a big procession was taken out with Swamiji sitting on an elephant. Many people have gathered to see this great event. Some of the Shishyas were doing Veda Ghosha and an environment was filled with many mangala vadyas. It was totally a festive look all over the place.

Swamiji first went to Sri Padmavati temple and took darshan of Sri Padmavati Devi. Swamiji was received by temple authorities as per the protocol given to Yatis and took the Darshan of Sri Padmavati Devi. From there Swamiji proceeded to Padmasarovar. Many people who have come to see this met Swamiji and the first days programme ended like this. Swamiji blessed everybody by giving Matrakshate and Sripkala. Later Swamiji took stock of the programmes arranged which were supposed to start from the next day.

The programme was scheduled to start at 7:00 AM the next day. There was a big rush of people from early morning who were taking bath at Padmasarovar and everybody was in hurry to complete their morning rituals, as everybody wanted to make it to Sabha on time. Swamiji arrived in the Sabha Mandapam exactly at 7:00 AM with his shishyas. The place was full packed and house full and there was no place left any more to accommodate any more.

As soon as Swamiji arrived into Sabha Mandapam he was given a standing ovation by one and all. With a smiling face Swamiji acknowledged everybody and sat on the chair, which was specially prepared for him. As soon as Swamiji took his place the sabha went into a pin drop silence. Everybody was eagerly waiting to listen His Holiness Amruta Vani.

The sabha started with the inaugural speech by Sri Kokkur Ramachandra Rao. He informed the sabha that this congregation of people was never seen like this before. This year its very special as Sri Satyadhyana Teertha Swamiji is going to inaugurate the book **CHANDRIKA MANDANAM** that he has specially written opposing the book **CHANDRIKA KHANDANAM** written Sri Ramasubbashastry of Kumbhakonam. He thanked all the Pundits and learned students for attending this programme in such a big numbers and making it a big success. Later he narrated all that happened at Kumbhakonam. He also informed that Shastriji has denied coming to this function. He then requested Swamiji to take over and start the programme.

Swamiji started his speech by reciting shlokas and charmasolkas praising Sri Hari Vayu Guru. He informed the congregation that he has specially sent Sri Kokkur Ramachandra Rao and Sri Bhimacharya Pandurangi to Kumbhakonam to invite Sri Ramasubbashastry to Padmasarovar for a debate but Shastriji has not come here in spite of assurances given by our team for his comfortable travel and stay. If he had come personally we would have debated with him personally and prove to him that what written by him in his book is totally wrong and in appropriate. He not coming here will not stop us from making this inauguration and announcement that what was written by him is wrong and we have given him a fitting reply point by point in our book **CHANDRIKA MANDANAM**. Later the book was distributed free amongst the pundits who came to attend the function.

Swamiji informed the sabha that **CHANDRIKA KHANDANAM** written by Ramasubbashastry has been divided two parts. In one part he has written about **MANDANA** of Advaita Sect and in other part he has done **KHANDANA** about the **KHANDANA** of Advaita Sect done in **Chandrika**. Swamiji informed that he has divided his book **CHANDRIKA MANDANAM** in 3 parts. First part describes that the Advaita Sect has no base with respect to Shruti Smruti what Ramasubbashastry has described in his book. Second part describes about the **KHANDANA** of comments made by Shastriji on **CHANDRIKA KHANDANAM**. Third part describes about the correctness and greatness of what has been written in **SRI TATPARYA CHANDRIKA** written by our great saint **SRI VYASARAJA THEERTHARU**. After this Swamiji started his main speech. Like this the sabha went on for three consecutive days. Swamiji answered many question raised by different sects scholars and proved to them that Dwaita Siddhanta is more correct and given them answers with proof from various Vedas and Upanishads. Later everybody accepted their defeat at the lotus feet of Swamiji. On forth day a

grand Procession was taken out for the book **CHANDRIKA MANDANAM** on an elephant. Later Swamiji addressed the Sabha and given his Pravachana supporting Sri Tatparya Chandrika. He later distributed Sambhavane / Phala Matrakshate to various Pundits who have come to attend this function. Some of them have made various shlokas praising Sri Tatparya Chandrika and it was called as Chandrika Prashasti.

While delivering his discourse in front of the huge crowd at Padmasarovar Swamiji has discussed some important topics, which proves that what written in the **CHANDRIKA KHANDANAM** is nothing, but utter false.

This is how the discourse goes

Advaita : Advaita teaches that Jiva and Bramha are inseparable. It is pretended as Tatvamasi. But this is totally against the shastras and does not have any solid proof to prove the same. Not only this but it ultimately proves that it is Dwaita only. How it is, let us discuss further.

Tatvamasi, Aham Bramhasmi : “Tvam – Aham” words which are from Upanishad wrongly understood by Advaita and prove to be scanty understanding of the intelligence. For this reason this words proved to be inseparable, because which are separate cannot become one.

Say for example if we examine these words Yajamana – Prastara: In this case, in a yaaga (that possibly lasts for several days), if the yajamAna is for some reason not available, he is substituted with darbha and the yaaga is continued without a break. But this does not make a darbha equivalent to a person. Another example is "siMho mANavakaH". In these examples, there is no identity between the two words used but it is a "IAxaNika" prayoga. In this example a brahmin(mANavaka) is said to have qualities of a lion like majesty, ferocity etc. in both cases there is no identity between those two words. Similarly Vedic statements that apparently teach Advaita in fact teach similarity etc. between two objects. This proves that we, the human beings can never ever become equal to Brahma.

Advaitis may oppose this and may not accept this. According to their definition “tat” and “tvam” words and “Aham” and “Brahma” words represents “Chaitanya” (intelligence). They teach that these words have similarity between them so it is not separate for them. But this is also not correct because we cannot equate the meaning of words as per our convenience and situation. Where as the real meaning of “tat” means “under his control” and “tvam” means “you are under control of him (Brahma).”. “Aham Brahmasmi: means “I am under his control” / “I cannot live without him”/ “ He is always with me”. That’s why it is proved that Jiva and Bramha are not same and equal. Our Srimadacharya also informed us that Jiva and Bramha are real. God’s presence can be found everywhere and that is why he is called “Eko Devaha Sarva Bhuteshu Gudaha Sarvatra Vyapi Sarva Bhutantaratma Karmadhakshya Sarvabhutadivasi Sakshi Cheto Kevalo Nirgunascha” etc... The word Nirguna used here does not mean that he is Sarva-guna-shunya. Because the proof of his Sakshitva Sarvabhutadhipasatva Karmadhakshyatva Devatva Tridadiguna Vishistatva has been described before describing him as Nirguna. Where as the meaning of Nirguna word here exactly means he is above all and free from Satva / Raja and Tama gunas. Sri Adi Shankarachaya has also explained the same in his Bhashya but it is mis-understood by others.

There are many proofs available for prove that for Jiva and Bramha are Saguna (real). For example “Vishvam Satyam Maghavana” (Rigveda 22-4-12). (The other meaning of Maghavana means belonging to or ruled by Indra). This mantra proves that the whole world is real. This also proves

that the things within the world are also real and not unreal (false). Sri Vidyanaraya has explained this in a different way. He has added Karma word in front of Vishwa. Which means your Karma is real and not unreal. Even though his words does not prove the world is real but it says that the Karma made by Indradi Devatas is real. Even Mahabharata proves us that the qualities by which god have been praised by his Guna and Dharma are real. This all proves that the Jiva and Bramha's dharma are not unreal but real, which ultimately proves to us that JIVA AND ISHA cannot become one. When we take into considerations all these it is not only proved but real that we can never equalise Jiva and Bramha as they stand to be separate and can never become one.

The other way to prove this is to just look at the Pancha Bheda summary explained to us by Srimadacharya which is one of of the basic tenets of siddhanta.

1. jIva-jaDa bheda
2. jaDa-jaDa bheda
3. jIva-jIva bheda
4. **jIva-Isha bheda (This tells that Jiva and Brahma can never become one)**
5. jaDa-Isha bheda

The other beauty of the above is Pancha bheda is, Jiva/Jada/Isha all of them have differences between each other but if we see minutely we will never find anything like Isha-Isha Bheda. One more proof to prove that nor Jiva or Jada can equalize Isha (the Supreme God). They are always separate.

After completing the "CHANDRIKA MANDANAM" digvijaya at Padmasarovar, Swamiji left to Tirupati for Darshan of Lord Sri Venkateshwara Swamy on Pausha Shuddha Navami.

In those days the Tirupati Yatra used to start from Sri Govindaraj Pattanam, which is in the footsteps of the seven hills. The elders and temple authorities at the boundary of the village received Swamiji with all protocol which Sri Uttaradi Math was supposed to get whenever our Yatis used to visit that place. Swamiji was taken into the temple on a elephant in a big procession with all shishyas doing Veda Ghosha walking beside. The procession was so crowded that everybody was pushing each other to have a glimpse of Swamiji. The Govindaraja Swamy Devasthanam arranged Elephants / Horse / Danka (a musical instrument which is exactly like a drum) / Nadaswaram (mangala Vadya) etc to honour Swamiji...

After Swamiji's arrival inside the temple premises, the head priest of the temple received Swamiji with Swetha Chatra (white umbrella) / Chamara. Swamiji first made a pradakshina of Sri Govindaraja Sannadhi before taking the Darshan of the Lord Shesha Sayee (who is sleeping on a big Serpent Vasuki).

Later Swamiji went round the temple with his whole family of Shishyas before proceeding to Tirumala,Tirupati.

Sri Ramacharya of Tirupati invited Swamiji for Padapooja and Sri Ramadevara Pooja. Many prominent vaishnavas visited this place and did Padapooja and took Tapta Mudra from Swamiji. The next programme was Sri Rama Devara Pooja and Teertha Prasada. Many people visited Sri

Ramacharya's house for Teertha Prasada. Usually whenever a Yati comes to a place no formal invitation is required for the Bhaktas for Tapta Mudra / Teertha Prasada, this used to be very true in all the places wherever Swamiji made a visit. Hundreds and thousands of people used to come and utilize this unique opportunity to have darshan of Sri Ramadevaru and Swamiji.

Later in the evening devotees requested Swamiji to give a Pravachana on recently held programme at Padma Sarovar ie. CHANDRIKA MANDANAM. For about 2 hrs daily Swamiji used to deliver pravachan on CHANDRIKA MANDANAM. This continued for about 8 days.

A small summary of what was discussed at Sri Govindaraja Pattanam:

Chandrika Mandanam was a very hot topic in those days. Everybody was aware that Swamiji has written this book in fitting reply to the book Chandrika Khandanam that was written by Sri Ramasubbashastri. The book written by Shastriji was divided into two parts viz I) Advaita Mandanam and ii) Chandrika Khandanam.

The first part Advaita Mandanam deals with basis for Advaitia doctrine The second part is dedicated to CHANDRIKA KHANDANAM, which means disapproval and non-acceptance of bheda between Jiva and Bramha that is described in the main 9 tenets approved by Dwaita Siddhanta and Madhva Shastra. It also disapproves and discredits the grantha by name Tatparya Chandrika written by Sri Chandrikacharya. This is what the book Chandrika Khandanam written by Sri Ramasubbashastri is all about.

In the same way, disapproving and discrediting Advaita Siddhanta, the book Chandrika Mandanam, which has been written by Swamiji is divided into three parts. First part explains the bheda between Jiva and Bramha, which is totally opposite to the one approved and advocated by the Advaita Siddhanta. Several proofs have been described which can be found in Vedas and Puranas. The second part deals with proving that critical comments made by Shastriji in CHANDRIKA KHANDANAM are baseless and the third part describes about the correctness of the grantha written by Sri Chandrikacharya.

After explaining all this Swamiji invited the qualified students and scholars who had gathered there to raise any doubts pertaining to the things written in the book. He said I can clear any doubt asked by the forum and extended an invitation for open debate on the same. Listening to this, Sri Krishnaswamy Iyer requested Swamiji that we are least bothered about what is correct and what is wrong written in your book but we want to have a debate on Dwaita / Advaita and listen to your replies on the same topic. Then Swamiji has cleared all doubts raised by the learned pundits there. Some of the topics that were discussed and answered by Swamiji were:

- 01) Tatvamasi
- 02) Aham BramhAsmi
- 03) neha nanAsthi kinchina
- 04) nanyo atosti drusta
- 05) Ekatva Manu Pashyatah:
- 06) Nanyo To Asti Drustah:
- 07) Natra Kanchana Bhidasti
- 08) Ekatvamanu Pashyatah:
- 09) Ekamevanudrastavyam
- 10) Dvaitino athyAdarshinah

- 11) Atmevedam Sarvam
- 12) ananya Prokte gatiAtra nAsti
- 13) proktAnyenaiva sujnanaya prostha etc...

Swamiji described and explained the real meaning of all the above topics with lot of patience and convinced everybody. He informed everybody that all the Srutivakyas denote only Dwaita but not Advaita. Like this the discussions and QA sessions went on for 4 consecutive days. He also pointed out the incorrectness of the book written by Sri Ramasubbashastri. For example the book says that "Dvaitino atathyadarshinah:". Like this he has defamed the Dwaita Siddhanta. Whereas he has nowhere defined or written something like "Advaitino atathyadarshinah:". But what he has informed is not correct because the statements and words defined before this word are like "Tasyatmaparadeheshu satoApyekamayam hi tat". If we consider the correct meaning of the complete shlokas then it means that in our individual body and other's body Paramatma is staying in his Niyamaka Rupa. It says whoever finds difference and dissimilarity are fools. Like this it is direct accusing or criticizing those who believe in this. He has accused and criticized those who believe in difference between Jiva and Isha.

To this Swamiji gave a fitting reply and quoted pramanas from many Upanishads and Bhavadgeeta. Swamiji cited "Ananyaprokte GatiAtranasti" – "Proktanyenaiva sujnanaprestha" (Kathopanishad) – "Iswarohamam Bhogi" (Geeta 16.14) "Asatyamapratistham" (Geeta 16.8)

maYavadamasachhastram prachannam boudhamuchyate |
maiyeva kathitam devi kalov bramhanarupina ||
apartham shrutivakyamAm darshaYam lollokagarhitam |
pareshajivayoraikyam mayadya pratipadyate ||
brahmhano asya param rupam nairgunyam vakshyate maya |
sarvasya jagatoApyatra mohanartha kalo yuge ||
vedarthavanmahashastram mayavadamavaidikam |
maiyeva vakshyate devi jagatah: kleshakaranat || (Padma Purana chapter. 42)

There are many shlokas like this in Shruti Smruti Puranas.If we summarize all of this then "Jivabramhabhedajani" (Advaitis) will not attain Aparoksha Jnana. Whereas the Dwaitis for sure who have Jeevesha Bheda Jnana will attain Aparoksha Jnana without fail. People saying that Kathopanishad teaches "I am the Ishwara" and "the universe is unreal", are none other than an Asura. Mayavada is nothing but DusShastra, it is prAchanyaBoudha. It talks of similarity and equivalence between Jiva and Ishwara. It teaches Bramha is NIRGUNA (which means that Brahma is without attributes or properties. That is without good qualities or properties.) Because of this Mayavada is avaidika (Padma Purana).

In Summary, Mayavada proclaims that Universe is false, Paramatma is Nirguna, Jiva is thought/imagined, there is no Ishwara after mayanasha, Bramha is Nirvishesha and Nirdharmic. Mayamoha namak Asuras created this Mayavada (Story can be found in Vishnu Purana). Those who want to attain **Moksha** should not believe in this Mayavada.

Like this, when many Puranas accuse / criticize Mayavada, and Whereas Padmapurana itself, which has clear reference and explanation of this then how come, Sri Ramasubbashastri has not

mentioned anything about this in his Sarvamatasangrahavilasa book. This surprises us very much. The texts and books written by Sri Ramasubbashastris like Sahankarabhasyaagambhirya Nirnaya and the book written by Adya Shankaracharya, which the Vedas severally or collectively tell that Jiva and Bramha are the mind or view formed, and to be expressed; the mental regard or reference or, as excellent or superior amongst others are also things to be given a thought for. Like this the discussion went on for 8 days all together. Swamiji gave many references to Vedas and Upanishads and convinced /proved to the participants that shastra/tattva taught by Dwaita school is correct and superior to all others.

Later Swamiji proceeded to Tirumala. Upon arrival at Tirumala, Swamiji was received by the temple authorities and given a grand reception again on a well-decorated elephant. Swamiji after doing Pradakshina to main temple went inside Garbha Gudi and offered Karpoora Aarati to Lord Venkateshwara and later proceeded to Sri Uttaradimutt.

Later, as usual Swamiji did Sri Rama Devara pooje after which normal Teertha Prasada was distributed amongst the shishyas. Like this Swamiji stayed there for 5 days. He also performed Lord Venkateshwaras Bramhostsava, Annakutotsava, Amantranotsava, Tulasi Archana, Shukravara Abhisheka etc. He also distributed Sambhavane to all vidwans there on behalf of Sri Mutt. When Swamiji went to have darshan inside Garbha Gudi the Archakas there presented him with a Pitambara Vastra, which was used as Alankara to Lord Venkateshwara. He took that as a Prasada of the Lord from the Archakas. Like this he spent almost a week on the hills and later was seen off again by the Temple authorities. A grand send off was given to Swamiji again. This is how he was famous amongst the Madhva Yatis in those days. Later he again spent some time at Padmasarovara. He thus completed his Chandrika Mandanam digvijaya successfully. After staying for some days he started his further sanchara to the next destination.

Camp at Padmasarovar...

After returning from Tirtupati Swamiji stayed at Padmasarovar for almost 4-5 years. His daily routine was to conduct Sastrapata to his students. He was least bothered about any other thing and made sure that nothing interrupted his routine. This was the time when many Yatis from Chaturtha Ashrama stayed at Uttaradimath to do Adhyayana and Pata of Dwaita Siddhantha. Prominent amongst them were Bhandarikeri, Shiroor, Subrahmanya and Kundapura mathadhipatis. These Yatis not only did their Adhyayana under Swamiji but also learnt many things from him. As he used to do Anna / Vastra dana to all his students his love and affection towards these Yatis were also same. He helped them in many ways and took care of them and made sure that they took over their respective mutt's administrative responsibilities and discharged it correctly by doing propagation of Madhva Siddhanta. Since these Mathadhipatis were away from their respective mutts, they always used to have crunch of manpower. Swamiji made sure that they were provided with all facilities for their daily rituals, Pooja / Patha etc.. He also provided them with all provisions / facilities in terms of manpower / money and made sure that they did their studies without any interruption.

Uttaradimath was looking almost like a university in those days going by the strength of students. Irrespective of the sect, Swamiji used to keep them for studies and used to help them gain knowledge in Vedas and Dwaita Siddhantha. This was the first time that Swamiji had stayed at one single place for such a long time. Many students were benefited from this as they completed their

studies under his able guidance. That's the reason Swamiji had produced so many shishyas in that period. His shishyas were countless. Not only in thousands but lakhs of people got benefited from him. Staying at one place also brought down the income levels and maintaining such a big family was not a simple job in those days. Swamiji then decided to start his sanchara again. Since he was stationed at one place he had drastically reduced his mobile force like Horses / Elephants / Bullocks etc... and also the staff to look after these were reduced.

In 1846 Shaake after completing his Guru Sri 1008 Satyajnana Teertha Swamiji's Aradhana, Swamiji proceed to his next destination. Later he again returned to the Padmasarovar on invitation of the manager of Sri Madhva siddhanta onnahinisabha. A great Sabha was arranged again this time. After completing the Sabha Sri Satyadhyaana Teertharu again stayed there for 2 years. He conducted continuous Sudha Pata in that period. He then decided to complete the Sudha Mangala there only. In the meantime people from Satti, which is on the banks of Krishna River, requested Swamiji to complete the Sudha Mangala in their village. Swamiji agreed for this and moved to Satti for Sudha Mangala. Later he continued his tour and visited Bellary / Bagalkot etc. Later he again came back to Satti and in the mean time sent invitations to all pundits to attend the next Sudha Mangala. He personally examined some students and gave a discourse on Sriman Nyanasudha and later did Mangalaharati to the Sudha Grantha. A great procession was taken out amid chanting of veda mantras and mangala vadyas. Then it was time for Sri Ramadevara Pooja and Teertha Prasada. Swamiji later distributed Sambhavane / Phala Mantrakshate to pundits and moved to the next destination.

Swamijis Digvijaya at Mysore....

Many people from different sects had gathered at Belgaum for Mahasamaradhane. In that big congregation a debate was arranged by Swamiji on the topic "TATVAMASI". Many people had come to watch this. At that time there used to be one Mahamahopadhaya by name Lakshmipuram Srinivasacharya. He had written a book by name "DARSHANAMIMAMSA" which he dedicated to Swamiji and gave one copy of the same to him. By seeing this one pundit from Mysore Sri Sadashivashastri informed Swamiji that the Acharya in his book has written a topic quoting Padmapurana Chapter 263, "TVAM CHA RUDRA MAHABAHO" and mentioned that "Advaitin" is "PRACHANNABOUDHA". This had created a law and order problem in Mysore as many people from "Advaita" disagreed with this view and decided to ban this book from getting published and distributed and wanted the author of the book to apologize to all of them in public failing which action will be taken against him according to law of the land. Sri Sadashiva Shastri also contended "Apart from this the same Acharya has criticized many things from my book, which is against "Advaita". Whereas all other Mathacharyas except Ramanuja / Madhva and Vallabha has not mentioned anything against these words anywhere. Even the book published from Anadashram Pune, also does not mention this. Hence, all this is fake and is not acceptable to us. How can something, which is against and not acceptable to the majority, be dedicated to you and so the same should not be accepted by you."

After patiently listening to the pundit, Swamiji asked him "why don't you come for a debate? Let us discuss that word "MAYAVADA-MASACHASTRAM" and let us decide if what is written by our Srinivasacharya is unreal and incorrect". But there are many words, which have more, clear meaning and disapprove advaita. Take for example

RajanyaKaryasya mithyaTvam nairgunyam paraMatmanaha: |
Aabhas Vaado jivasya pakhandairupakalpita: ||

These words can be found in Brihadsamhita in 8th chapter and 4th line clearly explaining the meaning and rejecting "MAYAVADA-MASCHASTRAM". Even then for our own purpose and interest we cannot and should not change the meaning of words, which is not correct for learned person like you. Then Swamiji showed many proofs and Shlokas from same Padmapurana and proved to the Pundit that what he pleads is incorrect. Just because of the author of the book has criticized and flayed some words it does not make sense to ban the book and the demand for banning the book is ridiculous and not acceptable to us. Because of some parts of book which Acharya has taken from Padmapurana are not acceptable to you and improperly understood by you, others, who have a correct understanding of these words, need not hold the same view as that of yours. If you argue like this then everything according to you will become rejected and chucked. Secondly, Sri Ramanuja / Madhva etc... acharyas have explained the correct meaning of these passages. Declaring whichever is acceptable by your theology is correct and branding others as incorrect is also not wise. Like this, in front of many Advaiti pundits Swamiji proved to them that what was understood and practiced by them is incorrect and wrong. Nobody dared to talk against Swamiji as it was impossible for them to compete and debate with him. Swamiji was not only well versed with our Shastra but also had in-depth knowledge of their shastra. This in depth knowledge and understanding always made him a winner against his opponents.

Like this, Swamiji concluded Mahasamaradhana at Belgaum and proceeded to Tiruchanoor via Karjagi and Raichur. He camped for some time there and later proceeded to his next destination. He then travelled to Chittoor, Madanapally, Punganur, Kolar etc and on 19-03-1930 he reached Bangalore. A grand reception was given to Swamiji at Bangalore city. Later Swamiji reached Basavanagudi. Daily this place used to witness pata/Pravachane by Swamiji. Many people used to attend the same. Swamiji stayed here for almost two and a half months. In this short stay Swamiji had also inaugurated a library for the convenience of the people there.

Later his entourage reached Mysore via Chennapattanam / Rangapattanam etc. He reached Mysore on 10-06-1930. Learning about Swamiji's visit, King of Mysore made necessary arrangements to welcome Swamiji. Swamiji was given a grand reception and was seen off to his place of stay with all royal treatment and protocols. Since many days Swamiji had not toured this part of Karnataka, this visit drew many shishyas to attend each and every programme of the Mutt. There used to be a procedure those days that Sri Ramadevara Pooja used to be done by the Swamiji for one day in the king's palace. Both King and the public used to have lot of respect towards Swamiji. On 19-06-1930 Sri Ramadevara Pooja concluded at Mysore King's palace. Swamiji reached the palace at around 7:00 AM. The King himself came out and received Swamiji and took him inside the palace. After Padapooja Swamiji proceeded to his bath and later completed Sri Ramadevara Pooja. All members of the Royal family and the ministers witnessed the Pooja. On the one side the King and his family were sitting and the Shishyas of the mutt who were doing Veda Ghosha occupied the other side. After Teertha Prasada, Swamiji gave Phala Mantrakshata to the King. Later, the King of Mysore donated a silk shawl and 5000 gold coins to Swamiji. People assembled there requested Swamiji to give a small discourse. At the request of the shishyas Swamiji gave a small Pravachana on Srimad Bhagavatgeeta.

After that, at the request of the local people Swamiji decided to stay in Mysore for his next Chaturmasya. After competing successful Chaturmasya Swamiji proceed to Nanjangud from Mysore. After Swamiji moved his base, Vedaratna Vedashiromani Ayya Ghanapati published a letter on 18-09-1930 and it was something on the following lines:-

A request to all Brahman Vidwan population of Mysore

The day to day discussions at Mysore a few days back and the declaration by the Uttaradimatha Swamiji that Advaita Mata is an Avidika Mata and not supported by Vedas are not acceptable to us. It is a shame on us to listen to this and keep quiet. To contradict this and to discuss the same topic a grand Sabha has been arranged on Monday Dated : 22-09-1930 at 2:00 PM. Venue for this will be Abhinava Shankaralaya in Mysore. Many pundits will be coming to attend this programme and it is requested of all Aastika people to come and attend the same and make it a grand success.

Dated : 18-09-1930 Ayya Ghanapati (Vedaratna Vedashiromani)

Other members who had signed this invitation were

1. M.K. Krishnarao Inamdar
2. Pt. Sadashiv Shastri (District Board member)
3. Samba Shastri (Aasthana Vidwan)
4. M.Ramashesha Shastri (Aasthana Mahavidwan)
5. V.Sitaramacharya, Advocate
6. V.Ranganna (Nanjangud, Mysore)
7. M.Venkat Krishnayya

Like this a great Sabha was called and many topics were discussed as mentioned below. Many resolutions were passed in this meeting, which were accepted and approved by the president of the Sabha Sri Ayya Ghanapati. Sabha used to start exactly at 2:00 PM daily and there was no big attendance for the same. The meeting was presided by the president and he informed people that this Sabha has been called to reject and disapprove the statements made by Sri Uttaradimatha Swamiji who has recently toured Mysore. Whatever views were given by Swamiji in his earlier tour were read out in front of everybody by Sri Ranganna of Nanjangud. On order of the President Sri Ranganna read out everything in front of the people and informed that Sri Uttaradimatha Swamiji has told, "Advaita Mata is Avidika. It does not have proof of Smruti and Shruti" etc. At least 10-12 people spoke on the same topic. Prominent amongst them were

01. Ramashesha Shastri
02. Khankhan Hulli Narayana Shastri
03. Sambashastry
04. Siddhanti Timmanna Shastri
05. Sadashiva Shastri
06. Mahamahopadhyaya Dharmadhikari Virupaksha Shastri
07. V.Venkatarama Shastri
08. Gopal Shastri
09. M.Shankar Narayana (District Judge)

10. Narasimhayya, Advocate
11. Venkatakrishtnayya
12. Raghavendra Rai ,Special Court Clerk

Like this, on orders of the president the Sabha passed resolutions as under:-

- 1) Uttaradimathadhipati Sri Satyadhyana Teerhta Swamiji has declared, "Advaita Mata is Avidika Mata" etc., which he has said without keeping in mind the Shastra and his declarations are against Shastras. He has not considered the Desha, Kaala, Parasthiti before uttering these words. These are totally wrong and not acceptable and has been causing lot of concern to people following Advaita Matha all over India. Hence this congregation of people having faith in God has been called for.
- 2) This has to be informed to all Advaita Peethadhipatis. By this we also request all Advaita Mathadhipatis to call for a big Sabha and prove to them that Advaita Mata is a Vaidika Matha.
- 3) The report of this Sabha will be published in all newspapers in different languages to enable people to know what has been discussed here. And here it is a humble request to all Advaiti pundits to protest and reject what Uttaradhimathadhipati has conveyed in his earlier Sabha.

Like this, all newspapers have published the news and this was informed to Swamiji. Swamiji earlier had informed that we should debate the proceedings keeping in view the Shastra and it has to happen in a particular fashion as prescribed by Shastras which has been misunderstood by some people, and all this has been done to ignite hatred against Dwaita Matha and Uttaradimata. But nobody had come forward to debate the same according to Shastra with Swamiji.

Within six months to one-year's time it was declared that some of the Advaitis have accepted the Dwaita Mata upadesha from Swamiji. Some of the prominent people who were earlier advocates of Advaita matha who renounced Advaita and now accepted Dwaita mata were M.R.Sharma, Soukar Ramanna from Bagalkot, Girgaon Jagirdar, Sripad Shastri, Subbarao M.A from Mysore, Ramchandra Murthy B.A from Madras etc.

Like this many pundits who were advocating Advaita accepted Vaishnava Diksha from Swamiji just by listening to his Pravachana and discussing with him and finding real merit in Dwaita Siddhantha. All those who were assembled to oppose Swamiji had to return empty handed as many of them changed their faith and accepted defeat at the lotus feet of Swamiji by accepting Viahsnava Diksha.

This is how the great personality that he was. He was literally like a Lion. Many people who came forward to discuss / debate / argue with Swamiji had to return empty handed as they themselves were unclear about what their Mathacharya were explaining in their commentary. Swamiji proved to many people that what has been told my Adi Shankara is not correctly understood by his own Shiahayas. From point to point and time-to-time he proved to them that what has been written in their Acharyas Bhashya proves Advaita. This made many diggaja Ghana pundits bow in front of him. Many use to call him a "**RAKSHASA DWAITA PANDITA**". He used to look like demon for them who could not sustain his in depth knowledge about all shastras,including their own Advaita shastra.

Like this Swamiji did many Digvijaya and won over advaitis wherever he used to go. Later he proceeded to Chola Pradesa.

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Dakshina Sanchara

After Swamiji moved from Padmasarovar he arrived in Kumbhakonam. There use to live one pundit by name Sri Seshacharya who was follower of Sri Ramanuja Sampradaya (Vishistha Advaita sect). He himself was a great pundit and his followers use to call him "CHATUSHASTRA KALPATARU". When Swamiji arrived in Kumbhakonam one gentleman challenged him to prove his credibility by proving to others that his Vishistha Advaita Siddhantha is superior to the Dwaita Siddhantha established by Sri Madhvacharya. In other words he asked the pundit to save his title "CHATUSHASTRA KALPATARU" by debating the same with Swamiji.

Apart from this some prominent people from local Brahmin community wrote to Sri Seshacharya to prove his superiority. Some even told him to remove the title of "CHATUSHASTRA KALPATARU" if he is not able to prove the same in front of Swamiji. Sri Seshacharya became very furious after receiving this letter signed by different people of Kumbhakonam. He thought that Sri Uttaradimath is purposely arousing these people to write against him and challenging him to have a debate with Swamiji. He decided to send a messenger to Muth to clarify the same. The messenger met Swamiji and asked him on behalf of Seshacharya that, being a Sanyasi and Mathadhipati is it proper for him to send a letter like this. To this Swamiji informed the messenger that the letter has not been sent by him and nor by his Shishyas. Even then Swamiji informed him that what has been written in the letter is very correct, and after reading the same we would like to invite Sri Seshacharya to prove his superiority over us. Swamiji then called Sri Kowlagi Yadunathacharya and asked him to meet Sri Seshacharya and invite him for a debate on his behalf. Acharya did the same what was informed to him. To this Sri Seshacharya asked Acharya, what is use of such debate? There are many similarities between Sri Ramanuja Siddhantha and Sri Madhva Siddhantha. Then there is no meaning for any such discussion.

Then Acharya informed Sri Seshacharya that the path to attaining Mukti is not the same between both Siddhantha. Madhva Siddhantha believes in attaining Mukti in the gradation/Taratamya specified by Sri Madhvacharya where as the same is not accepted in Sri Ramanuja Siddhantha. You can debate on the same topic with Swamiji and prove yourself correct. This is a golden opportunity for you to save your title and Siddhantha. To this Sri Seshacharya agreed to come for a debate. He then came to Sri Uttaradimath to have a discussion with Swamiji on the topic "Attaining Mukti by Ananda Taratamya". Sri Seshacharya could not give answers to Swamijis question and was defeated.

Then Swamiji decided to inform everybody about this topic and started pravachan like this. What is ANANDA TARATAMYA?

In our Madhva Siddhantha our Jagadguru has defined every Jiva falls in different grades and that is called as gradation or Taratamya. Everybody has to accept this. Where as Advaita teaches that even though this has been followed and accepted in day today life it is nothing but MITHYA (unreal and false). Even Sri Ramanujacharya informs that even though it is accepted and followed, whenever a

JIVA attains Moksha there is no such Taratamya required. Every mukta Jiva has the same Bliss when he attains Moksha and there is no such gradation required there.

Swamiji then informed everybody that there are many ways to attain Moksha. Some people say doing certain they can attain Moksha and the others say quite opposite to that. Let us imagine that by doing different Karmanushthana (big or small / long or short) if one attains the same bliss of Moksha then there is no requirement of following different paths. One can always choose the shortest path to attain it. He then gives a small example. Say there are two people who want to reach the same destination choose different paths. One goes in one direction and other goes in another direction. One has a horse to travel and the other has a Bullock Cart. Even though they want to reach the same destination the time required to reach there differs between them. Every Jiva will attain Moksha according to his capacity of doing the Karmanushthana. Every one will not attain the same bliss, and there is no similarity between both of them. There is proof for the same according to the Shruti Pramana defined in Vedas and Puranas. Like this he proved to others that bliss in attaining Moksha is not same and it is attained according to his capacity defined in Taratamya.

Advaita believes that the TRUTH has two different faces. One is VYAVAHARIK SATYA and second is PARAMARTHIC SATYA. The same way Sri Ramanuja believes that there is no Taratamya in attaining Moksha. The Jiva who attains Moksha enjoys the same bliss. This debate did not go on for many days as imagined by the people. "CHATUSHASTRA KALPATARU Sri Seshacharya" could not prove to Swamiji that his Siddhantha is more superior to Dwaita and accepted defeat at the lotus feet of Swamiji.

After this Swamiji called all pundits and given them Phala Mantrakshate and Sambhavane according to their capacity. He later decided to move on to his next destination and decided to go off from Kumbhakonam. By knowing this local people requested Swamiji to stay in Kumbhakonam for the forthcoming Chaturmasya. Swamiji agreed for this and made all necessary arrangements to stay at the same place. This news made many surrounding people feel happy as they could have Darshan /Teertha Prasada and see Pooja of Sri Rama Devaru and listen to Swamijis Amruta Vani every day. Many people use to assemble at the place where Swamiji use to stay for Chaturmasya. Some of them use to do Adhyayana of Acharyas Granthas with Swamiji. Every thing use to have a fixed timing and everything use to go according to the pre planned schedule. However busy Swamiji use to be he never uses to miss the classes to his students, that's how his commitment was towards the studies of his students. He use to come in evening to listen the Pravachana delivered by different pundits gathered there.

Swamijis schedule was so busy that he never uses to get time from his daily routine. Many people use to call him for Padapooja / Bhiksha etc. even then he use to be very patient and calm. If he finds any difference in his timings and schedule he use to get angry and never use to spare anyone.

Later after completing Chaturmasya Swamiji left for Tanjavur and Mysore.