

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.

Narada Jayanti (May 2)

There is no Hindu who does not know about Narada. Narada is a divine sage, the son of Lord Brahma, and an immense devotee of Lord Srimannarayana. The derivation is “Narandadāti iti Nāradaḥ.” “Nara” means knowledge, and “dā” means one who gives. Since he gives Brahmananda and self-knowledge, he came to be known as Narada.



In the Chandogya Upanishad, it is mentioned that Narada approached Sage Sanatkumara seeking self-knowledge. When Narada asks, “Please teach me,” Sanatkumara asks, “Tell me what you already know.” Then Narada says that he knows the four Vedas, the Puranas, the Itihasas, the Vedangas, and many other things. After that, he attains self-knowledge from Sage Sanatkumara. What this dialogue tells us is that in spite of having knowledge of Vedas and Vedangas, Narada still approaches Sanatkumara (a Guru) to seek self-knowledge (Atmasakshatkara). He can travel through all the worlds.

Narada knows everything. He knows what should be done for the welfare of the world. All his actions are only for fulfilling divine purpose. Narada is one of the reasons why Valmiki wrote the great text Ramayana. The Ramayana begins when Narada comes and asks Sage Valmiki, “Who in this world is the embodiment of dharma and adorned with sixteen virtues?” In the Mahabharata, we see Narada as one who is well-versed in statecraft.

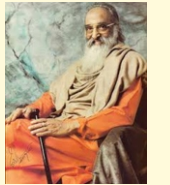
He comes to Indraprastha and gives teachings to Yudhishtira on polity and dharma. The devotion

aphorisms spoken by Narada, known as the Narada Bhakti Sutras, are wonderful. Likewise, texts associated with Narada such as the Narada Pancharatra, Narada Smriti, and Narada Parivrajaka Upanishad are available. Narada, in the form of a guru, instructed Dhruva the Narayana mantra and enabled him to attain the realization (दर्शन-darshan) of Lord Mahavishnu.

Likewise, while Prahlada was still in his mother's womb, Narada taught devotion and the principle of the Supreme Being to Prahlada through his mother, and brought into the world Prahlada, who became foremost among devotees. Let us remember and meditate upon Sage Narada, who is the embodiment of the guru, a traveler of the three worlds (Lokas), and the embodiment of knowledge.

Swami Chinmayananda (Birth Anniversary, May 8)

Balakrishna Menon, who became famous as Swami Chinmayananda, was born on May 8, 1917, in a distinguished family in Ernakulam, Kerala. The disciplined daily routine of his family worship, which continued for hours, became an integral part of shaping the young man's mental and moral values. Along with this, he had the rare opportunity of coming under the influence of the gentle-natured family gurus. From childhood itself, he possessed an inquisitive nature that critically questioned everything. He was the same in his studies as well. The brilliant Balakrishna obtained a Master of Arts degree from Lucknow University. Like many educated young men who come out of universities confused about what to do in life, Balakrishna too was troubled by doubts arising from



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conflicting ideologies. But divine showed him the right path; he studied the great works of Swami Vivekananda, Aurobindo, and others, and approached his guru Swami Sivananda.

Swami Sivananda Maharaj recognized Balakrishna's extraordinary talent and entrusted him with the responsibility of conducting a Gita Committee. Members of that committee included Sri Balakrishna Menon (Swami Chinmayananda), Swami Krishnananda, and the great scholar-philosopher Sri Nandakishore Srivastava from Bihar, among others. He occasionally conducted classes in the ashram. In order to study the scriptures more deeply, on February 25, 1949, Sri Gurudev initiated him into sannyasa. Staying with Swami Tapovan Maharaj in Uttarkashi, he studied Panchadashi, other Vedantic texts, and also the Upanishads under that great master. He attained mastery over these scriptures.

In 1953, Swami Chinmayananda started the Chinmaya Mission and launched the Gita Jnana Yajna Mission. Traveling throughout all parts of India, he conducted Gita Yajna classes, Upanishad classes, and lectures on the scriptures. Because of this, he earned great fame as an extraordinary speaker and as an expert commentator on Indian culture, its literary heritage, and scriptural wisdom. Swami Chinmayananda also traveled many times to Western countries. His organizations have centers in various places in India as well as abroad.

Swami Chinmayananda is one of the world-renowned personalities who hoisted the flag of Bharat's spiritual heritage not only in this country but also in many other countries of the world.

Razakar Attack on Doratabi village in Bidar District (May 10)

Even after India gained independence, the Hyderabad State remained under the control of the Nizam. In order to continue the Nizam's autocratic rule, the Muslim Razakars committed some of the most heinous atrocities in history. Qasim Razvi was their leader.



The common people in the Telangana region revolted against the Nizam's rule. This struggle came to be known as the Hyderabad Liberation Movement.

Doratabi, in the present-day Bidar district of Karnataka, was a small agricultural village. Farmers and laborers formed the majority of the village population. The people of this region opposed the Nizam's rule. As a result, this village came under the attention of the Razakars.

According to historical accounts, on the morning or afternoon of May 10, groups of Razakars gathered

from nearby regions. Some came armed with guns, swords, and sticks. They surrounded the village and launched a sudden attack. They blocked all escape routes so that the villagers could not flee. They then continued horrific violence such as looting houses, setting them on fire afterward, stealing grain and cattle, and mercilessly killing village elders and leaders. Atrocities against women and the torture of children were also part of their brutality.

The villagers who managed to escape this massacre fled in fear into nearby forests and fields. Families were separated.

This attack was not merely for looting. Its main objective was to suppress the anti-Nizam movement, terrorize the villagers, and thereby serve as a warning to other villages.

After this attack, much of the village was destroyed. The people there were forced to leave the village temporarily. But after this incident, opposition to the Razakars increased even further among the people. This Doratabi incident came to be recognized as one of the events that intensified popular resistance against the Nizam in the Telangana region. The many such attacks carried out by the Razakars on villages under the orders of the Nizam ultimately became one of the reasons for the Government of India to undertake Operation Polo.

Operation Shakti (May 11)

May 11 is one of the most proud days in the history of Bharat. On this day, Bharat demonstrated its strength, self-respect, and technological capability to the world. The reason for this distinction was the Pokhran-II nuclear tests conducted under the name Operation Shakti.



On May 11, 1998, Bharat successfully conducted three nuclear tests in the Pokhran desert of Rajasthan. Later, on May 13, two more tests were conducted. Through these tests, Bharat clearly declared to the world, "We too are a nuclear-powered nation." This was not merely a display of military strength — it was a symbol of national self-respect.

From a nationalist perspective, these nuclear tests were extremely important for Bharat's security. At a time when neighboring countries, especially China, had already acquired nuclear capability, it became necessary for Bharat also to strengthen its defense. In this background, the decision taken became like a protective shield for the nation.

The main force behind this decision was the then Prime Minister Shri Atal Bihari Vajpayee. His leadership became a milestone in the history of the nation. Even though he knew that there would be international pressure and economic sanctions, he

gave permission for these tests keeping national interests foremost.

The tireless efforts of Bharateeya scientists were the foundation of this success. Especially prominent scientists such as Shri A.P.J. Abdul Kalam and Shri R. Chidambaram played key roles in making this project successful. Due to their efforts, Bharat achieved nuclear capability using indigenous technology.

After these tests, many countries including the United States imposed economic sanctions on Bharat. But Bharat stood firm. Through this, Bharat conveyed to the world the message that it could withstand any pressure for the sake of its national interests.

From a nationalist point of view, Operation Shakti is a symbol of Bharat's self-respect. It gives us three important messages: a nation needs self-reliance, nothing is more important than national security, and strength is necessary to attain a respected place in the world.

May 11 is not merely a date — it is a symbol of Bharat's strength, self-respect, and courage. Operation Shakti placed Bharat alongside the world's nuclear powers. For a nation to remain strong, science, technology, courage, and national spirit must all come together. This is a historic moment of which every Indian should feel proud.

Vaidyanatha Iyer (Janma Tithi, May 16)

A. Vaidyanatha Iyer, also known as Madurai Vaidyanatha Iyer or simply Iyer, was a social activist, politician, and freedom fighter belonging to a Tamil Brahmin family. He was a leader who played a major role in the temple entry movement for Dalits.



Vaidyanatha Iyer was born on May 16, 1890, in Vishnampettai village in Tanjavur of the then Madras Presidency, to Arunachalam Iyer and Lakshmi Ammal, in a Tamil Brahmin family. Iyer studied at Madurai Sethupathi High School. In 1909, he completed his SSLC. He obtained his F.A. from Madura College. In 1914, he received his B.A. degree from Presidency College, Madras. He worked as a teacher for one year at Bishop Heber Higher Secondary School in Tiruchirappalli and for another year at the Hindu Higher Secondary School in Machilipatnam. He received the prestigious Neelakanta Sastri Gold Medal as well as the Fisher Gold Medal. Before attaining the status of a pleader, he entered the Indian freedom movement around 1922. He participated in the Vedaranyam Salt Satyagraha (1930) and the 1942 Quit India Movement.

From childhood itself, Vaidyanatha Iyer imbibed patriotic feelings. His education, especially his expertise in law, gave him a deep understanding of justice, equality, and rights. This understanding later

led him onto the path of nationalism.

At that time, Bharat was under British rule, and dissatisfaction among the people was increasing. In such circumstances, the ideas of leaders like Gandhi influenced him. He accepted Gandhi's principles of non-violence and methods like satyagraha, and actively participated in the freedom struggle. During the movements, he worked in the forefront in activities such as defying British laws, inspiring the spirit of freedom among the people, and spreading patriotic messages. Although he was arrested several times and sent to prison, his determination did not weaken. This is a clear example of his nationalist firmness.

Vaidyanatha Iyer's nationalism was not limited merely to political freedom. In his view, "freedom" meant that every individual should have equal rights. Therefore, he also focused on social reforms.

In 1939, under his leadership, allowing Dalits entry into the Madurai Meenakshi Amman Temple became a historic event. This was not merely a social reform; it gave a new meaning to Bharata Jateeyata (Indian nationalism). Through this movement, the idea that "for the nation to become independent, a sense of equality must first develop within society" made him stand apart from other leaders.

This temple entry movement also established Vaidyanatha Iyer as a great social leader. While continuously participating in the freedom struggle with dedication, and despite social opposition, he courageously made the temple entry movement successful. With a spirit of service, he worked for the upliftment of the 'oppressed' classes. He possessed a vision of equality and stood against caste discrimination. He strove for social harmony.

The work of Vaidyanatha Iyer laid a strong foundation for equality, justice, and national unity in Bharat. The temple entry movement led by him became a guiding example for later social reforms.

Vaidyanatha Iyer died on February 23, 1955, due to severe illness. In his memory, the Government of India issued a postage stamp.

Overall, Vaidyanatha Iyer was not merely a freedom fighter; he was a staunch nationalist and a courageous social reformer. His entire life was dedicated to the service of the nation. The path he showed — political freedom along with social equality — clearly demonstrates that true freedom is possible only when both go together.

Jamalapuram Sri Venkateswara Temple (Khammam District)

Tirumala, where Srinivasa, the visible deity of Kali Yuga, manifested, is renowned as the earthly Vaikuntha. Srinivasa manifested in the Tirumala hills as an archavatara murti and as a self-manifested deity. However, according to the wishes of his

devotees in Kali Yuga, Lord Venkateswara also manifested in many other places. Even stubborn diseases are cured if one visits Jamalapuram Sri Venkateswara Swamy Temple, one such sacred shrine.



The Puranas describe: "In Krita Yuga as Narasimha, in Treta Yuga as Ramachandra, in Dvapara Yuga as Sri Krishna, and in Kali Yuga as Venkatanatha!", Lord Mahavishnu incarnated as Venkateswara Swamy in Kali Yuga.

Jamalapuram, located in Khammam district, is one of the most ancient temples of Sri Venkateswara Swamy. There is an interesting legend behind the self-manifestation of the deity here.

Long ago, a sage was performing penance in the Nelakondapalli region. Due to the effects of karma from a previous birth, he was afflicted with leprosy. Praying to Lord Venkateswara to free him from the suffering caused by the disease, he continued his penance. This went on for a long time. One day, Venkateswara appeared to the sage in a dream and told him that he was being freed from leprosy. The Lord also revealed that He had manifested nearby in the form of a "Tirunamam" inside a cave.

The next morning, when the sage woke up and examined himself, he was astonished to find that there were no traces of leprosy left on his body. Considering this to be the glory of Lord Venkateswara, he began searching according to the signs shown by the Lord.

The sage's search proved successful, and he discovered the Lord manifested in the form of a Tirunamam inside a hill cave. Immediately, the sage built a temple there for Lord Venkatanatha and began offering daily worship.

When the local people came to know that the sage's leprosy had been cured, they started visiting the hill cave shrine of Venkateswara from that day onward. Moreover, the temple legend says that even severe and stubborn diseases are cured by having darshan of this Venkatanatha. As people from surrounding regions learned about the glory of the deity and began visiting in large numbers, the Jamalapuram Venkateswara Swamy Temple became a prominent pilgrimage center.

The Sri Venkateswara Swamy Temple, famous as the "Telangana Tirupati," is located at Jamalapuram, about 79 kilometers from Khammam. Temple inscriptions reveal that this historic temple, which is more than 1000 years old, was renovated by the Vijayanagara rulers under Krishnadevaraya. Situated amidst green hills in a peaceful atmosphere, this temple provides devotees with a spiritual experience.

It is said that during excavations conducted by the

Archaeology Department in nearby Nelakondapalli, traces connected to the Mahabharata were also found which highlights the uniqueness of this region.

Madurai Chithirai Festival

The Chithirai Festival of Goddess Meenakshi, celebrated in Madurai, Tamil Nadu, is one of the grandest festivals observed in South India. Centered around the Meenakshi Amman Temple, this great festival stands as a confluence of devotion, culture, and history.



The Chithirai Festival, held during the month of Vaishakha, begins with "Kodiyetram" (flag hoisting). Special prayers are offered in the temple, and the sacred flag is hoisted. This marks the commencement of the festival. From that day onward, the entire city of Madurai becomes vibrant with a festive atmosphere. The streets of Madurai are decorated with lights and flowers.

One of the major events of this festival is the "Pattabhishekam" (coronation). This ceremony, in which Goddess Meenakshi is declared the ruler of Madurai, holds great historical importance. According to legend, the Goddess had ruled as a brave queen.

Another highly important part of the festival is the "Divine Wedding" (Divya Kalyanam). In this event, the Goddess is adorned like a bride and married to Sundareswarar, a form of Lord Shiva. Thousands of devotees attend this celebration. During the wedding ceremony, Vedic chants and Nadaswaram music transform the atmosphere into a deeply spiritual one.

The procession in which the idols of the deities are placed on huge chariots and taken through the city streets is magnificent. Devotees express their devotion by pulling the chariots with ropes. This symbolizes collective devotion and unity.

Another important part of the Chithirai Festival is the Kallazhagar Swamy festival. On this occasion, Lord Mahavishnu, in the form of Kallazhagar Swamy, descend into the Vaigai River. This event symbolizes Vishnu, regarded as the elder brother of Goddess Meenakshi, arriving late for the wedding.

The festival includes not only spiritual rituals but also cultural performances. Programs such as Bharatanatyam, Harikatha, music concerts, and devotional singing add further grandeur to the celebrations.

Devotees come in large numbers from all parts of the country and even from abroad to attend this festival. They express their devotion by conducting annadanam (food distribution), participating in service activities, and joining the processions.

The Chithirai Festival also greatly benefits the city of Madurai economically. The arrival of tourists helps hotels and businesses prosper. Local artists also gain opportunities.

Overall, the Chithirai Festival of Goddess Meenakshi is not merely a festival — it is a grand celebration where devotion, history, culture, and society come together. Witnessing this festival in person becomes a lifelong memorable experience for every devotee.

Education with Values

In Bharat, nationalism is not merely a political idea; it is built upon cultural, spiritual, and moral foundations. In this context, Sanatana (Hindu) culture provides a strong foundation for education infused with nationalist values. Since Sanatana (Hindu) dharma embodies the broad outlook of “Vasudhaiva Kutumbakam” (“the whole world is one family”), it advocates an inclusive nationalism rather than a narrow nationalism.



In Sanatana (Hindu) culture, the “nation” is not merely a geographical territory; it is regarded as a sacred land (motherland). Through the concept of “Bharat Mata,” the nation is worshipped as a mother.

- Respecting the land with the feeling of “Matru Devo Bhava”
- Considering elements of nature such as rivers, mountains, and trees as sacred
- Maintaining a spiritual connection with the nation

These qualities deeply instill patriotism in students through education.

Sanatana (Hindu) culture upholds many eternal values. These form the foundation of nationalist education. In our culture, dharma teaches every individual to perform their duty with commitment. Truth teaches the importance of honesty and transparency in life. Ahimsa teaches compassion toward every living being. The spirit of service conveys dedication toward society. Equality, through the idea of “Sarve Janah Sukhino Bhavantu,” cultivates respect for every individual in society.

The influence of our ancient scriptures also strengthens nationalist values. The Vedas, Upanishads, and epics rooted in Sanatana (Hindu) culture reinforce these ideals.

Through the Ramayana, our sacred text teaches how Lord Rama, as a ruler, upheld rajadharma and sacrificed for the people. Through the Mahabharata comes the message of fighting for dharma. Through the Bhagavad Gita, we learn how to perform one's duty selflessly. If the teachings of these texts become part of education, morality and patriotism will grow among students.

The Gurukula system of education in ancient India was a symbol of Sanatana (Hindu) culture. Through the guru-disciple relationship, values were imparted naturally. Harmony with nature, service, and discipline were cultivated. This system naturally developed nationalist values.

Sanatana (Hindu) culture also plays a crucial role in national unity. It accepts diversity and nurtures the feeling that, despite differences in language and traditions, we all belong to one culture. Pilgrimages to different regions of the country strengthen national unity, while our festivals contribute to social harmony. If these are taught through education, national unity becomes stronger.

Values rooted in Sanatana (Hindu) culture can also be imparted through yoga and meditation for mental stability, Sanskrit shlokas for moral instruction, presenting environmental protection as a religious responsibility, and conducting service activities (seva dharma).

Education with values leads to the creation of citizens with moral character, increases respect and responsibility toward the nation, and promotes peace, unity, and holistic development rooted in spirituality within society.

Sanatana (Hindu) culture provides a deep and enduring foundation for education infused with nationalist values. It teaches not only patriotism, but also morality, spirituality, and equality. Through such education, an individual grows not only as a good citizen but also as a good human being.

Ultimately, nationalist education based on Sanatana (Hindu) culture shows the path not only toward “living for the nation,” but also toward the higher ideal of “living well for the welfare of the world.”

Other Important Days in This Month:

1. Kurma Jayanti — May 1
2. Hanuman Jayanti — May 13
3. Vata Savitri Vratam — May 16
4. Veer Savarkar Birth Anniversary — May 28

Activities Conducted by Dakshinapatha Study Centre in the Previous Month (April 2026):

1. Lecture Program on the Birth Anniversary of Sri Vidyanarya Swami

The Bhagyanagar Division of the Dakshinapatha Study Centre, South Indian Study Center, organized a lecture program on Sri Vidyanarya Swami on the auspicious day of Vaishakha Shukla Saptami (April 24, 2026).



In this program, the chief speaker Sri Kera Veerendra

Nath, Vice President of Seva Bharati Organization, delivered an insightful and thought-provoking lecture on the life, philosophy, and historical contributions of Sri Vidyaranya Swami.

In his address, he explained the key role played by Vidyaranya Swami in reviving Hindu culture during a critical period in Indian history. He stated that under his guidance, Harihara Raya and Bukka Raya returned to Hindu Dharma and established a powerful kingdom. This kingdom later became a strong center of resistance against foreign invasions in the Dakshinapatha region.

He highlighted that due to the vision and guidance of Vidyaranya Maharshi, the protection of Dharma and revival of Hindu culture became possible in Southern part of Bharat. Because of these great contributions, he is revered as the "Acharya of Hindu Dharma Establishment."

Sri Veerendra Nath further appealed that modern society should draw inspiration from his life, especially in fostering unity among Hindus.

Researchers, students, and local people actively participated in the program and made it successful.

2. Awareness Program on the Life of Kakatiya Queen Rani Rudramadevi

Dakshinapatha Study Centre, in collaboration with Andhra Mahila Sabha College of Teacher Education, conducted a lecture on the life of Queen Rudramadevi on April 24, 2026, as part of the lecture series "Powerful Women in History."



Independent researcher Dr. Binnuri Manohari delivered the talk. Based on available inscriptions, she explained the greatness of Rani Rudramadevi. She noted that while many queens in history ascended the throne unexpectedly, Rudramadevi was uniquely trained in administration from an early age and was formally crowned, making her a rare and capable female ruler who governed independently.

She also explained the honors mentioned in various inscriptions. The Kolanupaka inscription describes her as one whose feet were honored by crowns of other kings, indicating that even other rulers respected her authority. In the Chaya Someswara Temple inscription, she is described with titles such as "Mahamandaleshwari," "Sarvaraya Maheshwari," and "Munnuraya," reflecting her great administrative and military strength.

Dr. Manohari stated that Rudramadevi's strategic skill, courage, and administrative abilities were remarkable. She also mentioned that Rudramadevi

constructed the Warangal fort and protected the Kakatiya kingdom. According to the Chandupatla inscription, she participated in battle even at the age of eighty, showing her extraordinary dedication and strength. She was a long-reigning and highly successful queen.

She emphasized that Rudramadevi is a great role model for today's generation, especially for young women, and that what matters most is not who a person is, but how responsibly they perform their duties. She concluded that Rudramadevi's life is one of the finest examples to be studied from multiple perspectives in history.

College Principal Dr. Krishnaveni expressed gratitude to the Dakshinapatha Study Centre for organizing such informative lecture and stated that students can gain deep understanding through proper research.

Telangana Division Head of Dakshinapatha Study Centre, Chandramouli Kalyana Chakravarthy, advised students to study any subject with a holistic perspective to understand Bharateeya tradition values through discussion, debate, and reflection.

The program concluded successfully with an interactive question-and-answer session with students.

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