

Dakshinapatha Varthavani

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DakshiNapatha (Also known as Dakshināvarta) is Dakshin Bharat – Southern India; Dakshin is traditionally regarded as the land south of Vindhyas. DakshiNapatha varthavani Bulletin aims to capture, assemble and consolidate the rich political history, culture and traditions, the people and the inspirational icons, reflecting the society and it's changing times. In terms of political states of present day, DakshiNapatha covers Andhra Pradesh, Chattisgarh, Goa, Karnataka, Kerala, Maharashtra, Pondicherry, Tamilnadu and Telangana. It also covers parts of Madhya Pradesh, and Odisha. We are presenting information related to these states in this bulletin.

ANANTHA CHATURDASI (SEPTEMBER 06)

Anantha Chaturdashi is an important Hindu festival celebrated on the 14th day of the Shukla Paksha (waxing phase of the moon) in the month of Bhadrapada. It marks the incarnation of Lord Mahavishnu as Padmanabha. This auspicious day symbolizes the eternal nature of the universe and the infinite form of the Supreme. On this day, devotees feel the protection and divine energy of Lord Padmanabha. On this day one will get spiritual renaissance, devotion and blessings of the supreme.



Padmanabha, means 'one who has a lotus in his navel.' This is the logical narration of Lord Vishnu's duty of sustenance. Lord Padmanabha reclines on the serpent Ananta, which represents the universe. This signifies the eternal and all-encompassing nature of the Supreme Being.

On Anantha Chaturdashi, devotees express their gratitude towards Lord Padmanabha for bestowing food, protection, and well-being. It is strongly believed that worshipping Lord Vishnu in the form of Padmanabha fulfills one's spiritual aspirations and heartfelt wishes. The manifestation of Lord Padmanabha is considered one of the most profound divine moments. It reinforces the devotee's faith in the universality and eternal sovereignty of the Supreme.

For many generations, people are following certain customs on this day. The day begins with a bath which cleanses both body and soul. Next important custom is preparation and tying of 'anantha sutra', a sacred thread tied on the right wrist of men and the left wrist of

women. It contains 14 knots, symbolizing the 14 lokas (worlds) and represents the devotee's wish to be protected by Lord Padmanabha and remain committed to spiritual vows. The Ananta Sutra serves as a reminder of the devotee's eternal relationship with the Divine.

Fasting is another significant practice observed on Ananta Chaturdashi. Devotees often undertake a strict fast throughout the day, consuming only water or milk if necessary. Fasting is considered a method to purify the body and mind, allowing for complete spiritual focus. Recitation of 'Anantha vrata katha' (story) is an essential part of the observance. The story highlights the significance and spiritual benefits of the festival, reinforcing the power and grace of Lord Padmanabha.

Those who follow these rituals with sincerity will get good health, spiritual advancement and prosperity. The sacred thread, Ananta Sutra, acts as a protective charm, guarding the wearer from negativity and ensuring well-being. Anantha Chaturdashi is considered as a way to understand eternal and infinite aspects of the supreme deeply. Through devotion to Lord Padmanabha, devotees recognize the divine presence and energy of the Supreme in their lives.

GADICHERLA HARI SARVOTTAMA RAO (JANMA THITHI, SEPTEMBER 14)

Gadicharla Harisarovottama Rao was born on September 14, 1883 in Kurnool to Venkatrao and Bhagirathibai. His ancestral roots trace back to Simhadripuram village in the present-day YSR District. Born into a poor family, he pursued his primary and higher education in Kurnool, Gooty, and Nandyal.



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In 1906, he completed his M.A. degree in Madras with the help of merit scholarships. In 1907, while undergoing teacher training in Rajahmundry, he was drawn into the freedom movement. In Rajahmundry, inspired by Bipin Chandra Pal's speech, he led students in wearing 'Vande Mataram' badges to class. As a result, he was suspended from college and blacklisted from government employment.



He then turned to journalism and launched a Telugu magazine titled 'Swarajya', where he began openly criticizing British rule. In 1908, following the police firing in Tirunelveli that killed three people, he wrote a powerful editorial titled "Cruel Foreign Tiger". This angered the British authorities, leading to his imprisonment for three years — making him the first political prisoner from Andhra Pradesh. He was jailed in Nellore, where he was placed with dacoits and treated inhumanly. Even after his release, he remained under strict surveillance, and people were afraid to associate with him.

In 1914, as the General Secretary of the Andhra State Congress, he actively campaigned for Bal Gangadhar Tilak's Home Rule League. He played a crucial role in founding the Hindustani Seva Dal during the 1924 Congress session in Kakinada.

In 1927, he was elected to the Madras Legislative Council as a Congress candidate from Nandyal constituency. He also served as a Senate member of Andhra University.

From 1930 onwards, Harisarvottama Rao shifted focus from active politics to his passion for the library movement. In 1934, he became the lifelong president of the Andhra Granthalaya Samstha, writing books to support library workers and adult education teachers, and conducting training camps.

He also took part in the Andhra State Movement, presiding over the all-party conference in 1952 and traveling extensively to intensify the campaign. After witnessing the formation of both Andhra State and the united Andhra Pradesh, he passed away on 29 February 1960. In his honor, Sarvottama Bhavan was built in Vijayawada.

As a journalist, editor and writer, Gadicharla Harisarvottama Rao made significant contributions. Apart from Telugu, he was proficient in English, Tamil, and Marathi. His literary career began during his M.A. studies and continued throughout his life. He was known for coining new words and enriching the Telugu language.

Some major milestones in his literary journey:

First editor of daily newspaper Andhra Patrika (1916 to 1918).

Editor for journals like The Nationalist, Matruseva, Adult Education Review, Koumudi and Andhra vartha. Founded and edited Soundaryavalli, a magazine addressing women's issues.

Edited the journal 'Madrasu Grama Panchayati' in Telugu, Tamil and English.

Contributed to the Hindu journal under the pen name as G.H.S.

His book 'Srirama Charita' was prescribed by the government as a supplementary reader for 11th standard students.

Madras government prescribed his book 'Poura vidya' as a text book for classes 1 to 6.

Komarraju Venkatalakshmana Rao had compiled 'Abraham Lincoln Charitra' (1907) written by Harisarvottama Rao and the same was published in 'Vignana Chandrika Granthamala.'

In his literary journey, Harisarvottama Rao coined new Telugu words.

He coined the name 'Rayalaseema' at the 1928 Andhra Mahasabha held in Nandyal. Before that, the region was called Dattamandalam.

He introduced the words like 'sampadakudu' and 'bhavakavitvam'.

He was the second person from Andhra to receive an M.A. degree.

M S SUBBULAKSHMI (JANMA THITHI, SEPTEMBER 16)

A tsunami in Carnatic music, a timeless voice...M.S. Subbulakshmi. Her original name was Madurai Shanmukhavadiyamma Subbulakshmi. She was a singer, actor and first musician to be awarded Bharatratna. She was also the first Indian musician to receive Ramon Magsaysay Award, regarded as Asia's Nobel Prize.



This musical nightingale was born on 16 September 1916, in Madurai. Indians will forever remember her graceful presence - the large kumkum on her forehead, fragrant jasmine flowers in her hair. She passed away on 11 December 2004, in Chennai.

Subbulakshmi was born to Subrahmanya Iyer and

veena player Shanmukhavadi Ammal. Her mother, who was also her first guru, lovingly called her 'Kunjamma'. She started her musical journey at the age of 10. Born into a traditional family, she remained a staunch follower of Indian customs and values throughout her life.

She once got upset when she was punished unfairly by a teacher at school and in protest, stopped attending school altogether. She later trained under the renowned Carnatic musician Semmamgudi Sreenivasa Iyer and quickly rose to international fame. Her first public performance was at the age of ten, at a temple in 1926. From then on, she continued to mesmerize audiences with her divine voice.

Recognizing the hidden talent in Subbulakshmi, her mother moved the family from Madurai to Chennai. In 1933, Subbulakshmi gave her first musical concert at the Madras Academy. This was the first turning point in her musical journey.

Her love marriage to Tyagarajan Sadasivan- a senior executive at Ananda Vikatan, a freedom fighter and a nationalist- was the second turning point. She raised Radha, Sadasivan's daughter from his previous marriage.

In 1938, she made her debut in film music through the movie Sevasadan. As Sadasivan was a producer, her career in cinema industry progressed smoothly. In 1940, she appeared first time on silver screen in Shakuntala as singer-actor. In 1945, her movie 'Meera' was remade in Hindi and was a super hit. She became famous nationwide and won accolades across India and abroad for her acting and singing in that movie. This was her last movie. She then focused exclusively on devotional music and her husband, Sadasivan's role was crucial in this shift.

Draped in pattu saree with big kumkum on forehead, bangles on both hands, jasmine in her hair, she was embodiment of Bharateeya culture. Audiences enchanted not just by her appearance, but by the spiritual power of her voice.

Her style of singing was unique in Carnatic music, especially when rendering devotional compositions. Listening to her was akin to meditation. She sang in over ten languages and mastered various genres including classical, light music, bhajans, folk songs, Marathi abhangs, patriotic tunes. She 'owned' every language she sang in, and her Sanskrit diction in particular was impeccable. She mastered the art of blending sruti, laya with lyric and nuances of language, particularly sanskrit. She rendered kritis of Tyagaraja, muttuswami dikshitar and Shyama sastry with grace.

She was the first musician to perform at the United Nations. When she performed at Royal Albert Hall in London, queen of England immersed in her singing. To describe the legacy of M.S. Subbulakshmi, even

ages may not be enough.

'PERIYAR' RAMASWAMY NAICKER (JANMA THITHI, SEPTEMBER 17) - Dravidian movement, a threat to national integrity

In south India, Dravidian movement is recognized as a major force behind social reforms. It was spearheaded by E.V. Ramasamy Naicker, known as Periyar. However, if we examine his activities and ideology closely, we find them as threats to national integration and offensive attack on Sanatana Dharma. He is often hailed as a social justice icon, yet his conduct tells a different story. His movement propagated many anti-Sanatana Dharma acts like brahmin hatred, burning Indian flag and constitution and destroying Lord Ganesha idols. These are not just protests but well intended actions to destroy Indian cultural and spiritual legacy.



In hindu temples, traditionally priests distribute prasadam to those who devoted their lives to spiritual service and then distribute to devotees. This practice followed to show respect towards those who are rendering such spiritual service. He tried to project this as a discriminatory practice thereby demean Sanatana Dharma.

Ramaswamy Naicker's activities gone beyond mere criticism of religious practices and became anti-national. He called for burning down of both Indian constitution and Indian flag as they represent 'supremacy' of north Indians over south Indians. His idea of a separate Tamilnadu, as special Dravidian country, resembles the divisive idea of Mohammad Ali Jinnah.

His opinion on Independence Day and Republic Day as 'curses' on south Indians shows anti-national tendencies of his activities.

In 1952, he destroyed Lord Ganesha idols in public as a deliberate attempt to deny the sanctity and divinity associated with them. This act was not only an attack on religious beliefs but also criminal one as per Indian constitution. He opposed Ramayana and tried to burn pictures of lord Rama and subsequently was arrested in 1954. These incidents reflect his deep-rooted hatred towards Sanatana Dharma.

Political parties like Dravida Munnetra Kazhagam (DMK) are continuing Ramaswamy Naicker's legacy of hatred towards Sanatana Dharma. In 1968, he demanded for removal of idols/pictures of Hindu deities from government offices which was accepted by the then Chief Minister CN Annadurai. Such demands mirror the actions of anti-Sanatani forces working to subvert the cultural and religious discourse in South India.

Ramaswamy Naicker denounced the Manusmriti, portraying it as a tool of Brahmin dominance. His framing of the text and the narratives he promoted served to inflame tensions between North and South Indians.

The Collected Works of Periyar clearly reflect his ideological hostility towards Sanatana Dharma. His movement seems to have prioritized attacking traditional Hindu beliefs over genuine social reforms.

TELANGANA LIBERATION DAY (SEPTEMBER 17)

The Central Government announced September 17 as Hyderabad Liberation Day. On this day, people recall the efforts and sacrifices made to bring the princely State under the Indian Union. On September 17, 1948 Nizam ruled Hyderabad State officially became a part of India. States like Maharashtra and Karnataka also commemorate this day officially.



The erstwhile princely state included Shambhajnagar (Aurangabad), Beed, Hingoli, Jalna, Latur, Nanded, Usmanabad and Parbhani of Maharashtra, ka Kalaburgi, Bellary, Raichur, Yadgir and Koppal, Vijayanagaram of Karnataka and areas of Telangana and Marathwada.

After attaining Independence, the princely states were given choice to accede to either India or Pakistan. At that time Mir Osman Ali Khan, the seventh Nizam of Hyderabad from the Asaf Jahi dynasty, wished to remain independent or consider accession to Pakistan. However, the majority Hindu population strongly favored integration with India.

Britishers rejected Nizam's request to continue as an independent state and the then Home Minister of independent India, Sardar Vallabhai Patel gave 3 months' time to Nizam to decide on accession. Nizam assured Patel that he would not join Pakistan. The Nizam of Hyderabad encouraged, Majlis Ittehadul Muslimeen or MIM which was propagating for Islamic dictatorship in Hyderabad. Qasim Rizvi was the leader and Razakars were the infantry division of MIM.

Razakars, a private militia, were throttling the voices of independence warriors who were opposing Nizam. Nizam had given free hand to Razakars to suppress any movement or rebellion against him. After getting this authority, Razakars started ruling Telangana villages in the most violent way. They had committed Hindu genocide, atrocities and mass conversions. Their aim was to convert Hyderabad as muslim majority state. The violent Hindu genocide which Razakars did was one of the most bloodshed chapters in Hindus' history.

Hindus faced the atrocities with brave heart. People of Bairanpally village stopped advancement of islamic forces with small stones as weapon. Razakars could enter the village only on their fourth attempt. They murdered male members, raped Hindu women and robbed many temples.

Razakars continued this mayhem till the intervention of Indian army. In the month of September 1948, Indian army started 'Operation Polo' to put an end to atrocities of Razakars and avert possible establishment of islamic-communist regime.

Due to atrocities of Razakars, more than 40,000 people from 150 villages ran away to Indian central provinces and planned many attacks on Razakars to regain their land.

Nehru-appointed Sunderlal Committee estimated total number of deaths between 30,000 to 40,000 whereas independent observers estimated it as more than 2,00,000! On the insistence of Sardar Patel, Nehru gave permission to army to begin 5-day Operation Polo on 13th September. On first day of operation, Seventh Brigade and Hyderabad first battalion of Indian army entered the state at 4 am in the morning. They fought with Razakars at Naldurg Fort on Sholapur-Hyderabad highway. Army captured crucial bridge on Bori River and then second Sikh infantry attacked different places in the fort.

9 Dogra Strike Force, under the leadership of Lt. Colonel Ram Singh entered Umarge city, which is 61 kms inside Hyderabad and eliminated Razakars who are providing security to the city. Other army regiments (third horse battalion, 18th king Edward horse battalion, nine parafield regiments, 10 field company engineers, 3/2 Punjab regiment, 2/1 gorkha rifles, 1 mewar infantry and ancillary units) defeated islamic forces and captured Tuljapur.

On first day of operation Indian army captured significant land and eliminated good number of Razakars. Despite stiff resistance from Razakars, 'Rudra' Regiment reached Kodar.

On second day of operation (September 14) tempest squadrons cleared the way, by decimating Nizam forces, to Indian armed forces to reach Rajeswar from Umarge. Movement of Indian armed forces was significantly slow in Eastern region due to different obstacles. In Jalna, despite stiff resistance from Hyderabad State forces, under the leadership of Major General D S Brar Indian armed forces captured Shabhajnagar (erstwhile Aurangabad).

On third day of operation (September 15) one Gorkha regiment captured Jalna and other units of army moved to Latur and Mominabad. At Surraypet, Indian Air Force conducted air strikes and cleared way to army to march forward. Razakars tried to slow down the advancement of Indian armed forces by destroying the bridge on Musi River. However, Indian

army repaired the bridge in no time and destroyed Razakars at Narketpally.

On fourth day of operation (September 16), Lt. Colnel Ram Singh task force moved carefully towards Zaheerabad due to land mines in the area. After receiving 75 mm artillery, the army repelled sudden Razakar attacks.

On fifth day of operation (September 17), Indian army had inflicted heavy casualties on Hyderabad state troops and Razakars. At 5 pm Nizam announced ceasefire, ending armed resistance.

On September 18 at 4 pm, under Major General Syed Ahmed El Edroos, Hyderabad state forces surrendered to Indian army led by Jayant Nath Chowdhary, at Secunderabad.

In 1948, after successful completion of operation polo, MIM was banned. Rizvi was imprisoned from 1948 to 1957; after which he took asylum in Pakistan. He handed over the leadership of MIM to Abdul Wahid Owaisi.

Sardar Patel's decisive action saved many Hindus from the atrocities of islamic forces. This chapter of Hindu resistance in history is also missing in our text books like many other chapters.

ALAMPUR JOGULAMBA TEMPLE

The Jogulamba Temple in Alampur, Telangana, is one of the Ashtadasa Shakti Peethas (18 Shakti Peethas) spread across India. It is considered the fifth among them. According to legend, it is believed that teeth from the upper jaw of Goddess Sati fell at this site, making it a sacred location. Devotees worship Goddess Jogulamba here and believe that she protects them from evil forces. There is a Puranic legend associated with the formation of the Shakti Peethas, connected to Lord Shiva and Goddess Sati.



The original Jogulamba temple was constructed in 6th century CE by Chalukya Kings. It features intricate carvings and splendid architecture. In the 9th century CE, Adi Shankaracharya installed the Sri Chakra in the temple. In the 14th century, Bahamani Sultan destroyed this temple. However, idols of Jogulamba, Chandi and Mundi were safely moved and preserved in the nearby Balabrahmeswara Swamy temple. Till 2005, devotees continued worshiping Jogulamba there and subsequently a new temple was reconstructed and the deity was reinstalled.

Goddess Sati, the consort of Lord Shiva, attended a Yagna (sacrificial ritual) conducted by her father, Daksha. At the Yagna, Sati was insulted and unable to bear the humiliation, she sacrificed her life by immolating herself. On hearing this, Lord Shiva was

overwhelmed with grief. He carried Sati's body on his shoulders and wandered across the universe in sorrow. The demon Tarakasura, empowered by boons from Lord Shiva, began tormenting the three worlds. He could only be defeated by Shiva's offspring. However, Lord Shiva, absorbed in grief, was not ready to marry Goddess Parvati. To relieve Lord Shiva from his grief, Lord Vishnu used his Sudarshana Chakra to cut Sati's body into 18 parts, which fell at different locations — each becoming a Shakti Peetha. At Alampur, it is the teeth of the upper jaw fell.

DEVI SHARANNAVARAATRULU (FROM SEPTEMBER 22)

Devi Navaratri are celebrated 4 times in a year - Vasanta Navaratri, Ashadha Navaratri, Sharannavaratri and Magha Navaratri. From Chaitra Shudha Padyami to Navami navaratri are celebrated as vasanta navaratri. In Ashadha Shukla paksha, Ashadha or Gayatri or Sakambari navaratri are celebrated. In Magha Shukla paksha, Magha or Gupta navaratri are celebrated. These 3 navaratri are celebrated regionally, depending on local traditions. However, the Sharannavaratri, which falls in the Sharad Ritu (autumn season), are celebrated throughout India and holds special significance.



In navaratri (9 nights), first 3 days 'Mother' goddess is worshipped in Durga form to win over 'arishadvargas' (6 inner enemies); next 3 days 'Mother' is worshipped in Lakshmi form to attain wealth and prosperity and last 3 days 'Mother' is worshipped in Saraswathi form to attain knowledge.

Depending on regional traditions, the Goddess is worshipped in different forms throughout the nine days. During navaratri 'Mother' is worshipped in 9 different forms - Balatripurasundari, Annapurnadevi, Gayatri, Srimahalakshmi, Saraswati, Durga, Mahishasuramardini, Sri Rajarjeswari Devi.

In north India, 'Mother' is worshipped as Sailaputri, Brahmacharini, Chandraghanta, Kushmanda, Skandamata, Katyayani, Kalaratri, Mahagouri, Siddhidhatri.

Dasa-hara is a 10-day festival; also called as Dasara. It destroys 10 sins. 'Mother' is worshipped in her 3 energy forms, and on 11th day, worshipped as Aparajitadevi. The sunset time on Ashvayuja Shukla Dasami is considered as Vijaya kala- 'victory time', during which time any task can be accomplished or completed.

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