

Dakshinapatha Varthavani

(Monthly Bulletin)

November 2025
Volume 02
Issue 11

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.

Devipuram Sri Sahasrakshi Meru Temple

Sri Sahasrakshi Meru Temple is located in Devipuram village, Andhra Pradesh. This temple complex is known as Devipuram. The Sri Chakra installed here is renowned for its spiritual healing energy and for fulfilling the desires of devotees.



Here, Goddess Parvathi is worshipped in the divine form of Sri Sahasrakshi. The temple was founded by Dr. Nishtala Prahlada Sastry, a university professor and nuclear physicist. In 1982, with a deep resolve to build a temple dedicated to Sri Devi, Dr. Sastry performed a Devi Yaga with 108 Rutviks for 16 days with great devotion. Inspired by his dedication, generous devotees came forward and donated three acres of land for the temple's construction. One day, while Dr. Sastry was searching for a suitable location for the temple, Sri Devi appeared before him in the flames of the sacred fire, radiating as a sixteen-year-old girl of divine light. Overwhelmed with devotion, he worshipped her, and the Goddess commanded, "Build a home for me here." When the site was excavated, a five-metal (Panchaloha) Sri Chakra Meru, bearing marks of fire, was discovered. Upon inquiry, it was revealed that around 250 years ago, a great Yagna had been performed at the same spot. After its completion, the Sri Chakra Meru was enshrined in the earth, and a Kamakhya Peetham was consecrated above it. A Shiva Temple was built on a nearby hill.

It is indeed rare for a temple to be constructed in the form of a Sri Chakra (sacred geometric diagram). Within this temple, Sri Rajarejswari Devi and Lord

Shiva are enshrined. Built in the shape of the Sri Chakra Yantra, the temple houses various deities representing different divine aspects.

The name Sahasrakshi means "the One with a thousand eyes." It is said that this mountain region is where the Panchaloha Sri Chakra Meru Yantra, as revealed by the Goddess Herself, was discovered.

For performing Shakti worship, a Kamakhya Peetha (altar of the Divine Mother) was established within the temple, and for Shiva worship, a shrine was built atop the hill. The temple, which has three stories, measures 108 feet in length, 108 feet in breadth, and 54 feet in height. This sacred Sri Chakra Temple was constructed around twelve years ago.

Following the descriptions found in Adi Shankaracharya's "Soundarya Lahari" and the Lalita Sahasranama Stotram, the temple was designed to reflect the spiritual and symbolic architecture mentioned in those scriptures. In 1990, the consecration of the principal deity Sri Sahasrakshi Devi was performed in accordance with Agamic traditions.

On the third floor, representing the Bindu Sthana (central point) of the Sri Chakra, stands the radiant idol of the Goddess seated upon Lord Sadashiva in repose. Her divine form, full of life and grace, is so enchanting that one cannot turn away their gaze. Surrounding Her, in the lower tiers, are numerous enclosures resembling constellations, housing idols of attendant deities, captivating all who behold them.

This temple is renowned as the largest structure in the world built in the form of a Sri Chakra. In the sanctum sanctorum, Sri Rajarajeshwari Devi, sculpted in



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

shining black granite, radiates divine splendor. It is especially significant that Lord Parameshwara (Shiva) Himself is believed to preside here as the guardian deity (Kshetrapalaka) of the temple.

On the hilltop nearby are also the Panchabhulingeswara Swami Temple and the Daksha Vatika. At the center of Daksha Vatika, on a pyramid-shaped pedestal, 360 Shiva Lingas have been installed, with a Maha Linga placed at the top. A unique year-long ritual is performed here, where one Shiva Linga is worshipped each day, culminating in the grand Maha Shiva Linga Archana. Surrounding the Maha Linga are 1,005 additional Shiva Lingas, symbolizing infinite cosmic energy.

According to divine vision received by Nishtala Prahlada Sastry Garu during meditation, the forms of the Devi Khadgamala deities were conceptualized and crafted. Thus, 68 stone idols of Gandharva Matru Murtis were installed on the ground floor, 10 idols on the first floor, and 10 on the second floor. The remaining deities, made of Panchaloha (five sacred metals), are placed in the Ashtadala Padma (eight-petaled lotus) on the third floor.

Additionally, on the ground level, idols of Brahma, Maheshwari, Kaumari, Vaishnavi, Varahi, Mahendri, Chamundi, Mahalakshmi, Balaji, and child Krishna subduing Kaliya have been consecrated. Devotees perform ritual abhishekam (anointing) to these deities with deep devotion.

It is Guruji Sri Prahlada Sastry Garu's vision and aspiration to transform this Devi Puram into a manifestation of 'Manidweepa', as described in the Devi Bhagavatam.

Utpanna Ekadasi (November 15)

As per Telugu Panchangam, there are 24 Ekadasis in a year; 2 in each lunar month, one during Shukla paksha and another during Krishna paksha. Each Ekadasi has its own special significance. Karthika Bahula Ekadasi is being celebrated as Utpanna Ekadasi. Let us understand its importance.



As per Skanda Purana written by Veda Vyasa, observing Karthika Ekadasi bestows virtue of 1000 Ashvamedha Yagas and 100 Rajasuya Yagas. Even a small act of piety performed on this sacred day yields immense spiritual merit, equal to an Ashvamedha Yaga. Lord Brahma himself declared that one who observes Utpanna Ekadasi can achieve anything; nothing is impossible for them.

On Utpanna Ekadasi devotees should wake up before sunrise. It is highly auspicious to bathe in a river. If it is

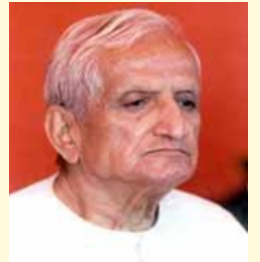
not possible, one can bathe at home with an auspicious thought that all sacred rivers are present in the water. Fasting should be observed whole day. Light a lamp with cow's ghee, worship Sri Laxmi Narayana with Panchamrutam, flowers, sandalwood paste and other offerings. Recite Sri Vishnu Sahasranamas and offer Pulihora (tamarind rice) and Chakrapongali (sweet pongal) to Lord Mahavishnu. Perform Mangala Aarti with camphor and distribute Prasadam to one and all.

In the evening after taking bath, visit a nearby Vishnu Temple and participate in bhajans and pujas. As Utpanna Ekadasi is a most auspicious day it is ideal to stay awake throughout the night by listening to Puranas or doing bhajans. Performing annadanam on this day bestows immense merit, and offering a cow (Goudanam) to a Brahmin brings great spiritual benefit. Next day morning, take bath and complete puja. Feed a Brahmin and Those who sincerely observe Utpanna Ekadasi will be blessed with good health, prosperity, and divine grace.

Om Namo Bhagavate Vasudevaya.

Dattopant Thengadi (Janma tithi, November 10)

At a time when communism is dominating the world stage, Dattopant Thengadi founded Bharateeya Mazdoor Sangh. It was an uphill task to start labour movement on the lines of Bharateeya thought and needed unwavering faith and devotion, and tireless work. Following story reflects the thoughts and state of mind of Dattopant at that time.



Spring had not yet arrived. Braving the winter winds, an animal came out of its burrow. Other animals warned it, "If you go out at this time, you may die." But the animal did not listen to them and began climbing a mango tree. A parrot sitting on the tree observed this and asked "why have you come out in such cold weather?" "To eat a mango" replied the animal. Parrot laughed loudly and said, "You fool! There are no mangos now." Animal replied "There may be no mangoes at the moment, but by the time I reach the top, they will have appeared and ripened." This reply reflects the mindset of a sadhaka. The animal was not worried about the difficulties of climbing the tree in such a hostile weather. It had full faith that it would achieve what it dreamed of. It possessed the resolve to pursue its goal, believing that by the time it reached the top, the tree would bear fruit. The animal had only one thought in its mind-'Have faith in Hari and you will surely reach your goal.' (Hari se lagi raho mere bhai, teri banat banat ban jayee).

Today, Bharateeya Mazdoor Sangh has become the largest trade union. An organization progresses only when a leader—however talented, values ideas and suggestions of fellow workers. Dattopant Ji was such a leader. When it was decided to start a trade union, the name Bharateeya Shramik Sangh was proposed initially. However, many workers felt that the word shramik might not be familiar to the majority and could be mispronounced in several states. They suggested replacing shramik with Mazdoor. This suggestion was immediately accepted and implemented, and thus the organisation was named as Bharateeya Mazdoor Sangh.

Building and running an organization successfully is a journey from 'I' to 'we'. The thought 'I' often creeps in—it is very difficult to eliminate. But Dattopant Ji rose above it. For any collective endeavor to succeed, one must move beyond the self. Whether in casual conversations, discussions, or while giving suggestions, he always used the word 'we'.

Another admirable quality in Dattopant ji was his affectionate interaction with everyone. He succeeded in removing the hesitation among the workers who felt that they were speaking to a national leader, making them feel instead that they were conversing with the head of their family. In his speeches, he often quoted examples from the lives of various leaders, and from a wide range of books. He never behaved as if he knew everything and always listened patiently—as though hearing something for the first time. Such warmth and humility are hallmarks of a true leader.

While expanding the work, he was careful to avoid haste. Gururji often said, 'increase the speed gradually.'

Dattopant ji was not only a man of action but a visionary. He had a deep understanding of Bharateeya way of thinking (Bharateeya chintana). At that time, communist ideology dominated trade unions and influenced their slogans and language. Dattopant ji coined a new set of slogans and expressions inspired by Bharateeya values.

He also initiated initiatives such as Swadeshi Jagaran Manch (1991), Samajika Samarasata Manch, Sarvapanth Samaadar Manch, Paryavarana Manch and developed them. He was also a founding member of Akhil Bharateeya Vidyarthi Parishad, Akhil Bharateeya Adhivakta Parishad, Akhil Bharateeya Grahak Panchayat, and Bharateeya Vichar Kendra. His article on the Bharateeya perspective of art became guiding inspiration for the establishment of Samskara Bharati.

During 1964-76 he was elected twice to Rajya Sabha and served as its vice-president from 1968-70. As a parliamentarian, he left a unique mark in every task he undertook. His role in uniting forces against the Emergency in 1975 was monumental. Dattopant Thengadi breathed his last on 14 October 2004 due to

brain hemorrhage.

Bhavaraju Sarveswararao (Janma tithi, November 20)

Bhavaraju Sarveswararao was born on 22nd November 1915 in Peddapuram, East Godavari District. He studied at U.L.C.M. High School, Peddapuram, and later at the Government Arts College, Rajahmundry. His mother, Lakshamma, passed away when he was two years old, and his father, Parabrahma Murthy, died when he was thirteen. His childhood was spent under the care of his stepmother, Janakamma. His elder sister had a profound influence on his upbringing.



Despite constant financial difficulties—he sometimes studied under street lamps—his sister encouraged him to pursue higher education. With her support and through scholarships, he was able to continue his studies.

After completing his intermediate education, he approached Dr. Sarvepalli Radhakrishnan, then Vice-Chancellor of Andhra University, for financial assistance. He earned his M.A. in Economics from Andhra University, Visakhapatnam (1936-39). He was inspired by great teachers and traditions of the university such as Prof. Hiren Mukherjee, Prof. V.K.R.V. Rao, and Prof. M. Venkata Rangaiah.

He received offers for higher studies from both Stockholm and Cambridge, choosing the latter. As a British Council Fellow at St. John's College, Cambridge (1950-53), he completed his Ph.D. thesis on the Balance of Payments of India under the guidance of Prof. Austin Robinson.

Sarveswara Rao began his career as a Research Fellow and Tutor in the Department of Economics at Andhra University, eventually becoming Professor and Head of the Department, and later Principal of the College of Arts, Commerce, and Law. After retiring in 1975, he was appointed Professor Emeritus. Later, he served as Vice-Chancellor of Acharya Nagarjuna University (1979-81).

He also served as a Senator of Andhra University, Advisor to the Government of Eastern Nigeria, and Member of the Andhra Pradesh State Planning Board. As Senior Economist at the Asian Institute for Economic Development and Planning (UN), he was invited to deliver lectures at the UN Institute of Development, Bangkok.

Together with Prof. Ram Reddy, he was a pioneer of open learning in India. When Indira Gandhi National Open University (IGNOU) was established in Delhi in 1986, Prof. Rao was asked to lead a team to design

the Foundation Course in Social Sciences. He served on many national committees related to higher education, planning, and development.

To study problems of ordinary people—especially in Visakhapatnam and neighboring areas—he brought together experts from various disciplines. His research on the spread of slums and urban primary health care (1995), which analyzed environmental challenges, was recognized as a model study by the Overseas Development Administration (UK). His areas of deep interest included rural development, women's empowerment, literacy programs, water supply for Visakhapatnam, and the consumer movement.

Prof. Rao provided vision and leadership to two major voluntary organizations—Bhagavatula Charitable Trust and Mahila Vikas Organization. These institutions undertook activities such as wasteland development, social forestry, non-formal education, rural health services, community training, and women's participation and empowerment.

He also founded the Visakha Public Library Society, and contributed to adult literacy programs and the Consumers' Association of Visakhapatnam, reflecting the diversity of his pursuits.

As Founding President of Gayatri Vidya Parishad, a reputed educational trust, he established several nationally recognized institutions, marking a peak in his contributions to education.

In recognition of his distinguished service to society, Sri Sadguru Sivananda Educational and Cultural Society, Bheemunipatnam, awarded him "The Eminent Citizen Award" in 2000. He also received the Lifetime Achievement Award (1999) from the Andhra Pradesh Economics Association, along with other honors including the Best Teacher Award and the Raja Lakshmi Foundation Award on the occasion of his Sahasra Chandra Darshan (completion of 1000 full moons).

This multi-talented and visionary scholar passed away on September 23, 2010.

Constitution Day (November 26)

To commemorate the adoption of the Indian Constitution, Constitution Day, also known as Samvidhan Divas, is celebrated every year on November 26 in India.

This day serves as a tribute to the framers of the Constitution and as a reminder of the values enshrined in it — justice, liberty, equality, and fraternity.

Although the Constitution came into effect on January 26, 1950, marking Republic Day, November 26 is



significant because it was on this day that the Constituent Assembly formally adopted the final draft of the Constitution.

The day aims to remind citizens of the importance of the Constitution in safeguarding democracy, protecting fundamental rights, and guiding the governance of the nation.

Constitution Day reminds us of the values and principles on which modern India is built. It highlights the significance of the Constitution in the following ways:

- Protecting rights and freedoms: Ensuring justice, equality, and dignity for all citizens.
- Strengthening democracy: Defining the framework for governance and the separation of powers.
- Promoting unity: Establishing India as a sovereign, democratic republic.

The observance also aims to raise awareness about the Constitution and to encourage citizens to fulfill the fundamental duties enshrined within it.

Constitution Day was first celebrated in 2015, on the occasion of Dr. B.R. Ambedkar's 125th birth anniversary. The Government of India decided to observe November 26 as Constitution Day to honor Ambedkar's contribution and to promote awareness of the Constitution's importance.

The Constituent Assembly, consisting of 299 members, drafted the Constitution after extensive deliberations. The drafting process began on December 9, 1946, and took two years, eleven months, and eighteen days to complete.

On November 26, 1949, the Assembly adopted the final draft of the Constitution. It came into effect on January 26, 1950, transforming India into a fully sovereign republic.

Constitution Day is thus a celebration of the foundation of Indian democracy and a tribute to the visionaries who shaped the nation. It reinforces the importance of the Constitution in upholding national unity, diversity, and the commitment to justice for all.

Puducherry Liberation Day (November 1)

Even after Bharat attained independence, southeast located Puducherry was not taught of its own history from its beginning days. Instead the period beginning with the arrival of French, Dutch and Britishers only was presented as entire history of Puducherry.



In the 4th century, the Puducherry region was under the Pallava kingdom. By the 10th century, it came under the rule of the Cholas of Tanjavur, followed by

Pandya kingdom in the 13th Century. In the following centuries, various southern dynasties ruled over the region. After invasion of Muslim Kings from North for a brief period, the Vijayanagara Empire ruled the entire southern part of Bharat until 1638, after which, Bijapur Sultan took control of Gingee (a fort in Tamil Nadu).

In 1674, French East India Company established a trading post in Puducherry, which later developed into a crucial French base in Bharat. Dutch and Britishers also sought to expand their trade and influence in Bharat, leading to a series of conflicts across the subcontinent. Over the years, ruling of Puducherry changed many hands. In 1693, Dutch took control of Pondicherry but under the Treaty of Ryswick in 1699, the territory was restored to France. In 1850, when French took control of whole Bharat, they allowed Britishers to keep their colonies with them. Until 1954, Puducherry, Mahe, Yanam, Karaikal, and Chandarnagar remained under French administration.

After India (Bharat) gained independence in 1947, the French territories in India were integrated with the former British India. However, French India did not become a de jure part of the Indian Union until 1962. On November 1, 1954, the French Indian territories were de facto transferred to the Republic of Bharat. At that time, Puducherry became a Union Territory and is now a part of Bharat.

Kankalamma Jatara (Last Sunday of Karthika Masam, November 16)

This temple dates back to the Kakatiya period and is one of the oldest temples in Telangana. It is the family deity (kuladevata) of the Mahendra community. This ancient and sacred site, which fulfills the wishes of devotees, is the Sri Kankalamma Keteswara Swamy Temple, located at Koutala in Komaram Bheem–Asifabad District.



This temple, which holds great spiritual importance, is situated on a hilltop. Devotees believe that offering prayers here fulfills their desires. It has been a long-standing custom for farmers to make offerings to the local deities here before beginning agricultural activities. A major fair (jatara) is also celebrated here on a grand scale at the end of the Karthika month. Devotees from Telangana, Andhra Pradesh, Maharashtra, and Tamil Nadu visit the temple during this festival to offer their prayers and fulfill their vows.

The Kankalamma–Keteswara Swamy Temple at Koutala is known as a self-manifested (swayambhu) shrine. According to local elders, the temple was constructed overnight several decades ago. There are only two temples dedicated to Goddess Kankalamma and Lord Keteswara Swamy in Bharat — one in Chitradurga, Karnataka, and the other here in Koutala, Komaram Bheem–Asifabad district, which

makes it especially significant.

Believing in the divine power of the goddess, Sulva Kanakaiah and Kalyani, a couple from Kagaznagar town, undertook the reconstruction of this temple. On March 17, 2008 (Monday), Vedic scholars began the works by performing Maha Ganapati and Navagraha Rudra homams. Later, on November 13, 2009, amid Vedic chants, idols of Goddess Kankalamma, Lord Keteswara Swamy, Lord Vighneswara, the Dhawaja Stambham, the Navagrahas, and the Serpent Deities (Nagadevatas) were consecrated.

It is said that taking a holy dip in the sacred rivers Penganga and Pranahita, which flow nearby, and then offering prayers to the deities here, can wash away all sins. During times of drought, local farmers traditionally carry pots of water up the hill to the temple and perform special prayers to the goddess — they firmly believe that such rituals bring rainfall without fail. Devotees also believe that performing pujas to Kankalamma at the end of the Karthika month removes all obstacles and brings prosperity.

Every year, on the last Sunday of the Karthika month, the grand Kankalamma Jatara festival is celebrated. Thousands of devotees from Telangana, Maharashtra, Andhra Pradesh, Tamil Nadu, and Karnataka visit to worship and take part in the festivities.

The Kankalamma Temple stands as a living testimony to the Kakatiya dynasty's architecture. It is also the only temple in India where the Mahendra (Medaru) community's deity is worshipped. The temple was constructed centuries ago using large stone pillars carved with traditional tools. Local legends tell that during the medieval period, invaders damaged many temples and idols in this region. Even today, in the fields of Koutala, one can find broken idols of deities such as Vinayaka (Ganesha), Kumaraswamy, Nandi, Shringi, Bhiringi, Brahma, Vishnu, and others scattered around. In front of the hilltop temple lies a large water tank (pond).

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

Contact : +917075881925

