

Dakshinapatha Varthavani

(Monthly Bulletin)

October 2025
Volume 02
Issue 10

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.

Srikakulaandhra Mahavishnu Temple

The Srikakulaandhra Mahavishnu temple is located in the village Srikakulam situated in the Ghantasala Mandal of Krishna District, in the Diviseema region of Andhra Pradesh. The presiding deity of this temple is Sri Mahavishnu, who holds conch (Shankha) in his right hand and Sudarshana Chakra in his left hand, a rare representation symbolizing peace.



A unique feature of this temple is that the Lord is adorned with a garland made of real Salagramas (sacred fossil stones). Such a garland can only be seen in a few temples like Tirumala and Ryali.

According to the inscriptions found on the Rajagopuram, the temple was constructed in the year 1081 CE. It is one of the few temples where Sri Mahavishnu himself is the main deity. In most temples, we typically see incarnations of Vishnu such as Rama, Krishna, Narasimha, or Venkateswara. The beautiful rajagopuram was erected by Anantadandapala. The structure contains detailed inscriptions about the temple's history, and around 30 inscriptions from the 12th and 13th centuries can be found on the temple walls.

In 1519, Sri Krishnadevaraya visited this temple; he mentioned about this temple in his writings. Andhravishnu (a king) is said to have constructed a big wall covering Srisailam, Bhimeswaram and Kaleswaram-temples famous in Andhra Pradesh. It is a belief that Lord Shiva lives in this wall.

King Andhravishnu is said to have fought with the demon (rakshasa) 'Nishambu' for 3 centuries before killing him. Andhravishnu built the Srikakulaandhra Mahavishnu Temple, which subsequently associated with his name. We will find reference of this temple in Uttara Kanda of Bramhanda Purana. This temple, one of the ancient temples, situated on the banks of river Krishna. Once upon a time, Krishna Devatha (river) performed penance at this site, praying for Lord Mahavishnu to reside on her banks. Lord Vishnu promised that at the end of the current era, when Lord Brahma performed penance here, he would fulfill both their wishes. In the Kaliyuga, Lord Brahma indeed performed penance at this very location, and Mahavishnu pleased with his devotion, instructed Brahma to install his idol and conduct regular worship. Vishnu also declared that anyone who performs puja (worship) at this temple would be freed from their sins. Thus, Lord Brahma installed the idol of Sri Mahavishnu and began performing puja. Even today, on Mukkoti Ekadasi, devotees take a holy dip in the Krishna River and offer prayers at the temple, seeking liberation from their past misdeeds.

Mysore Dasara Festival

In Karnataka, Mysore Dasara is the most prominent and grandly celebrated festival.

People have been celebrating this festival for centuries with great enthusiasm and devotion. It has gained fame not only across Karnataka but also worldwide for its grandeur and cultural richness.

It represents rich Bharateeya Samskruti (Indian Culture) and is popularly known as 'Nadahabba' (state festival) of Karnataka. Dasara symbolizes victory of good over evil, commemorating the day when Goddess Chamundeswari killed the demon Mahishasura.



www.dakshinapatha.com

www.csisindia.com

Dakshinapatha Studies Bulletin

ఈ పత్రిక లో దక్షిణాపథ యొక్క ఆర్థిక సామాజిక సాంస్కృతిక రాజకీయ చరిత్ర పై మీ వ్యాసాలు ప్రచురించాలంటే సంప్రదించండి

For publishing your articles on Socio Cultural political and Economic history of Dakshinapatha please contact research@csisindia.com

Contact : +917075881925



The festival spans nine nights and is therefore also called Navaratri. Each night is marked by special pujas (rituals) and celebrations, culminating in the grand Vijayadashami on the tenth day. Each day of Navaratri honors a different form of the Divine Feminine, representing various aspects of supreme energy.

Mysore Dasara dates back to 15th century Vijayanagara Empire. Mysore kings celebrated this festival with great pomp and now, Vadayars, predecessors of Mysore kings are continuing it. In 1610, 1st Vadayar started this festival. Mysore palace is still the epicenter for this festival.

Grand parade, the Jumbo Savari is one of the attractive events in Mysore Dasara festival which will take place on 10th day-Vijayadashami. This event reflects the rich culture of Karnataka. Well decorated elephants and traditional dances enhance the festivity.

Sri Chamundeswari idol is the main attraction of this festival; a 750 kg idol kept on a lavishly decorated elephant taken as procession through the streets of Mysore starting from Mysore Palace and ending at Bannimantap grounds.

It is a memorable festival to attend even once in the life time. Mysore Dasara is a combination of ancient culture and modern way of celebrations. It is a vibrant showcase of art, music, dance, and history, making it one of the most culturally rich and diverse festival.

Foundation day of Madras Crescent Magazine (October 2)

On 2 October 1844 Crescent magazine was launched by Gazulu Lakshminarasu Chetty with the aim of improving the condition of Hindus. It was the first magazine in Madras Residency started under the ownership of an Indian; a Telugu individual who had settled in Madras Residency.

Gazulu Lakshminarasu Chetty was a businessman, freedom fighter, savior for Hindus who led several successful movements against suppression of Hindus, conversions by Christians and prejudiced religious policies of Britishers.

During the mid-19th century, Christian missionaries indulged in religious conversions in public as well as government establishments openly under active support of authorities of British East India Company. British officers favored Christian candidates over Hindus for higher-ranking posts and tried to lure Hindus towards Christianity. Hindus in Madras Residency opposed this under the leadership of Lakshminarasu Chetty.



Madras Government tried to introduce Bible as 'standard book' for students in Madras University. Students were taught on Christian theories and those unfamiliar with Christian texts were often considered ineligible for government employment. This biased policy sparked strong opposition from the Hindu community.

Gazulu Lakshminarasu Chetty observed that Hindus were facing problems because of lack of expertise in English. He started "Chennapattana Swadeshi Sangham" (Swadeshi organisation for Hindus in Madras Residency) to enlighten Hindus about the unfair practices of Britishers.

He also established Crescent magazine and started criticizing the oppressive methods of Britishers. The magazine faced numerous challenges. The British government was openly hostile to it, even refusing to allow advertisements for it in The Fort St. George Gazette.

British Government decided to bring in legislation that would allow individuals who converted to Christianity to retain their rights to ancestral Hindu property. Hindu society fought under the leadership of Lakshminarasu Chetty against this and submitted a memorandum to Governor on 9 April 1845. On 7 October 1847 a protest meeting was held in Pachaiyappa College, presided by Lakshminarasu Chetty. Crescent magazine published articles highlighting such meetings, religious discrepancy and religious conversions. These efforts enlightened more Hindus and eventually Government dropped the proposal of introducing syllabus on Christian religious theories in schools.

Crescent magazine worked for social awareness and is a guiding spirit for present-day press.

Kojagiri Pournima (October 6)

Hindus refer to the full moon day as Pournami or Poornima tithi. This day is considered as most auspicious day to perform pooja to one's family deity or Lord Vishnu in his Satyanarayanawamy form.

Since there are 12 months in a year, Poornima tithi

occurs 12 times. However, the Poornima that falls in the month of Ashvayuja is particularly significant and is celebrated all over India. Interestingly, as this Poornima tithi occurs in Sarad Rutuvu (autumn season) it is also known as Saradpoornima. This year it fell on October 6.



The word Kojagiri means one who is awake. Hence, this day is also referred to as Jagrat (Awakened) Poornima. Similar to the festival of Diwali, people decorate their homes with lights on Saradpoornima night.

Sree Krishna, incarnation of Lord Vishnu, born with 16 kalas (divine qualities). On Saradpoornima night, moon shines with 16 kalas and rays of moon will have medicinal and spiritual healing effects on both body and mind. On this night, rice kheer is prepared and kept under moon light whole night. On next day morning, this rice kheer is distributed as prasadam.

People, particularly women, observe fasting (Saradpoornima upavasam) on this day. They worship Lord Vishnu and Goddess Laxmi with light and kheer, and feed Brahmins as part of the observance.

In Bengal, Assam, Odisha and East Bihar Goddess Laxmi is worshipped on this day. In Bengal, Goddess Laxmi or wealth is considered as 'chapala or chanchala' (fickle or ever-moving). on this night, Goddess Laxmi visits homes that remain awake and worship her with devotion, bringing prosperity and blessings. The word 'Kojagiri' derived from two Bengali words 'keja', 'gore'.

In some regions Indra is also worshipped and in some other parts of India, people worship Lord Shiva, Goddess Parvathi and her vahana (vehicle) Nandi. For people engaged in agriculture, Saradpoornima marks the end of monsoon season.

Valmiki Jayanthi (Aswayuja Poornima, October 6)

It is unwise to seek or realize God without living a dharmic (righteous) life. The Supreme does not see caste, creed, or wealth—but values a life rooted in virtue and righteousness. Even someone born into downtrodden caste can attain God through holy living. Maharishi Valmiki is the perfect example of this truth. Lord Sri Krishna says, “according to the division of qualities (sattva, rajas, tamas) and corresponding duties, I created the four varnas—Brahmana, Kshatriya, Vaishya, and Shudra.” In Sanatana Dharma, caste is traditionally based on one's qualities and actions, not by birth.

In ancient times, there is no evidence that people were judged solely by their birth. Consider Kannappa, a tribal hunter who offered meat to Lord Shiva, or Sabari, who lovingly offered fruits to Sri Rama. Were they ever denied their devotion because of their birth?



Maharishi Valmiki, born into the Boya community, was originally named Ratnakara. One day, while bathing in the Tamasa River, he saw two birds joyfully playing. Suddenly, a hunter struck one bird with an arrow, and the other bird cried in sorrow. Deeply moved, Ratnakara spontaneously uttered a sloka (verse) out of grief—the first spark of poetic expression.

కూజంతం రామరామేతి మధురం మధురాక్షరం
ఆరూప్య కవితా శాఖమ్ వందే వాల్మీకి కోకిలమ్ ||
వాల్మీకేర్ముని సింహస్య కవితా వనచారినః
శ్రున్వన్ రామకథా నాదం కోనయాతి పరాంగతిమ్ ||

From that moment, Ratnakara became known as Valmiki. Under divine instruction from Lord Brahma, he wrote the great epic, the Ramayana, chronicling the life and virtues of Lord Rama. Lord Brahma declared:

"As long as mountains and rivers exist, the Ramayana shall remain eternal."

In the Ramayana, Valmiki conveyed profound dharmic principles essential for human beings to live a meaningful and virtuous life.

The whole of mankind is indebted to Maharishi Valmiki for illuminating the path of righteousness through the light of the Ramayana.

The Srimadramayana is also revered as the Adi Kavya—the first epic. It is not fiction, but history (Itihasa). In Sanatana Dharma, the Vedas dictates the righteous path like a guru, The Puranas guide like a friend, and the epic teach the same truths in a gentle manner—like a life partner.

Maharishi Valmiki showed humanity the way to salvation—"Rānavat vartitavyam, naravanavat" – One should live like Rama and not Ravana.

At the command of Lord Brahma, the sage Valmiki—who filled the three worlds with the fragrance of Lord Rama's glory—wrote the divine story of Lord Rama in the form of a great epic (mahakavya). Lord Rama, the embodiment of righteousness, ocean of compassion, endowed with all noble qualities, possessing great wisdom, and a hero became the central figure of this kavya (epic).

Valmiki presented the Ramayana with rich poetic expression, meaningful and beautiful words, grammatically correct compound structures and sentence formations, filled with sweet and profound sentences in line with scriptural tradition. Every element in the Ramayana is based on truth.

In the Ramayana, Valmiki beautifully and clearly explained all aspects of human dharma (righteous conduct). It contains teachings on the duties of a student (śiṣya dharma), brotherly conduct (bhātru dharma), duties of a king (rāja dharma), duties of a son (putra dharma), duties of a servant (bhṛtya dharma), as well as the ideals of a devoted wife (pativrata dharma).

The epic also explores love, relationships, compassion towards those who seek refuge (śaraṇāgata vatsalatā), ethics of war (yuddha nīti), principles of governance (rāja nīti), public welfare (prajābhuyudaya), truthfulness in speech (satya vākya paripālana), the secrets of devotion (upāsana rahasya), eloquence in conversation (sambhāṣaṇa caturata), the value of life, and the practice of dharma. It offers numerous teachings across all these areas. In one word, there is nothing about good and evil that is not addressed in the Ramayana.

In today's modern society, the communication skills we use, the management techniques we apply, administration, urban and rural development planning, strategic policy-making, internal security methods, and military strategy—all of these find a treasure of knowledge in the Ramayana.

By conveying such invaluable truths and presenting such a magnificent and noble epic, the poet-sage Valmiki is truly worthy of our reverence. We must raise our hands in respectful salutation to him. If every person reads the Ramayana and becomes virtuous, attaining the grace of Lord Rama, then it can be said that the debt owed to Sage Valmiki is repaid.

Shankaralinganar (punya tithi, October 13)

Shankaralinganar was a TAMILIAN and freedom fighter. He undertook life-unto-death fast demanding renaming of Madras State to Tamilnadu.

He was born in 1895 in Manmalai Medu village, near Virudhunagar to Karuppasami Nadar and Valliyammal. He completed his school education in Enathinatha Nayanar Vidyalyaya situated in Virudhunagar.

He started 'khadi' business. In 1917, he joined Indian National Congress and participated in freedom movement. Later, at the request of C. Rajagopalachari, he gave up his business and joined Gandhi Ashram in Thiruchengode.

In 1930, Shankaralinganar took part in Gandhi-led salt march from Ahmedabad to Dandi. For his involvement

in the freedom struggle, he was imprisoned for 6 months in Tiruchirapalli Jail.

In 1933, he campaigned alongside Gandhi in Virudhunagar. Later, in 1952, he donated his two houses to establish a school for girls and also contributed financially to ensure midday meals for the students.



After India gained independence in 1947, the Madras Presidency was changed to Madras State comprising Tamil, Malayalam, Kannada and Telugu-speaking people.

In 1952, Potti Sreeramulu fasted unto death demanding a separate state for Telugu-speaking people.

In 1956, Indian Government restructured the states on linguistic basis. After this change, Tamil-speaking people became majority in Madras State and demanded for change of name. On 27 July 1956 Shankaralinganar began a life-unto-death fast in support of the name change. His 12 demands included changing the name of Madras State as Tamilnadu, election reforms and liquor ban. Despite appeals from leaders like C N Annadurai, M P Shivagnanam, and Jeevanandam, he refused to end his fast. As his health deteriorated, he was admitted to a hospital in Madurai. After 76 days of fasting, Shankaralinganar passed away on 13 October 1956.

On January 14, 1969, the name Madras State was officially changed to Tamil Nadu through an amendment in the Indian Parliament. In 2015, Tamilnadu Government unveiled a memorial statue of Shankaralinganar.

Komaram Bheem (Janma Tithi – October 22)

In India's freedom struggle, if Alluri Sitarama Raju shone like a guiding star and struck fear in the hearts of the British with his valor, Komaram Bheem was a warrior who similarly terrified the oppressive Nizam rulers with his fearless spirit and bold actions. Like Alluri, he fought heroically for his people, demanding "Jal, Jungle, Zameen" (Water, Forest, Land) — the very lifelines of tribal life. He battled the Nizam's army in the Babijhari hills, finally attaining martyrdom on Ashwayuja Poornima.

This heroic Gond tribal leader was born on October 22, 1901, in the remote tribal hamlet of Sankepalli, located in the dense forests of Asifabad district. The local tribal communities, living in harmony with nature, were known for their purity of heart and bravery—capable of even confronting wild beasts in the forest. These tribes lived fearlessly, and would

never hesitate to sacrifice their lives for dharma and their people.

Unfortunately, their innocence made them vulnerable to the oppression of the Nizam's forces. Disguised as forest officials and landlords, these forces committed unspeakable atrocities against the Gonds. Komaram Bheem's father, Komaram Chinna, was killed by the Nizam's army while resisting their tyranny. Bheem lost his mother at the age of 15. As a young man trying to cultivate land in the forest, his hardships began.



At that time, land titles were issued by officials called patels and patwaris under the Nizam government. One such patel named Siddiq noticed that Bheem and his brothers were cultivating land. Believing they were helpless tribal children, Siddiq tried to intimidate them into giving up their land and harvest. He assumed that, like other villagers, they would surrender. But he didn't realize that the boy he was threatening was a lion-hearted warrior in the making.

When Siddiq came to threaten them, Komaram Bheem retaliated fiercely, attacking him with an axe and killing him on the spot.

It is for this fierce resistance that the Telangana state anthem praises Bheem as a "Gondur Gondudu" (The fierce Gond warrior). For the Nizam forces, who considered tribal people voiceless and powerless, this act was a rude awakening.

Immediately, the Nizam's army marched to Sankepalli to arrest Bheem. Anticipating this, Bheem escaped the region, fled to Chandrapur (then called Chand) in Maharashtra, and later went into hiding in Pune.

By the time Bheem arrived in Pune, the Indian freedom movement was in full swing. It was the year 1935. There, he came into contact with freedom fighters and nationalist leaders, and participated in meetings where different communities came together for a single cause: Indian independence.

With their support, Bheem learned to read and write. He also received weapons training in Assam, where he was inspired by the bravery of Lachit Borphukan, the Assamese general who resisted Mughal invasions. Along with the inspiration of Lachit and Alluri Sitarama Raju, Bheem's revolutionary spirit grew even stronger.

After returning from Assam, Komaram Bheem reached the Kerameri region, where he united the tribal villagers from 12 surrounding hamlets such as Tokennawad, Pittaguda, Babijhari, Linepatar, Chalbadi, Pataguda, Kallegam, Chinna Patnapur, Pedda Patnapur, Kolanguda, Jodeghat, and Kollari. These villages lay in and around Babijhari.

He trained the tribal youth in guerrilla warfare, inspired by Alluri Sitarama Raju and Lachit Borphukan. He then formed a separate tribal army and began collective farming by clearing portions of the forest for cultivation.

Raising the powerful slogan of "Jal, Jungle, Zameen" (Water, Forest, Land), he boldly declared that these natural resources belonged to the tribals and not to the rulers. He rejected the authority of the Nizam and refused to pay any taxes. Komaram Bheem inspired the tribals with courage and organized them into a strong resistance.

As their movement grew stronger, the Nizam's military and police forces entered the region to suppress the rebellion. Under Bheem's leadership, the Gond fighters fought bravely using guerrilla tactics and successfully resisted the army in many instances. Alarmed by the worsening situation, the Nizam realized he couldn't defeat Bheem in direct combat, and instead sent the Collector of Asifabad to negotiate a truce.

The Collector assured the tribals that the government would issue land titles and distribute lands in the Babijhari area. But Bheem, the "Kondam Simham" (Lion of the Hills), refused to trust the Nizam's agents. He boldly stated that not just Jodeghat, but the entire 12-village region, with its water, forest, and land, belonged to the tribal people. He said there was no need for any government to validate their ownership through title deeds, and asserted that the Nizam's government had no rightful claim over the land.

He further demanded the immediate release of his imprisoned comrades, warning that the fight would intensify otherwise. With no way forward, the Collector returned.

Soon after, Komaram Bheem himself marched to Hyderabad, stepping into the heart of the Nizam's Durbar (court). At that time, even the mention of the Nizam or his brutal militia, the Razakars, struck fear in common people. But Bheem stood tall and fearless, proclaiming that the tribals of the 12 villages around Jodeghat had full rights over their land.

Even the fearsome Nizam was left speechless at Bheem's lion-like stance. Unable to act against him in public, the Nizam waited for Bheem to leave and then secretly ordered a military assault through the Razakar militia.

The Nizam's army and Razakars launched a brutal campaign of terror in the Gond villages. They used modern firearms and committed inhuman acts, even targeting women's dignity and lives. But even without modern weapons, the tribal people fought back under Bheem's leadership, waging a guerrilla war with unmatched courage.

Knowing they couldn't defeat Bheem's forces in direct

battle, the Nizam's army devised a cunning plan to capture him.

It was October 1940, on the full moon night of Ashwayuja Pournima. The forest glowed in the moonlight. Komaram Bheem, the Lion of the Hills, was resting deep in the woods, unaware of the trap being set.

In a cowardly ambush, Nizam's army and local officers surrounded the area and opened fire on the sleeping Bheem. Awakened by the gunfire, Bheem put up a valiant resistance, fighting fiercely even in the face of overwhelming odds and superior firepower.

Despite his courage, his small band of fighters couldn't withstand the might of the modern weapons. In the end, surrounded by enemies and outnumbered, Komaram Bheem fell in battle, martyring himself for the cause of his people and land.

Though he fell, Komaram Bheem's name became immortal, etched forever in the hearts of the tribal people of Jodeghat and beyond. Every year, the hills of Jodeghat echo with memories of their beloved lion-hearted son—the fearless warrior.

For publishing your articles on Socio Cultural political and Economic history of Dakshinapatha please contact research@csisindia.com

Contact : +917075881925

