

Dakshinapatha Vaartha (Monthly Bulletin)

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Dakshinapatha (Also known as Dakshināvarta) is Dakshin Bharat – Southern India; Dakshin is traditionally regarded as the land south of Vindhya. 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.

Bharateeya Ekatmata

(A summarized guest write-up by Sri Varigonda Kantarao)

Bharat has been culturally and spiritually unified for thousands of years. Geographical divisions such as east and west, north and south, and even religious differences are creations of the human mind.

During pooja, when we take the sankalpa and say "Jambudweepe Bharata Varshe," we feel that rivers like the Ganga, Yamuna, Godavari, and Kaveri are one. No matter where he lives, a Bharateeya feels that Bharat is geographically and spiritually one. This outlook reflects the innate nature of Bharateeya Ekatmata (Indian unity).

In Bharateeya culture, Hindutva is not merely a religion but a way of life. Though there are many paths of worship—such as Shaiva, Vaishnava, Shakta, Soura, Ganapatya, and Skanda—the ultimate truth is one: the Jeevatma must merge with the Paramatma.

It is a misconception that Abrahamic religions such as Islam and Christianity have no form of symbolic worship. Practices such as the Cross, the Kaba, the Hajj pilgrimage, and the use of sacred water demonstrate the presence of symbolic traditions in these religions as well.

Bharateeya Ekatmata is not based on religion. It arises from the deep sentiment that this land is our mother. Regardless of religion, anyone who respects Bharat Mata is a Bharateeya.

Bharateeya Ekatmata is not confined to political borders; it is deeply rooted in our culture, customs, and modes of worship.

Sri Yantroddharaka Hanuman temple

We are familiar with many forms of Hanuman-Panchamukha hanuman, sapta mukha hanuman, bala hanuman, dhyananjaneya. However, there is a temple where Hanuman enticed himself in a Yantra-Yantroddharaka Hanuman temple.



This temple is also called as Pranadeva temple and mentioned in the Ramayana. It is located on Malyavan Mountain, adjacent to Anjanadri Mountain near Hampi city.

Anjanadri is the birth place of Hanuman. Lord Rama met Hanuman at Malyavan Mountain which is near the kingdom Kishkindha. To commemorate this meeting, a Rama Temple was built there, and the Yantroddharaka Hanuman Temple stands just behind it.

Both these temples were constructed during 14-15 centuries under the rule of the Vijayanagara Empire. Inside the Yantroddharaka Hanuman temple Hanuman is depicted as an image carved on a granite stone and enclosed within a Yantra. In the outer circle of the Yantra, twelve monkeys are shown, while at the center, within a Sri Chakra, Hanuman is depicted in a seated posture. Vyasatirtha, a sanyasi who belongs to Madhva sampradaya visualized this picture for 12 times consecutively. Vyasatirtha or Vyasaraaju (1447-1539), who is the raja guru of Vijayanagara emperor, constructed 732 Hanuman temples all over Bharat and Yantroddharaka Hanuman temple is the first one among them.



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Contact : +917075881925

Vyasatirtha used to draw picture of Hanuman with charcoal and do meditation. One day in Hampi, on the banks of river Tungabhadra, he draws the picture of Hanuman and started doing pooja. Suddenly, a monkey came out from the picture and disappeared. This phenomenon continued for 12 consecutive days, leaving Vyasatirtha perplexed. He then prayed earnestly to Hanuman to reveal the truth.

Pleased with his devotion, Hanuman appeared and revealed the Yantra, seating Himself within it. The twelve monkeys that had emerged earlier were placed around the Yantra. On close observation, it can be seen that all twelve monkeys face outward, each holding the tail of another.

If Yantroddharaka Hanuman picture is kept at home and Yantroddharaka Hanuman Stotra is recited with complete devotion, Hanuman will remove even the most severe hardships.

Within a 5-minute walking distance from this temple, there is another temple dedicated to Lord Srinivasa and the idol in this temple was sculpted by Vyasatirtha himself.

Sri Rama Temple in Ayodhya – A Struggle for National Identity
(On the occasion of the second anniversary celebrations of the consecration of Sri Ram Lalla's idol in Ayodhya on Pushya Dwadashi)

It is remarkable that such a large-scale public movement took place in the country for the construction of a temple. From scholars to common people, Sri Rama has been regarded as an ideal, and generations of people who held unwavering faith and reverence for Him were compelled to struggle for centuries to reclaim the birthplace of their beloved deity—this itself is extraordinary. This struggle continued from 1528 to 2019. The prolonged movement carried out by the people became a catalyst for the nation's self-respect and awakened the national consciousness of its citizens.



Renowned scholar Sri David Frawley, who served as the President of the American Council of Vedic and Jyotisha Studies, expressed this sentiment as follows:

“The Ayodhya Sri Ram Janmabhoomi movement was not merely for the construction of a temple; it marked the beginning of the resurgence of India's national and cultural glory.”

After nearly 80 conflicts fought for the Ayodhya temple and the sacrifice of over four hundred thousand lives, and following a democratically conducted struggle in independent India that culminated in victory, the Bhoomi Pooja was held in Ayodhya on August 5, 2020. This event was not merely the beginning of temple construction, but also the beginning of a renewed national consciousness among the people.

There is no scarcity of Sri Rama temples in our country; they exist in every town and village. Therefore, it would be insufficient to describe this struggle as merely one for a temple. This movement was not religious, not regional, not confined to any particular group, and certainly not political. It was a movement to awaken the collective consciousness of our nation.

If this movement was religious in nature, then during the height of the agitation, when lakhs of Kar Sevaks were traveling to Ayodhya, they would have caused harm to non-Hindu places of worship that lay along their routes. Many passed by and even through such places, yet not a single Kar Sevak caused harm to any non-Hindu individual or place of worship. Hence, this movement was not directed against anyone.

The Ayodhya Sri Ram Janmabhoomi movement was a struggle for the self-respect of our nation and Hindu society; a struggle for justice questioning the historical injustices inflicted upon the Hindu community; a struggle to preserve the identity of a nation devastated by foreign invasions; and a struggle to re-establish ancient traditions, customs, and ways of life. Because the people stood united in this struggle, great strength was bestowed upon our nation and society. This strength, in turn, enhances the nation's honor and prestige.

To ensure public participation, one brick was sent from each village to Ayodhya, reinforcing the feeling that “this temple belongs to all of us.” The temple thus became a symbol of unity and a symbol of victory for a nation and a Hindu society that had once faced defeat. This very sentiment sustained the Sri Ram Janmabhoomi movement for 495 years.

At one stage, after the Sri Rama Shila Poojas, the activists resolved to fund the movement themselves. When one crore families each contributed ₹1.25, the entire world watched in astonishment. From that point onward, devotees themselves have financially supported the cause of Sri Rama and the temple's construction, and there was never a shortage of funds. In the year 2020 alone, contributions from over 14 crore families across more than 5,13,000 villages throughout the country amounted to over ₹4,000 crores, and it was with these funds that the temple was constructed.

This temple is not being built merely as a magnificent structure. The movement was carried out with the intention that every common person should feel, “This is my temple; this is the sacred place of worship that my ancestors protected with dignity.” From this perspective, the construction of the Ayodhya Sri Rama Temple is, in effect, nation-building itself.

Installing the beautiful idol of Bala Rama in the Ayodhya temple, performing aartis and bhajans—these alone are not enough. We must also practice Sri Rama's ideals in our own lives. We must

follow the path He Himself walked: rejecting discrimination, subduing destructive forces, honoring one's word, giving importance to social values and family principles, and ensuring that even rulers abide by the same laws as the people. It is essential that the people of our nation strive to cultivate these virtues today.

Thus, this temple will shine forth as a "Loka Sanskarashala"—a global center for moral and cultural values.

Veerapandiya Kattabomman

(Janma Tithi: January 3)

Veerapandiya Kattabomman hailed from Panchalankurichi (present-day Tirunelveli) in Tamil Nadu. His father, Adi Kattabomman Jagaveera Pandiyan, served as a minister in the royal court. Veerapandiya Kattabomman was born on January 3, 1760, to Adi Kattabomman and Arumugathammal. At the age of 30, he became the 47th ruler of Panchalankurichi. He was one of the South Indian rulers who resisted the British East India Company.



Initially, he refused to pay taxes to the British. He also repeatedly declined summonse to meet Collector Jackson. When a meeting finally took place, it ended in a physical confrontation, during which Clark, the Deputy Commandant of the Company's forces, was killed.

As a result, the British East India Company dispatched troops under the leadership of Major Bannerman to capture Kattabomman. The Company's army surrounded Kattabomman's fort at Salikulam, located a few miles from Panchalankurichi, intending to arrest him there.

A skilled warrior, Veerapandiya Kattabomman defeated the Company's forces and escaped from the fort. The East India Company then announced a reward for his capture. In the events that followed, one of his close associates, Ettappan, betrayed him.

Consequently, Kattabomman was arrested and executed by hanging in 1799, when he was hanged from a tamarind tree. After his execution, the British completely demolished his fort and looted his wealth.

In his memory, the Government of Tamil Nadu built a memorial fort at Panchalankurichi to honor him. Long before Mangal Pandey initiated the First War of Indian Independence in 1857, Veerapandiya Kattabomman is remembered by the people as a courageous Tamil hero who boldly opposed British rule.

Yellapragada Subbarao

(Janma Tithi: January 12)

Yellapragada Subbarao was born on January 12, 1895, in Bhimavaram, West Godavari district of Andhra Pradesh. His father passed away when Subbarao was just 18 years old, and both his brothers suffered from poor health. Due to financial hardships, he failed the matriculation examination twice.



While staying with his elder brother Purushottam and studying in Rajahmundry, Subbarao was drawn toward the Indian national movement. With the money obtained from selling his mother Venkamma's jewellery, and with help from friends, he went to Madras and studied at the Hindu High School. On his third attempt, he passed the matriculation examination. During his intermediate studies, he secured a distinction in Mathematics. Many encouraged him to pursue honors in mathematics, but Subbarao aspired to become a sanyasi at the Ramakrishna Math.

However, his mother and the Math authorities persuaded him to choose medical education instead. He thus joined Madras Medical College. Due to financial difficulties, his education was once again at risk. While seeking financial assistance, Kasturi Suryanarayana offered to support his studies on the condition that Subbarao marry his daughter. Subbarao accepted and married Seshagiri.

This period coincided with the Non-Cooperation Movement. Responding to Mahatma Gandhi's call, Subbarao participated in the boycott of foreign goods and committed himself to wearing khadi. He even wore a khadi-made surgical apron to the medical college. This angered Dr. M. C. Bradfield, the head of the Surgery Department, who mocked him by saying, "Wear this when Gandhi becomes the Viceroy." Without hesitation, Subbarao replied sharply, "Gandhiji will never stoop to the level of a Viceroy."

This response earned Bradfield's hostility. As a result, Subbarao was denied a medical degree and was instead awarded the lesser LMS (Licentiate in Medicine and Surgery) certificate. Deprived of a full medical qualification, Subbarao turned his attention to Ayurveda. This choice had a personal reason—earlier, when he had suffered from tropical sprue, an Ayurvedic physician named Lakshmipathi had cured him.

Subbarao joined the Ayurvedic college run by Lakshmipathi in Madras as a lecturer in anatomy and continued his research in the field. During this time, an American physician, Dr. John Fox Kendrick, recognized Subbarao's brilliance and advised him to pursue research abroad. Although England was the preferred destination for research in those days,

Subbarao, disinclined toward Britain, applied instead to the Harvard School of Tropical Medicine in the United States. He was admitted to the Diploma in Medicine course as a chemist.

In October 1923, Subbarao arrived in the United States. He focused entirely on research at Harvard, earned his PhD, and made remarkable contributions to pharmaceutical science.

His notable achievements include:

- During World War II, his research led to the discovery of the first tetracycline antibiotic, Aureomycin.
- Through his work on filariasis, he discovered the drug Hetrazan.
- He developed Isonicotinic Acid Hydrazide (INH) for the treatment of tuberculosis.
- Along with scientist Sidney Farber, he developed Methotrexate, one of the earliest chemotherapy drugs used in cancer treatment.

Despite these extraordinary contributions, Dr. Yellapragada Subbarao never received a Nobel Prize. Notably, several of his students and successors, who advanced research based on his discoveries, did receive Nobel Prizes.

Dr. Yellapragada Subbarao passed away in the United States on August 9, 1948, at the age of 53, due to a heart attack.

In the words of American author Dorothy (Doron) Antrim:

“Perhaps most people in this generation have never heard the name of Dr. Yellapragada Subbarao. Yet, because he once lived, most of us are alive and well today. His work paved the way for the longevity of humankind.”

Vasantha Panchami (January 23)

It is through education, knowledge, and wisdom that one excels in any field. These three bestow brilliance and renown upon a person. For students, they should become natural ornaments of life, and for this to happen, one needs the grace of Goddess Saraswati. To receive her grace, she must be worshipped with devotion and sincerity. The festival that offers devotees this sacred opportunity is Sri Panchami, also known as Vasantha Panchami.



The season of spring, which officially begins in the month of Charitra, starts taking shape as early as in the month of Magha. Vasantha Panchami is celebrated to signify this early arrival of spring. As this day also marks the birth anniversary of Goddess Saraswati, it is called Sri Panchami. Scriptures prescribe worship of the Goddess on this auspicious day.

Goddess Saraswati bestows Vidya, the foundation of all progress. It is said that a swan can separate milk from water; symbolically, this represents the ability to distinguish knowledge from ignorance. Hence, Saraswati is depicted with the swan as her vehicle.

On this sacred day of her manifestation, devotees rise early, take a head bath, and wear new clothes. The prayer room is cleaned, and Goddess Saraswati is worshipped. Offerings of milk, curd, butter, and payasam, which are dear to the Goddess, are made. Devotees sincerely pray for the blessing of knowledge. On this day, large numbers of devotees visit Saraswati temples across various regions.

As Goddess Saraswati favors the color white, white flowers and white sarees are offered to her. Parents eagerly wait for this day to perform Aksharabhyasam—the initiation of their children into learning. As a result, Aksharabhyasam ceremonies are conducted in large numbers in Saraswati temples on this day. Students place their books and pens at the Goddess's feet and offer prayers.

Wearing the Goddess's sacred bangles on this day is considered highly auspicious. Since Vasantha (the deity of spring) is worshipped along with Rati and Manmatha (the god of love) on this occasion, the day is also referred to as Madana Panchami.

Manyamkonda Jatara (Held in the month of Magha)

The state of Telangana is home to many spiritual temples with a rich and glorious history. One such sacred shrine is the Manyamkonda Venkateswara Temple, located in Manyamkonda village of the Palamoor (Mahabubnagar) district.



It is rare to find Lord Venkateswara worshipped as a Swayambhu (self-manifested) deity. Experiencing this temple of Lord Venkateswara amidst a dense forest filled with lush greenery is truly delightful and spiritually uplifting.

Manyamkonda or Mannenkonda (also known as Manikonda) is the hill on which the temple of Lord Venkateswara is situated. The place is extremely serene and has a captivating effect on devotees. It is believed that this ancient temple is over five hundred years old.

According to the temple inscription, ancient sages such as Narasimha Yogi, Kashirayalu, Ettepu Ramayogi, Veerappayya, and Yanumaddhasu meditated here in the past. Because of this, the place was originally known as Munulakonda (Hill of Sages). Over time, the name gradually evolved into Mannenkonda or Manyamkonda.

Surrounded by scenic natural beauty and enriched with ancient spiritual importance, this hilltop shrine has emerged as a major tourist and pilgrimage attraction in the Palamoor district and the state of Telangana.

The Manyamkonda Venkateswara Temple is located 13 kilometers from Mahabubnagar town, on the state highway leading toward Raichur.

Nestled in the midst of forests and perched atop a hill, Lord Venkateswara appears majestic and serene. The temple stands at an elevation of about 915 meters, situated on a hill approximately 2 kilometers from Manyamkonda village.

The shrine is located inside a cave spread across three hills. The presiding deity is Sri Venkateswara Swamy, and the sacred site is also referred to as Harihara Kshetra.

While circumambulating the temple, devotees believe that the image of Lord Venkateswara on the rear wall resembles the idol at Tirupati and that the deity self-manifested here. It is also believed that sages performed intense penance in the caves around this area in ancient times.

The most suitable time to visit the temple is during the annual Jatara, held every year in January and February, usually on the day of Mahapurnima. This sacred place is also popularly known as “Palamoor Tirupati.”

Agastya Maharshi – A Bridge of Bharateeya Ekatmata

Indian culture is a symbol of unity in diversity. Though languages, customs, traditions, and attire may differ, they all share a common spiritual foundation—this is the unique strength of India. Among the great sages who built a cultural, spiritual, and linguistic bridge between North and South India, Agastya Maharshi stands foremost. Hence, Indian tradition venerates him as the “Bridge between North and South India.”

Agastya Maharshi is one of the Saptarishis and holds a distinguished place in the traditions of the Rigveda and Yajurveda. His contributions span multiple fields—penance, knowledge, scriptural mastery, linguistic development, and the protection of dharma. The Vedas, Puranas, Itihasas, and Agamas all extol Agastya Maharshi as an extraordinary and revered figure.

Agastya Maharshi in North India

In North India, Agastya Maharshi stood as a pillar of Vedic culture.

- Several hymns of the Rigveda are attributed to Agastya Maharshi
- His role in the spread of Vedic yajnas and Brahmanical traditions was crucial
- His contributions to the development of the Sanskrit language were immense

Agastya Maharshi believed that spiritual wisdom cultivated in North India should not remain confined there but must be carried to South India as well.



According to Puranic tradition, when the northern region became burdened by the gathering of gods, Agastya Maharshi was sent southward to restore balance. This should not be viewed merely as a mythological episode, but as a symbol of cultural migration and the dissemination of knowledge.

The episode of Agastya humbling and crossing the Vindhya Mountain symbolizes:

- The removal of North–South divisions
- Overcoming geographical barriers through knowledge
- Creating a path for cultural integration

Influence of Agastya Maharshi in South India

Agastya Maharshi's influence in South India is profound and far-reaching. Some notable outcomes of his extraordinary spiritual achievements include:

- Tamil tradition associates Agastya Maharshi with Tamil grammar
- References to a text called “Agastya Muni Vyakaranam” are found in Tamil literature
- Agastya Maharshi served as a literary bridge between Sanskrit and Tamil
- Expansion of Shaiva Siddhanta, Yoga, and Tantric traditions
- Harmonization of Shiva devotion and Shakti worship
- Recognition as a founding figure of the Siddha medical tradition
- Establishment of dharma, rituals, and the ashrama system in South India
- Integration of Vedic practices with local traditions

The greatness of Agastya Maharshi lies in the fact that he did not impose one culture upon another. Instead, he harmonized North Indian Vedic traditions with South Indian local languages and customs, thereby shaping a comprehensive Indian civilization.

During his southern journey, Lord Rama met Agastya Maharshi. It was Agastya who bestowed divine weapons upon Rama and taught him the Aditya Hridayam hymn. This episode symbolizes the deep bond between North Indian royal lineages and South Indian spiritual centers.

Relevance in Modern India

At a time when regional differences, linguistic divisions, and cultural variations are increasingly visible in India, the life of Agastya Maharshi teaches us the enduring values of harmony, mutual respect, and cultural unity.

Agastya Maharshi was not merely a sage—he was a cultural bridge, a spiritual messenger, and an architect of Indian unity.

By connecting the Vedic wisdom of North India with the languages and cultures of South India, Agastya Maharshi helped shape India into a single, integrated cultural force. Therefore, honoring him as the “Bridge between North and South India” is not only appropriate but profoundly justified.

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