

Dakshinapatha Vaartha

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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.

Magha Pournami (February 2)

Among all the months, the Magha month is the most special, and there is no doubt about that. It is a month that offers a significant festival day for various deities — such as Sri Panchami (Saraswati Devi), Ratha Saptami (Sun God), Bhishma Ekadashi (Lord Vishnu), Maha Shivaratri (Lord Shiva). When Magha Pournami (full moon day of Magha month) arrives, all sacred pilgrimage sites become lively and vibrant.



Elders say that the Magha bath is the best of all ritual baths. It is believed that rivers, oceans, and even temple tanks attain sanctity on this day. There is no need to explain the importance of sea bathing on Magha Pournami. Our elders have designated four months—Ashadha, Kartika, Magha, and Vaishakha—as suitable for sea bathing. The reason behind this rule is that taking a sea bath at least four times a year provides health benefits due to the salts in the seawater. Furthermore, during these four months, sea temperatures are favorable for bathing, and the moonlight falling on the sea is believed to have medicinal properties.

Magha Pournami is not just for bathing. It is also an appropriate occasion to offer prayers to your chosen deity and to remember the ancestors. It is said that worshipping the Sun God and Goddess Mahalakshmi on this day yields excellent results. Because of Ratha Saptami, Magha month is considered pleasing to the Sun God throughout. Therefore, along with the sea bath on Magha Pournami, it is advisable to recite hymns such as the Suryashtakam and Adityahridayam, which are dear to Lord Narayana. To please Goddess Mahalakshmi, people are

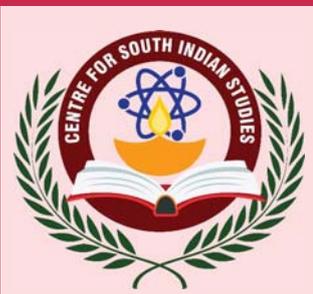
encouraged to worship the goddess or Lord Vishnu with lotuses.

Not only Mahalakshmi, but Goddess Parvati also has a special significance on Magha Pournami! According to mythology, Parvati fell to earth in the form of a conch shell. When she touched the hand of Daksha Prajapati, she became a young girl known as Sati Devi. Daksha lovingly named and raised her. The day the conch transformed into Sati Devi is said to be Magha Pournami! It is also noted in some places that the famous sage Kapila Maharshi was born on this day.

Magha Pournami is special not only for Hindus but also for Buddhists! Buddha is said to have announced on this day that he would attain Nirvana soon. Therefore, Buddhists recite the Tripitaka, their religious scriptures, on this day.

If we continue, many special things about Magha Pournami emerge. The ruling planet of the Magha Nakshatra (lunar mansion) is Jupiter (Brihaspati). Thus, worshipping Jupiter on this day is believed to bring his blessings. Astrologically, Jupiter holds great importance. From knowledge to wealth, Jupiter is considered the cause of many kinds of prosperity and happiness.

Because of all these special qualities, Magha Pournami is called Maha Maghi. From Uttarakhand to Tamil Nadu, every riverbank and seashore hosts a grand Kumbh Mela on this day.



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Madabhushi Ananthasayanam Ayyangar (Janma Tithi – February 4)

Madabhushi Ananthasayanam Ayyangar was a selfless patriot, an excellent parliamentarian, a capable Lok Sabha Speaker, a great scholar, and a good governor. Above all, he was humble, virtuous, modest, and a karma yogi.



He was born on February 4, 1891, in Tiruchanur, a sacred place by the Padmavathi Devi temple, located in the Chittoor district — a land of many holy sites.

Ananthasayanam Ayyangar's childhood was spent in poverty. His family lived a simple life with limited income in Tiruchanur. Despite financial difficulties, his education journey continued. After completing his primary education in Tiruchanur, he had to travel daily from Tiruchanur to Tirupati for higher studies on foot. In addition to financial struggles, he lost his father in childhood, which was a significant blow to him. However, his elder brother supported him and ensured his education did not stop.

From the beginning, Ananthasayanam was a bright student. He passed his matriculation exams with good marks. At that time, legal studies attracted those with independent thinking, so he pursued law at Pachayyappa College in Madras. After becoming a qualified lawyer, he returned to Tirupati and worked as a teacher for some time.

In 1922, Ananthasayanam's political career began when he was elected as the Chairman of Chittoor Municipality under challenging circumstances. Around the same time, he gained recognition for effectively resolving a symbolic dispute between the Vaishnavite sects Tengalai and Vadagalai in Tirupati.

In 1937, Ananthasayanam took oath as a member of the Madras Legislative Assembly. His energy and dedication earned him the title "Walking Encyclopedia." He served as a capable legislator until 1942.

During the independence movement, a crucial phase was the Civil Disobedience Movement. Answering Mahatma Gandhi's call, Ananthasayanam showed great enthusiasm and determination. Along with the Venkatesa newspaper, he wrote many articles in various publications. Due to his activism, the British government arrested him, and he spent eighteen months in the Central Jail at Vellore. Later, he was arrested again while speaking at the Chittoor Sabha during the Satyagraha movement and was imprisoned in Tiruchirappalli Jail. From there, he was transferred to Amaravati Jail near Nagpur for further incarceration.

Ananthasayanam firmly believed in the saying, "Service to humanity is service to Madhava (God)."

Seeing the plight of leprosy patients who became beggars near various temples in Tiruchanur and Tirupati deeply moved him. In 1938, he spoke with the Chittoor District Collector and established a leprosy prevention center in Chittoor and Tirupati. Along with medical aid, they started schools for the children of patients and arranged for vegetables and wheat cultivation. He also secured 10 acres of government land from the Tahsildar and ensured the patients received pensions and proper footwear, which was produced locally in Arcot.

Shankarabadi Sundarachari, the lyricist of the famous song "Maa Telugu Thalliki Mallepoodanda," was a close relative of Ayyangar. Sundarachari credited Ayyangar as the inspiration behind the composition dedicated to the Telugu motherland.

Having left his mark in various fields, Ayyangar suffered severe ill health in his later years but recovered. Suddenly, on March 19, 1978, he passed away in Tirupati.

Sri Guruji, Madhav Sadashiv Rao Golwalkar (Janma Tithi: Magha Bahula Ekadashi, February 13)

The life story of Sri Madhav Sadashiv Golwalkar is dedicated to the soul of the nation. Few people appear in history; rarer are those who change the course of time. They speak not with words, but with life. They influence not by authority, but by sacrifice. In modern Indian history, Sri Madhav Sadashiv Golwalkar is one such rare great personality.



Affectionately called "Guruji" by admirers, he was more than an individual; he embodied the consciousness of a nation.

Born in 1906 on the day of Magha Shuddha Ekadashi in Nagpur near Rontek, Golwalkar's childhood seemed ordinary, yet it had extraordinary inward depth. More inclined to thoughts than games, more to silence than sounds, his childhood blossomed with epics, religious texts, and moral stories heard from his mother, which instilled in him an unwritten commitment to the Indian nation. That commitment did not fade with time; it became a lifelong practice.

Golwalkar excelled in scientific disciplines such as Life Sciences at Banaras Hindu University, easily capable of reaching personal heights of success. But the question before him was not about personal future, but the nation's future. Collective duty outweighed personal glory. At that moment, he made a decision—not merely a choice, but a turn in life.

Dr. Keshav Baliram Hedgewar's guidance gave Golwalkar's life a clear direction. The truth he realized there was that the building of a nation is achieved not through slogans, but through individual character.

From the moment he joined the Rashtriya Swayamsevak Sangh, his life no longer belonged to himself—it was dedicated to society. In 1940, shortly after taking responsibilities from the then Sanghchalak, the nation lost its soul in the pain of partition. At such a time, Golwalkar silently preserved the nation's consciousness like a glowing lamp. His commitment to the nation was not emotional but a form of tapasya (spiritual discipline). In his view, the nation was not a political definition; it was the flow of millennia of culture, the result of spiritual practice, the accumulation of sacrifices over generations. Therefore, his life remained distant from personal comforts—no property, no family life—but immense satisfaction came from serving the nation selflessly. Traveling across the country, he instilled discipline, service, and respect for sacrifice in the hearts of millions of youth.

Through works like “Vichar Dhara,” Golwalkar gave society direction, not division. His thoughts may not have been acceptable to all, but no one can deny the unwavering commitment to the nation behind them.

Even though Golwalkar passed away in 1973, his ideas did not cease. His practice continues. Today, wherever there is service, discipline, or the spirit of “Not I, but the society,” there his soul resonates.

Sri Madhav Sadashiv Golwalkar was not an individual; he was an era of consciousness. His life teaches us clearly that a life lived for the nation is never wasted. His story of sacrifice remains permanently in Indian history, like a silent revolution, like immortal practice.

Hindu Festivals – Connection with Nature

Indian culture has a history spanning thousands of years. In this culture, festivals are not merely occasions of joy and celebration but also serve as guides for a way of life. It is remarkable to observe that the festivals celebrated by Hindus are deeply intertwined with nature. These festivals have been designed to express gratitude towards the five elements—earth, water, fire, air, and sky.



The Perspective of Viewing Nature as Divine

In Hinduism, nature is considered divine. There is a tradition of regarding rivers as mothers, mountains as deities, and trees as sacred. The underlying belief behind this perspective is that humans are only a part of nature, not its masters. Therefore, all festivals have been structured to honor and respect nature.

Makar Sankranti marks the sun's entry into Uttarayana. It signifies the joy of harvesting the Rabi crops. Farmers offer gratitude to the land and the sun. Worship of oxen, cows, and other animals, as well as honoring them, highlights the essential role of nature in agricultural life.

Ugadi, besides marking the beginning of the New Year, also signifies the start of the spring season. It is a time when newness appears in nature—buds on trees, blossoming flowers. The six tastes of Ugadi pachadi symbolize the mixture of happiness and sorrow in human life, just like in nature.

Rain and Water – The Source of Life

Life is impossible without water. Certain festivals remind us of this truth. The Chaturmas vows during the monsoon indicate that nature should be allowed to rest during this season. By following rules in this period, humans learn to live in harmony with nature.

Fire and Light – The Significance of Diwali

Diwali is not just a festival of lamps. Fire is worshipped as a symbol of light that dispels darkness. It occurs at the beginning of winter. Cleaning the house after the harvest, lighting lamps, all emphasize cleanliness, energy, and environmental balance.

Trees and Animals – Worshipped Nature

In Hindu festivals, trees, plants, and animals are also revered. During Vat Savitri Vrat, the Banyan tree is worshipped, symbolizing long life and environmental protection. Cow worship, Nandi, Hanuman, and serpents—all are examples of respect given to the animal kingdom.

Ganesh Chaturthi – A Message of Nature Conservation

There is a tradition of celebrating Vinayaka Chaturthi with clay idols. The idol made of clay merges back into the earth, symbolizing the cycle of nature. This festival teaches us to live in harmony with nature.

Scientific Approach and Environmental Awareness

There is scientific wisdom hidden in all these festivals. Food, lifestyle changes, physical health, and mental balance are aligned with the seasons and achieved through festivals. Even though the term “environmental conservation” is used in modern times, our festivals have been imparting this message for thousands of years.

Crops and Seasons – The Basis of Festivals

Hindu festivals are linked to crops and seasonal changes. Thus, every festival celebrated by Hindus has an inseparable bond with nature. These are not mere rituals—they teach a way of life: to respect, protect, and live with gratitude towards nature. In today's time of environmental crises, it is essential to understand the true meaning of these festivals and observe them accordingly. Only then will both our culture's relevance and nature conservation endure.

Uma Maheshwara Temple, Yaganti (Kurnool District)

Generally, in Shaiva temples, the shrines of Lord Shiva and Goddess Parvati exist separately. However, temples adorned with the Ardhanarishvara form (half-male, half-female form of Shiva and Parvati) are very rare. One such temple is the Sri Uma Maheshwara Temple located in Yaganti, Kurnool district, Andhra Pradesh. The construction of this temple took place in the 15th century CE, but the local historical records indicate that a temple built by Sage Agastya existed here for several hundreds of years prior to that. During the time of the Vijayanagara kings, this temple flourished with great grandeur.



The sculptural brilliance of this temple, made of stone, still radiates its artistic beauty even today. The Ardhanarishvara here continues to receive daily worship and fulfills the wishes of devotees, making him the beloved Lord of the faithful.

A devotee named Chitteppa, overwhelmed with devotion and having witnessed Lord Shiva directly, presented the Bholashankara with supreme ecstasy. He called the place "Veganti," meaning "I have seen," which over time became fixed as the place name. Gradually, it came to be known as Yaganti. The local puranas mention that Sage Agastya performed penance for many years in a naturally formed cave here. Merely seeing the monolithic (single-stone) idol of Ardhanarishvara is enough to understand the depth of our culture and the excellence of our ancestors' craftsmanship. The naturally formed caves here are extremely scenic, attracting many tourists.

Normally, stone statues may erode due to weather conditions, but they do not grow. However, the Nandi statue carved from stone here is said to grow by one inch every 20 years. This is truly remarkable. Recently, scientists have also discovered that even the folded mountains of the Himalayas are growing. The differences and pressures forming between the layers of the Earth may be the reason. As for the growth of the monolithic Nandi statue here and what is happening beneath it in the ground, only scientists can explain.

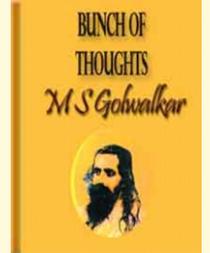
Usually, the Rayalaseema region suffers from water scarcity. But at the sacred pond (Pushkarini) here, water is abundant and quenches the thirst of devotees who come to see the Lord.

Another unique feature is that generally, there is no place without crows. But in the Yaganti region, crows are practically absent. Devotees believe that due to the curse of Sage Agastya, crows do not inhabit this area, and as a result, even Shani (Saturn), whose vehicle is a crow, resides here. Perhaps a type of tree that keeps crows away grows in this region.

Thus, Yaganti Uma Maheshwara Temple, combining natural beauty with many wonders, is a remarkable place to visit.

Sri Madhav Sadashiv Golwalkar's "Bunch of Thoughts" A Timelessly Relevant National and Cultural Philosophy

In the stream of Indian national thought, Madhav Sadashiv Golwalkar (Shri gurujii) holds a unique position. His work, Bunch of Thoughts, can be seen less as a theoretical treatise and more as a philosophical guide to understanding the soul of the Indian nation. These ideas were shaped as a response to the crises of identity, unity, and values that India faced after independence. Remarkably, even after several decades, the thoughts in this book continue to guide contemporary Indian society.



1. Nationalism: Not a Political Idea, but a Way of Life

Golwalkar's idea of nationalism is profound. It is not limited to allegiance to a state or government; it encompasses collective history, cultural heritage, and a sense of shared responsibility—it is a philosophy of life.

Contemporary Relevance:

In an age of globalization, where national boundaries are blurring, every nation seeks to preserve its uniqueness. For an ancient civilization like India, this national consciousness is particularly vital. Golwalkar's ideas strengthen self-respect, indigenous pride, and a sense of national duty in every Indian.

2. Culture: The Soul of Society

Golwalkar writes that "a nation without culture is like a soul without a body." For him, culture is not merely a collection of rituals; it is a system of values, moral order, and a guiding worldview.

Contemporary Relevance:

Modern technological progress has led to concerns about declining moral values, family bonds, and social responsibility. In such a context, organizing life around culture provides stability and direction to society.

3. Organized Society: The Source of National Strength

Golwalkar emphasized that organization is the source of strength. A divided society becomes weak, while a united society can face challenges effectively.

Contemporary Relevance:

Today, social media and debates can create divisions within communities. In this environment, mutual trust, cooperation, and the welfare of society are essential. Golwalkar's ideas encourage a focus on collective well-being.

4. Balance between Individual and Society

Golwalkar did not neglect the individual; he insisted that individual development should align with societal advancement. Balancing personal rights with social

duties was central to his philosophy.

Contemporary Relevance:

In today's highly individualistic world, the shift from "I" to "We" is crucial. This fosters civic responsibility, volunteerism, and community service.

5. Education: Not Just for Jobs, but for Life

In Bunch of Thoughts, Golwalkar gives special importance to education. Education, in his view, should cultivate knowledge, discipline, service, and patriotism—not just serve the marketplace.

Contemporary Relevance:

Education today should produce responsible citizens, not merely skilled workers. This idea resonates even in contemporary discussions on new educational policies.

6. Politics: A Tool for Service, Not Power

Golwalkar's political philosophy is grounded in morality. Politics should serve society and not personal gain.

Contemporary Relevance:

Transparency, value-based leadership, and public service are vital for modern democracy. Golwalkar's thoughts provide an exemplary model in this regard.

The greatness of Bunch of Thoughts lies in its timelessness: it is not confined to a particular era, and its core ideas can be applied adaptively across time. That is why it remains relevant even today.

Golwalkar's Bunch of Thoughts is a constructive philosophical work that strengthens the soul of the Indian nation, unites society, and cultivates a sense of responsibility in the individual. Its essence is to progress forward without rejecting modernity, yet without forgetting one's roots.

What India needs today is the same: development with values, modernity with culture, individual growth aligned with national welfare.

In achieving this balance, Bunch of Thoughts stands as a powerful source of intellectual inspiration.

Koodavelli Jatara (Festival in the Month of Magha)

In South India, in the Siddipet district of Telangana, specifically in the Dubbaak mandal, there is a place called Koodavelli, where a highly revered Shivalinga was established by Sri Ramachandra Swami along with Sita during the Treta Yuga.

Origin of the Name "Koodavelli"

The name "Koodavelli" comes from the fact that this village is the confluence of two streams. In the northwestern part of the local temple, one river flows northward and meets another, forming a junction. The joining of these two streams gave the village its name.

The village is situated in the Mandavya river region.

Legend of Sri Ramachandra and the Shivalinga

It is said that Lord Rama had a practice of bathing at both dawn and dusk and offering worship to the Shivalinga. On his return journey to Ayodhya after defeating Ravana, he reached this region. During this time, at the confluence of the Koodavelli river in Mandavya, he performed his ritual bath. Believing that the grave sin of killing Ravana, a learned Brahmin and devotee, would otherwise taint him, he resolved to install a Shivalinga to perform worship and atone for any potential guilt.



However, since there were no existing Shivalingas in the area, Lord Rama entrusted Hanuman to fetch a Shivalinga from Kashi. Hanuman traveled swiftly to Kashi but became confused among the countless lingas there, unsure which one to bring. Meanwhile, Lord Rama felt that the evening worship should not be delayed. To avoid wasting time, he created a temporary Shivalinga out of sand (similar to the Saikata Linga) and began the worship.

Soon after, Hanuman returned from Kashi with the Linga. Seeing Hanuman distressed that he had arrived late, Lord Rama consoled him: "Hanuma, do not worry. The Linga you brought is not wasted. I will place it alongside the sand Linga and consecrate both with life energy."

Thus, Lord Rama installed the two Shivalingas—one temporary sand Linga and the one brought by Hanuman—on the same Paanavatta (platform) and continued the worship. Since then, the temple became renowned as Sri Ramalingeshwara Temple, Koodavelli.

Annual Festival

From ancient times to the present, a grand festival is celebrated annually over three days, starting from Pushya Bahula Amavasya until Magha Shuddha Vidya. During this festival, elaborate rituals like Ekadasha Rudrabhishekam and other special worship ceremonies are performed.

Devotees also visit associated temples, including Sri Venugopalaswami, Sri Sangameshwaraswami, Veerabhadraswami, Subrahmanyaswami, and Sri Veeranjanyaswami.

Before the festival begins on Pushya Amavasya, during Pradoshakala, the festival idols of Sri Parvati with Ramalingeshwara are brought in a palanquin from the village of Puligundla to the main temple, accompanied by devotional singing and chanting.

During the festival, devotees take holy baths in the Koodavelli river and worship both Shivalingas—the one installed temporarily by Rama and the one

brought by Hanuman—with utmost devotion, fulfilling their vows.

Unique Feature of the Temple

The rare aspect of this temple is that two Shivalingas are placed on the same platform, which is not seen in any other temple. During these three days, devotees come from far and wide. Although there are no accommodations or inns, devotees arrange temporary shelters, cook their food, and stay overnight.

The Sri Ramalingeshwara Swami temple is known for fulfilling devotees' wishes, drawing people from various parts of the country. Elders say that visiting this temple grants the spiritual merit equivalent to visiting Kashi and Rameshwaram.

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