



ARIVU BHARAT

VOLUME - 02

JULY 2026

# AWAKENING FOR PEACE AND EQUALITY

A MOVEMENT OF AWARENESS, EQUALITY AND SOCIAL CHANGE





# Contents

|           |                                                                                                                                                              |           |
|-----------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| <b>01</b> | <b>A New Step Towards Social Reform – Arivu Bharat</b><br>Na Diwakar, Mysore                                                                                 | <b>03</b> |
| <b>02</b> | <b>A Few Thoughts for the Day</b><br>H. K. Vivekananda                                                                                                       | <b>09</b> |
| <b>03</b> | <b>How Does Untouchability Still Persist?</b><br>Dr. Shivappa Arivu                                                                                          | <b>11</b> |
| <b>04</b> | <b>To overcome social delusion and the chasm of inequality, a movement of awakened conscience is imperative.</b><br>Dr. M R Ravi, Deputy Commissioner, Kolar | <b>13</b> |
| <b>05</b> | <b>Sahabhajana at the Residence of Mr. Subba Reddy, Belapanahalli Village</b>                                                                                | <b>16</b> |
| <b>06</b> | <b>Sahabhajana and oath-taking ceremony hosted at the residence of Bhavya and Kavya in Terahalli.</b>                                                        | <b>18</b> |
| <b>07</b> | <b>Sahabhajana at the Residence of Mr. Narayana Gowda</b>                                                                                                    | <b>19</b> |
| <b>08</b> | <b>Arivu Bharat Pledge at Sharada Educational Institution</b>                                                                                                | <b>20</b> |
| <b>09</b> | <b>A Heartfelt Tribute: Remembering M.V.N. Rao of Grama Vikasa in Kolar.</b>                                                                                 | <b>21</b> |
| <b>10</b> | <b>Press Coverage</b>                                                                                                                                        | <b>22</b> |

# A NEW STEP TOWARDS SOCIAL REFORM – ARIVU BHARAT

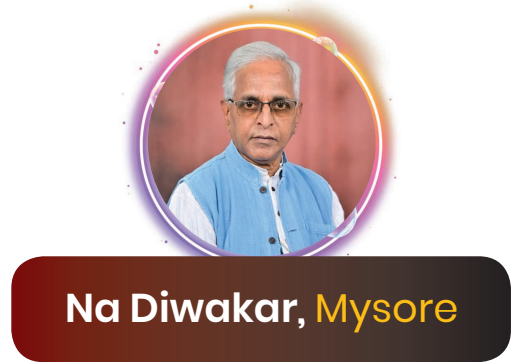
Before Dreaming of a Revolution, Grassroots Transformation and Social Reform Must Come First

Looking at the global map, one realizes that perhaps only in India does there exist an absolute necessity to completely overturn the prevailing social order to march towards a new horizon. Orthodoxies, archaic life values, medieval ideals, and ancient customs—still deeply entrenched across all strata of society—have continuously forced India into intellectual and cultural regression.

Yet, when viewed through a parallel lens, modern India stands shoulder-to-shoulder with the developed world in terms of scientific achievements, technological innovations, and cutting-edge discoveries. Just recently, Indian astronaut Shubhanshu Shukla's endeavors with the International Space Station made headlines. Through this unique dichotomy, one can clearly identify two parallel societies within New India, both harboring dreams of future evolution.

When judged by market indices, the rapid progress of the visible elite society, and academic excellence, it is natural to feel that New India has already evolved, or that it will undoubtedly emerge as a fully developed nation by the centenary of its independence in 2047. Marching forward with this hope is certainly welcome.

However, within this very nation dreaming of evolution,



another society remains bogged down in physical and material inertia. This society serves as the primary breeding ground for cultural stagnation and ancient mindsets that shatter societal dynamism. When these two societies are brought face-to-face, it becomes evident that the traditional Indian society stubbornly clings to centuries-old beliefs, blind superstitions, unscientific attitudes, and medieval feudal-patriarchal values. The fact that these practices, though subtly transformed in the upper echelons, remain starkly unchanged at the grassroots level is a reality that must awaken any conscious society.

## Envisioning Reform

As the cry for revolution grows louder in modern Indian society, the yearning for social reform is expanding alongside it. Historically, India is a land of social reformers. From Buddha and Basavanna to Gandhi and Ambedkar, the nation has witnessed diverse dimensions of social reform—whether through

intellectual grounding, spiritual paths, or theories of resistance.

Unfortunately, despite these monumental efforts, New India has managed to preserve its “Medieval Characters”: caste atrocities, discrimination, untouchability, crimes against women, the supremacy of ritual purity, patriarchal dominance, and feudal hegemony. Whether it was Ambedkar’s path of the Annihilation of Caste or Gandhi’s approach of changing the hearts of the upper castes, the inability to completely free independent India from this social disease remains a matter of deep concern for contemporary society.

Yet, there is a silver lining. Even as hundreds of nationwide struggles fight for the survival and dignity of marginalized communities, grassroots ‘social reform’ efforts remain highly active. It is a historical truth that for any revolution to succeed, social and cultural transformations must serve as its first stepping stones. While one can find hundreds of such reformative voices and footsteps, witnessing a profoundly active footprint right in our midst makes the conscious mind swell with hope. Embodying this noble intention is “Arivu Bharat” (Awareness India), an organization in the Kolar district working relentlessly on the path of social reform to eradicate untouchability.

### **The Journey of ‘Arivu’: A Unique Paradigm**

Dr. B.R. Ambedkar viewed untouchability as a problem deeply rooted in the continuum of the caste system, a system engineered by the upper castes and society at large. When we expand this visionary

perspective—which holds true even today—we realize that untouchability is not confined solely to the Brahmin community. It has taken root across almost all non-Dalit communities, and ironically, even among certain tribal groups towards specific Dalit sub-castes. Therefore, the realization that uprooting this inhumane social practice must begin within the upper-caste mindset is a crucial part of our social consciousness.

While Gandhi defined this through the lens of a “change of heart,” independent India’s social movements have taught us that unless this change is physically implemented in grassroots practices, it cannot fully materialize. Keeping this in mind, Dr. Shivappa, an Associate Professor of History at the Government First Grade College in Kolar, founded the social reform organization ‘Arivu Bharat’ in 2014. Today, the word ‘Arivu’ (Awareness) has become so synonymous with him that he is widely known as ‘Arivu Shivappa.’ Adhering to the philosophical thought that any attempt at change must begin with the individual desiring it, Dr. Shivappa is making this a reality through his organization.

### **When the Personal Becomes Political...**

On a personal note, as Kolar is my home district, the college is my alma mater, and Mulbagal is my wife’s hometown, the fact that the first steps of this reform took place here is a matter of profound personal pride.

The spark was ignited on July 30, 2014, in Gollahalli village of Mulbagal taluk. During an annual death anniversary ceremony at his



own home, Dr. Shivappa noticed some people sitting outside, barred from entering simply because they were considered “untouchables.” The inner voice of resistance that awakened in him at that very moment has today grown into the vast banyan tree that is ‘Arivu Bharat’. Isn’t it a matter of immense pride that the ray of light seen that day is now illuminating the entire state as a dynamic flame?

The trajectory and model of ‘Arivu Bharat’ stand out due to its core agenda. Generally, how does one raise a voice against the very upper-caste individuals who refuse to let Dalits enter their homes? Textbook preaching is simply not enough. The distinct path Dr. Shivappa chose was not just about upper-caste individuals sharing a meal in Dalit homes, but about upper-caste families inviting Dalits into their own homes to sit and eat together. This shared food could be a simple cup of tea or a grand feast. Ultimately, it fosters a culture of co-existence and communal dining. This unique approach is what makes the march of ‘Arivu Bharat’ so extraordinary.

In this multi-dimensional reform model, the very idea of Dalits and upper-castes entering each other’s homes to share tea is unprecedented. Without harboring the illusion that this alone will magically transform the entire upper-caste society overnight, even a few such efforts in every village act as small, vital lamps to dispel

the dark stigma of untouchability. This endeavor to permanently tear down the walls of ‘otherness’ and the ideologies of exclusion created by centuries of inhumane practices is succeeding under Dr. Shivappa’s leadership. The fruit of this labor can be seen today hanging proudly outside more than 150 upper-caste homes across 60 villages in the Kolar district: nameplates that read, “This is an Untouchability-Free Home.”

### **A March Beyond Boundaries**

The long march of ‘Arivu Bharat’ knows no borders, nor does its founder rest on his laurels, because he possesses the “Arivu” (awareness) that hanging such a board in millions of Indian homes remains a monumental challenge. To overcome this limitation, the organization found another vital step: reaching out to schools and colleges to administer an oath to students to build an “Untouchability-Free India.” This noble model has been implemented in thousands of educational institutions, and the flow of this river of awareness continues unabated. Instilling this nobility in millennial children—the future builders of the nation—is what will genuinely create a “Developed India.”

Another radical path taken by ‘Arivu Bharat’ is facilitating Dalit entry into temples. By giving an institutional framework to this revolutionary step first initiated by Dr. Ambedkar, Dr. Shivappa has traveled across hundreds of villages



to ensure the right of entry for marginalized groups in government-controlled Muzrai temples. If today you see boards outside these village temples declaring, “This temple is open to all, irrespective of caste, religion, or gender,” the footprints of ‘Arivu Bharat’ are right behind them. While visiting a temple and showing devotion is personal, the very act of “entering” serves as a profound strike against the hierarchical caste system that stripped marginalized societies of this basic right.

Beyond untouchability, ‘Arivu Bharat’ has succeeded in democratizing the use of public lakes and water bodies in villages. In another dimension, the organization has stepped up to eradicate the orthodox mindset that views widows as “impure.” By creating a platform to facilitate widow remarriage, an initiative now expanded to several districts, hundreds of abandoned and widowed women have married again and are leading happy lives.

### **With Hundreds of Hands Lending a Shoulder**

When tracing the footsteps of social reform, looking at mere statistics is unnecessary. What truly matters is the depth of new awareness awakened in society over this long journey. To alter the fundamental nature of a caste system still dictated by orthodox values, thousands of such steps must march forward, supported by millions of shoulders. The obstacles faced here are as diverse as the caste system itself. Not every village welcomes these steps; local economic dominance, social status, and cultural heritage often

act as formidable barricades. That ‘Arivu Bharat’, under Dr. Shivappa’s leadership, has breached these walls is a matter of profound joy.

Kolar is one of the birthplaces of the Dalit movement in Karnataka. Paradoxically, it is also a heartland of feudal lordship, caste supremacy, and the resulting discrimination. By planting his first step in such a district, Dr. Shivappa has presented a masterclass in social reform. As he himself states, thousands must join hands for this march to succeed. A deeply positive aspect of ‘Arivu Bharat’s’ journey is that hundreds of hands have voluntarily come forward. Thinkers, writers, artists, comrades of the Dalit movement, left-wing and right-wing ideologues, and village elders—a diverse society representing myriad schools of thought has become part of this campaign.

### **A Beacon for the Future**

Recently, to commemorate its ten-year milestone, ‘Arivu Bharat’ published a book titled ‘Olahu-Horagu - Asparshyateya Sudharaneya Hejjegalu’ (Inside-Outside - Steps of Untouchability Reform). The book provides a visual and intellectual journey, introducing Dr. Shivappa and his core team of 30 relentless companions. The scholarly articles within the book discuss the various dimensions of untouchability historically and contemporarily, with contributions from many of the state’s leading thinkers. Above all, the book radiates a beacon of hope—that the reformative steps of ‘Arivu Bharat’ have not been, are not, and will never be in vain.





Stepping beyond textual sources, when one observes the path of ‘Arivu Bharat’ with open eyes and an open heart, it presents a perfect blueprint for any individual or organization possessing the will to cure the social disease of untouchability. It is the moral responsibility of progressive organizations—who tirelessly fight for revolution in untouched villages—to respond to Dr. Shivappa’s aspiration of expanding this movement to every district in the state. If the reformative steps of ‘Arivu Bharat’ can merge with mass constitutional awareness campaigns, we might finally be able to eradicate the deep-rooted, shape-

shifting social inequalities of our society.

With this fervent hope, I extend my deepest congratulations to Dr. Shivappa and the entire team of friends at ‘Arivu Bharat’. Keeping in mind the traditional wisdom that social reform is not a solitary battle but a collective responsibility, I conclude this piece with a wish: May the true essence of ‘Arivu Bharat’ soon embrace all of India.



# ಅರಿವು ಭಾರತ ಆಶಯಗೀತೆ

ಜಾತಿಯ ರಣ ಬಿಸಿಲು  
ಸುಡುತಿರಲು ಒಡಲು  
ಬೀಸಿದೆ ತಂಗಾಳಿ ಎಲ್ಲೆಡೆಗೆ  
ಬಂಧುತ್ವದೆಡೆಗೆ ಅರಿವು ಭಾರತದೆಡೆಗೆ

ಶತಮಾನಗಳ ಮಡುಗಟ್ಟಿದ  
ದುಗುಡ ಸರಿಯಲಿ ದೂರ  
ಕದವ ತಟ್ಟಿ ಮನವ ಮುಟ್ಟಿ  
ಹಟ್ಟಿ ಪ್ರವೇಶ ಮಾಡುತಾ  
ಸಾಗಿದೆ ಅರಿವು ಭಾರತದ  
ಸಮಸಮತೆಯ ತೇರು

ಭೇದ ಭಾವ ತೋರದೆ  
ಮೇಲು ಕೀಳು ಎನಿಸದೆ  
ಬೆಳಗಲಿ ಮನ ಮನೆಗಳು  
ಅಕ್ಕರೆ ಮಾತಿಗೆ ಸಕ್ಕರೆ ಸೇರಿ  
ಆಗದೇನು ಸಹ ಭೋಜನ  
ಅಮೃತ ಭೋಜನ

ಹೊಸ ಮನ್ವಂತರ ಬಂದಿದೆ  
ಜಾತಿ ನಾಶ ಶತಸಿದ್ಧ ಎಂದಿದೆ  
ದಮನಿತರ ಅರ್ತನಾದ  
ಯುವ ಜನರ ಕಣ್ಣು ತೆರೆಸುತಾ  
ಕ್ರಮಿಸಿದೆ ಅರಿವು ಭಾರತದೆಡೆಗೆ  
ಜ್ಯೋತಿ ಯಾವ ಜಾತಿ ಎನ್ನುತಾ

## Arivu Bharat – Theme Song

WHEN THE SCORCHING SUN OF CASTE  
BURNS FIERCELY,  
SCALDING THE VERY BODY,  
A COOL BREEZE RISES AND SPREADS EVERY-  
WHERE.

TOWARD FRATERNITY,  
TOWARD ARIVU BHARAT.

LET THE CENTURIES-OLD, STAGNANT SOR-  
ROW DISSOLVE AND FADE AWAY.  
KNOCKING ON DOORS, TOUCHING HEARTS,  
CROSSING THRESHOLDS AND ENTERING  
HOMES,  
MOVES FORWARD ARIVU BHARAT'S  
CHARIOT OF EQUAL EQUALITY.

WITHOUT DISCRIMINATION,  
WITHOUT NOTIONS OF HIGH AND LOW,  
LET MINDS AND HOMES AWAKEN IN LIGHT.  
WHEN AFFECTION SWEETENS WORDS LIKE  
SUGAR,  
WHY SHOULD SHARED MEALS NOT HAPPEN?  
THEY BECOME MEALS OF NECTAR.

A NEW ERA HAS ARRIVED,  
PROCLAIMING THAT THE ANNIHILATION OF  
CASTE IS  
INEVITABLE.  
GIVING VOICE TO THE OPPRESSED,  
OPENING THE EYES OF THE YOUTH,  
IT ADVANCES TOWARD ARIVU BHARAT,  
ASKING-WHAT CASTE DOES LIGHT BELONG  
TO?

Arivu Bharat - Theme Song  
Written in kannada by

**Dr. M. R. Ravi I.A.S**

Deputy Commissioner, Kolar





# A Few Thoughts for the Day

●● Far more sacred than the temples and towers built of stone and brick; beyond the churches and mosques, the Buddhist stupas, the Jain basadis, the Sikh gurdwaras, and the Lingayat mutts—the human body, woven from flesh and blood, is the true temple...”

— Mahatma Gandhi.

(The core essence of his brief statement has been expanded here to encompass all religions...)

●● To experience and then believe is eternal and true, rather than to believe and then experience. An experience built upon blind faith is in itself blind...”

— Kuvempu.

●● I searched far and wide for an unseen God in temples of stone and earth, yet I failed to recognize the love and friendship that resides right here, within ourselves...”

— G. S. Shivarudrappa.



● H. K. VIVEKANANDA

While reading a few philosophical maxims published in a recent newspaper, it struck me profoundly just how real and deeply relevant the words of those ancient visionaries remain today. Living in this era of materialistic culture and modern technology, we seem to have lost our meditative state of mind and failed to retain even the most fundamental common sense. The inevitable consequence of this loss is a suffocating vacuum within the human mind.

Of all living creatures, humans are undeniably the most intelligent. We are the only species that has cultivated a civilized society. We hold absolute dominion over the majority of the world’s natural resources, ruthlessly exploiting them for our own comfort and consumption.

It is humans who freely and recklessly project their emotions, floating in a sea of sensory indulgence, reveling in the absolute pinnacle of hedonism. Whether we are sitting, standing, walking, or sleeping, we have engineered a world

where every conceivable convenience is delivered directly to us, allowing us to live entirely in the lap of luxury.

The ultimate irony, however, is that this very same human—more than any other species—is actively destroying itself. We constantly criticize ourselves, harbor deep-seated self-doubt, and wallow in profound ignorance. Feeling wretched and inadequate, humans are pushing themselves into a helpless abyss of despair and self-destruction. Unable to distinguish between what is truly important and what is trivial, between genuine development and sheer annihilation, we find ourselves helplessly thrashing in a web of our own making.

We created the concepts of God and religion, placed our ultimate faith in them, and bizarrely, ended up using those very beliefs as an excuse to stab, slaughter, and destroy one another.

We have become blind to the magnificent humanity, the power of rationality, and the extraordinary potential lying dormant within us. Instead, we have hallucinated that a house, a car, a sprawling bungalow, power, awards, and fleeting popularity are the ultimate yardsticks of success. Yet, even after hoarding all these material trophies, it is the modern human who sits awake—tormented by inner restlessness, dissatisfaction, intolerance, and a profound sense of discontent.

Everywhere you look, there is a barrage of violence, accidents, tragedies,

suicides, murders, assaults, crimes, protests, strikes, illnesses, deceit, fraud, and theft. Lost amidst this deafening chaos, we have forfeited the true values of life, left to stare blankly at the sky in quiet sorrow.

From this moment onward, let us strive to cultivate patience, simplicity, and naturalness. Let us develop a sense of rationale, wisdom, and genuine intelligence. Step outside, commune with nature, and consciously return to a meditative mindset. It is a truly wondrous realm. Even amidst the chaos of family, society, and the practical demands of daily survival, you possess the innate power, capacity, and mental fortitude to carve out this meditative stillness. Give it shape and make the effort. If you can make this divine energy your own, your life—even in the midst of these turbulent times—will become bearable, joyful, and profoundly peaceful. Please, make the attempt.

An Enlightened Mind, An Enlightened Society.

With the goal of elevating the standard of living of people,

For a transformation in minds, in homes, and in beliefs—

***An inner revolution of the  
consciousness,  
Vivekananda. H. K.  
9663750451  
9844013068***





Dr. Shivappa Arivu

## How Does Untouchability Still Persist?

Let us briefly discuss how untouchability continues to persist, beginning with the question: how many years does it take to correct a single wrong?

When we carefully observe our surroundings, the state, and the nation, we do not find even four prominent names who are working with sustained intensity to eradicate untouchability. If every day new paths had been adopted and consistent efforts made to loosen its grip, would untouchability have been able to survive?

In whichever village one goes, Dalits say that the upper castes do not invite them into their houses and do not permit them entry into temples. When I recount this elsewhere, some people—especially leaders settled in cities—pose the strange question, “Where is entry denied?” The very question reveals their ignorance; therefore, I merely say, “Come with me,” and remain silent. They do not leave the city. They fail to understand the

concrete reality of untouchability. They live in an illusion that everything has rapidly changed.

We have also worked alongside officials. For most of them, untouchability does not appear to be a serious problem. From Gram Panchayat functionaries to state and national-level authorities, the eradication of untouchability has not been treated as a priority. Had it been so regarded, it would not have persisted even after independence. One thing is clear: there is no sense of urgency that untouchability must end, and that it must end now. Although Dalits constitute a large political group, they have not been able to unite socially. Changes are occurring, but at the pace of a tortoise; thus, within our lifetime, we are unlikely to witness an egalitarian society. It is precisely for this reason that we insist upon intensifying the process.

Those who created untouchability have also become its custodians. Yet, it is of little use to single out only a few castes for blame. I have travelled across hundreds of villages. In many of them, it is members of Shudra communities—such as Lingayats, Kurubas, Vokkaligas, and Nayakas—who, being socially dominant, continue to uphold untouchability.

The argument that sentiments of superiority and inferiority, having been entrenched for centuries, cannot be erased immediately is not entirely convincing. Since most contemporary political leaders and officials who wield power belong to the upper castes, anti-discrimination laws have not been properly implemented. Even after eight decades of legislation

guaranteeing temple entry, why has entry still not become a reality? No separate answer is required. Upper-caste authorities do not comprehend how grievous and humiliating untouchability is. When we have informed several Tahsildars that Dalits are denied entry into public temples, they feign ignorance and ask, “Where does this happen in this day and age?” Even when specific village names are provided, they evade responsibility with evasive replies. Nevertheless, by persistently following up, we have succeeded in getting boards installed before temples stating, “Entry is open to all.” Yet the work does not end there. If officials were to continuously visit villages, conduct public meetings, and create awareness, change would certainly come more swiftly. How many officials are there who undertake such work?

To those who believe that education alone will resolve the problem, I wish to offer one or two examples. In one village, more than fifty individuals have obtained degrees and secured respectable employment. That means that in thirty to forty households there are educated persons. Yet, even there, no notable change is visible in the matter of eradicating untouchability. Upper-class lecturers, lawyers, and politicians frequently evade this issue. Why? Because in many, hatred has not dissolved. Love has not yet arisen.

The education available today is largely employment-oriented and competitive, designed to teach strategies for earning more. It does not emphasize sharing, relinquishing surplus, standing in solidarity with the weak, or living harmoniously with fellow human beings.

Those engrossed in competition are concerned only with their own race and rarely cultivate affection or compassion for those left behind. Consequently, in recent times, especially among students of private English-medium schools, there appears to be a certain uprootedness. They do not receive value-based education. How, then, can one expect them to eliminate untouchability?

None of these are words of despair. They are realities. You may then ask whether there is no remedy for untouchability. Every problem has a solution; so too does untouchability. With great dedication, we must search for remedies appropriate to our times.

You may have observed that over the past twelve years we have been reflecting upon and designing programmes for the eradication of untouchability. Drawing upon the remedial measures suggested by Babasaheb and many others, we are also exploring new pathways. By engaging progressive members of upper castes in villages, we are opening doors to change. We have brought together farmer associations, Dalit organizations, the Kannada Sahitya Parishat, journalists’ associations, employees’ unions, and many other bodies that possess a certain degree of awareness. We are persuading officials to treat the eradication of untouchability as their priority. Several Deputy Commissioners in Kolar district have devoted considerable time to awareness-building initiatives. Similar efforts of consciousness-raising must occur in other districts as well.

# To overcome social delusion and the chasm of inequality, a movement of awakened conscience is imperative.



**Dr. M R Ravi**  
Deputy Commissioner, Kolar

It is a profound paradox of our society that even in today's modern era, we find ourselves compelled to discuss social evils like caste, inequality, and untouchability. There is a glaring disconnect between the words we speak and the actions we practice. While our language is adorned with pearl-like, beautiful thoughts, in practice, human values are being smothered beneath the arrogance of caste, tradition, and a false sense of supremacy.

## **Religion in the Kitchen and Vivekananda's Warning**

Swami Vivekananda fiercely criticized the flaws prevalent in the Indian religious practices of his time. We must reflect on how strikingly relevant his famous observation—"Our religion is in the kitchen"—remains today. We are neither Vedantins, Puranics, nor Tantrics; instead, we have merely become the 'guardians of untouchability,' trapped in a narrow "Don't touch me" mindset.

God is not somewhere far away; the divine has been imprisoned within the cooking pots of our kitchens and the

rigid restrictions we blindly follow. As Vivekananda warned, if this attitude persists, within another century, our entire society will devolve into a massive "lunatic asylum." The deep trenches of division we see today are living proof that no society stripped of its humanity can ever sustain itself.

## **The Addiction of Superiority: A Mental Illness**

The primary cause of the inequality so deeply rooted in today's society is the 'Addiction of Superiority.' The arrogant belief that "I am superior, my caste is superior, the legacy of my lineage is the greatest" has triggered a collective delusion. These notions did not emerge naturally; they are entirely artificial metrics fabricated by a few to preserve their selfishness and power.

On what basis are we superior? Is it wealth? Power? Or merely the accident of birth into a specific caste? No material metric can ever measure a person's inner



purity. True purity resides in the soul, the heart, and the mind. The clothes we wear on the outside or the rituals we perform do not elevate us. Harboring filth within while outwardly proclaiming purity is as futile an exercise as throwing a piece of tamarind into a river and expecting it to purify the waters.

### **The Invisible Enemy: A Psychological Problem**

When we analyze this social disease, it becomes evident that it is, at its core, a psychological problem. In a physical war, you can identify the enemy standing before you, gauge their strength, and devise a strategy. But today, the caste system in our society has morphed into an ‘Invisible Enemy.’ Though unseen from the outside, it has erected impenetrable walls within our minds. The pervasive suspicion that makes one human hesitate to trust another is slowly eating away at the very fabric of social bonding.

We do not need weapons to fight this invisible enemy; what we need is an expansiveness of heart and the clarity of rational thought. We must shatter the walls of division we have built and replace them with a fortress of love and trust.

### **The Constitution and the Responsibility of Conscience**

The ideals of our Constitution guarantee equal opportunities for all. However, this caste-based system, sustained purely for vested interests, is not only illegal but fundamentally anti-constitutional and anti-human. Even

though we are all aware that it is wrong, continuing to practice it under the guise of tradition is a profound betrayal of our own conscience.

This awareness cannot remain merely at the individual level; it must evolve into an institutional and social movement. The journey of our ‘Arivu Bharata’ (Awareness India) must not stop at being a mere slogan; it must transform into an active ‘Conscience Campaign’. Only by uniting people from every community and fostering mutual respect and trust can we hope to break free from this collective delusion.

### **Conclusion: Building a New Foundation**

What we need to build today are not walls that widen the divide, but bridges that connect human hearts. We must summon the courage to tear down the wall of inequality. In its place, let us lay a new foundation built on love, trust, and equality. Only when we transcend the rigid boundaries of caste, religion, and sect, and master the art of living simply as human beings, can Vivekananda’s dream of India truly become a reality.

Let our conscience be our supreme deity. To banish the darkness of inequality, let us begin the work of radiating rays of awakening from within our own minds—starting today, starting this very moment. May this campaign of conscience serve as the guiding light for the future of our nation.



**Arivu** Bharat

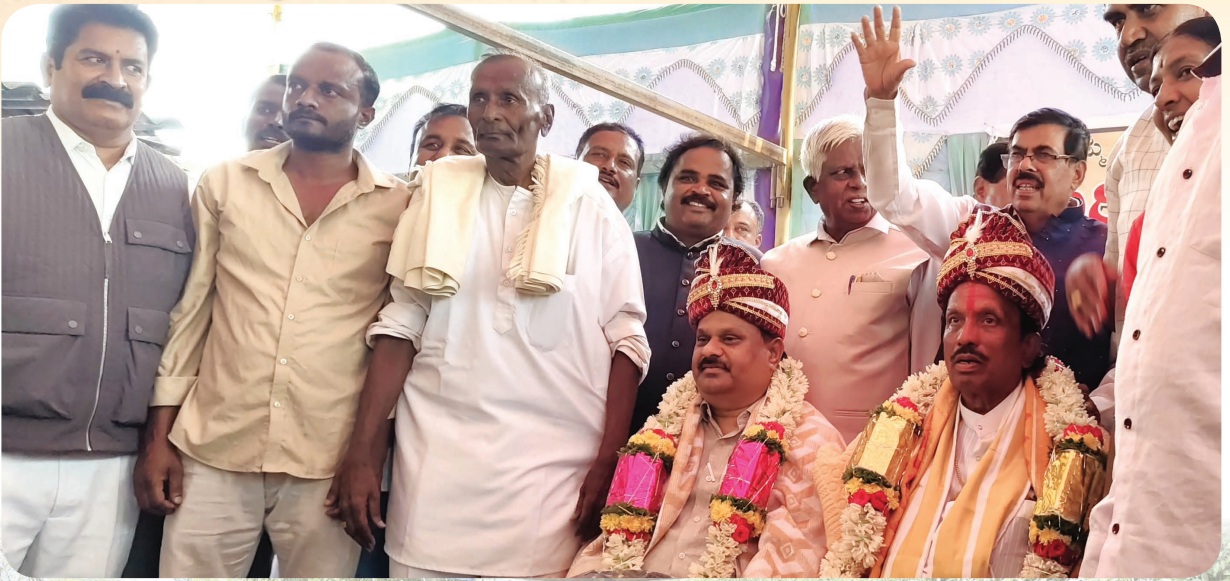
---

# Recent Programmes

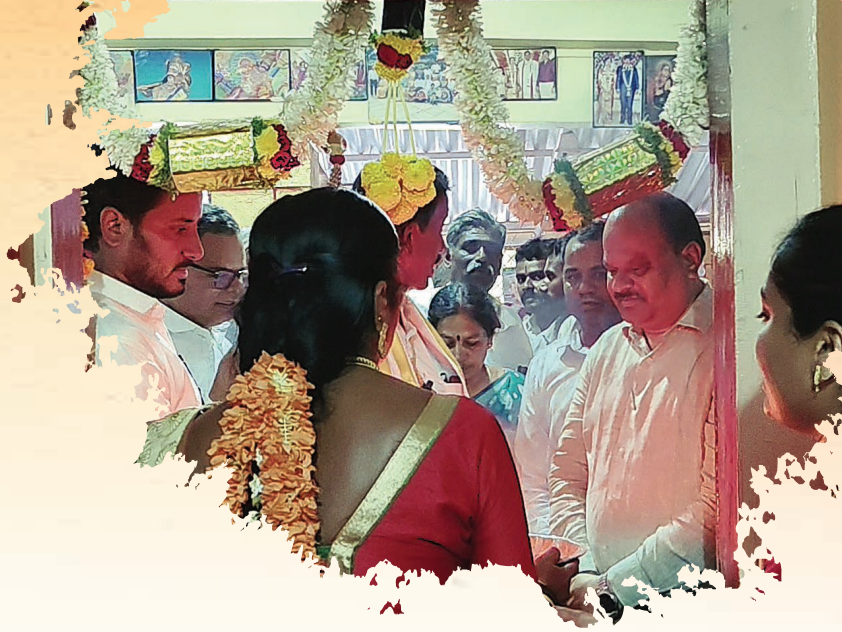
24 May 2026

## Sahabhojana at the Residence of Mr. Subba Reddy, Belapanahalli Village

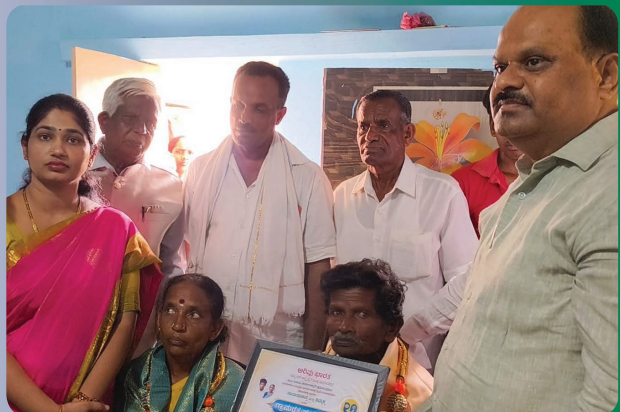
A Community Feast for Equality:  
Hosted at the residence of Subba  
Reddy in Belapanahalli village,  
Mulbagal taluk. Several  
individuals, including Deputy  
Commissioner Dr. M. R. Ravi,  
participated in this momentous  
gathering.







A Tea Gathering for Equality: Hosted at the residence of Adeep in the very same Belapanahalli village.





07 June 2026

## Sahabhojana and oath-taking hosted at the residence of Bhavya and Kavya in Terahalli.



A Feast for Equality on the Kolar Hills: A community feast, the planting of a memorial sapling, and an oath-taking ceremony dedicated to equality were held at the residence of Bhavya and Kavya in the hilltop village of Terahalli, Kolar. This inspiring initiative was spearheaded by the 'Arivu Bharata' team.







## Sahabhojana at the Residence of Mr. Narayana Gowda

Community Meal at the Residence of Farmer Leader Mr. K.  
Narayana Gowda, Hosamatnahalli Village, Kolar Taluk

14 June 2026







## Arivu Bharat Pledge at Sharada Educational Institution

The Arivu Bharat Pledge was administered at Sharada Educational Institution, Mulbagal, by Varidhi Manjunath Reddy. Tayalur T. Ramesh and Manju Kannika addressed the gathering.

15 June 2026





15 June 2026

## A Heartfelt Tribute: Remembering

*M.V.N. Rao*

of Grama Vikasa in Kolar.



**A Heartfelt Tribute to M.V.N. Rao:** A solemn tribute (*Nadi Namana*) was held in Kolar in honor of M.V.N. Rao of Grama Vikasa, bringing together people from various parts of the state. To cherish and preserve his enduring legacy, a banyan sapling was planted in his memory at Kuvempu Park.

30 May 2026



AWAKENING FOR

**PEACE AND EQUALITY**

21



# Press Coverage

ಬೆಳಪನಹಳ್ಳಿ ಗ್ರಾಮದ ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಡಾ. ಎಂ.ಆರ್.ರವಿ ಸಲಹೆ

## ಅಸ್ವಶ್ಯತೆ ನಿರ್ಮೂಲನೆಗೆ ಸಂಕಲ್ಪ ಮಾಡಿ: ಜಿಲ್ಲಾಧಿಕಾರಿ

■ ಉದಯವಾಣಿ ಸಮಾಚಾರ

**ಮುಳಬಾಗಿಲು:** ಗ್ರಾಮೀಣ ಭಾರತದಲ್ಲಿ ಅಸ್ವಶ್ಯತೆ ಇನ್ನೂ ಜೀವಂತವಾಗಿದೆ. ಗ್ರಾಮೀಣ ಭಾರತದಲ್ಲಿ ಶಿಕ್ಷಣ ಸಿಕ್ಕದರೂ ಇದು ಸಂಪ್ರದಾಯ ಎಂದು ಅಸ್ವಶ್ಯತೆಯನ್ನು ಉಳಿಸಿಕೊಂಡು ಬಂದಿರುವುದು ನಿಜಕ್ಕೂ ತಲೆತಗ್ಗಿಸುವ ವಿಷಯ. ಅಸ್ವಶ್ಯತೆಯನ್ನು ನಿರ್ಮೂಲನೆ ಮಾಡಲು ಸಂಕಲ್ಪ ತೋರಬೇಕು. ಸಂಕಲ್ಪದಿಂದಷ್ಟೇ ಭಾರತವನ್ನು ಅಸ್ವಶ್ಯತೆ ಮುಕ್ತ ದೇಶವನ್ನಾಗಿ ಮಾಡಲು ಸಾಧ್ಯ ಎಂದು ಜಿಲ್ಲಾಧಿಕಾರಿ ಡಾ. ಎಂ.ಆರ್.ರವಿ ಹೇಳಿದರು.

ತಾಲೂಕಿನ ಅವಳಿ ಹೋಬಳಿ ಬೆಳಪನಹಳ್ಳಿ ಗ್ರಾಮದ ಅಚಲ ಗುರು ಸುಬ್ಬಾರೆಡ್ಡಿ ಮನೆಯಲ್ಲಿ ಅರಿವು ಭಾರತ ವಿರ್ಪಡಿಸಿದ್ದ ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ ಕಾರ್ಯಕ್ರಮವನ್ನು ಉದ್ಘಾಟಿಸಿ ಮಾತನಾಡಿದರು. 'ಗ್ರಾಮವೆಂದರೆ ಕೇವಲ ಭೌತಿಕ ಸೌಲಭ್ಯಗಳಿಂದ ಅಳೆಯುವುದೇ ಅಲ್ಲ; ಅಲ್ಲಿರುವ ಜನರ ಗುಣ, ಸಂಸ್ಕಾರ ಮತ್ತು ಒಕ್ಕಯತನವೇ ಅದರ ಮಹತ್ವವನ್ನು ತೋರಿಸುತ್ತದೆ. ಸುಬ್ಬಾರೆಡ್ಡಿ ಯಂತಹ ಗುರುಗಳು ಅಸ್ವಶ್ಯತೆ ನಿರ್ಮೂಲನೆಗೆ ಮುಂದಾಳತ್ವ ವಹಿಸಿರುವುದು ಎಲ್ಲರೂ ಹೆಮ್ಮೆ ಪಡುವ ವಿಷಯ ಎಂದು.



ತಾಲೂಕು ಬೆಳಪನಹಳ್ಳಿ ಗ್ರಾಮದ ಅಚಲ ಗುರು ಸುಬ್ಬಾರೆಡ್ಡಿ ಮನೆಯಲ್ಲಿ ಅರಿವು ಭಾರತ ವಿರ್ಪಡಿಸಿದ್ದ ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ ಕಾರ್ಯಕ್ರಮವನ್ನು ಜಿಲ್ಲಾಧಿಕಾರಿ ಡಾ.

ಎಂ.ಆರ್.ರವಿ ಉದ್ಘಾಟಿಸಿ ಮಾತನಾಡಿದರು. ಮಂಜುನಾಥ್, ಕೃಷ್ಣಮೂರ್ತಿ ಇದ್ದರು.

ಬೆಳಪನಹಳ್ಳಿ ಗ್ರಾಮವು ಒಂದು ರೀತಿಯ ತಪೋವನದ ಅನುಭವ ನೀಡುತ್ತಿದೆ. ಇಂತಹ ಪವಿತ್ರ ಸ್ಥಳದಲ್ಲಿ 'ಅರಿವು ಭಾರತ' ಕಾರ್ಯಕ್ರಮ ನಡೆಯುತ್ತಿರುವುದು ಅತ್ಯಂತ ಅರ್ಥಪೂರ್ಣ. ಕಳೆದ ಒಂದು ವರ್ಷದಿಂದ ನಾವು ಅನೇಕ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಭಾಗವಹಿಸಿದ್ದೇವೆ. ಆದರೆ ಈ ಕಾರ್ಯಕ್ರಮ ಮಾತ್ರ ವಿಭಿನ್ನವಾಗಿದೆ ಎಂಬ ಭಾವನೆ ನನಗೆ ಬಂದಿದೆ. ಅದಕ್ಕೆ ಪ್ರಮುಖ ಕಾರಣ

ಸನ್ಮಾನ್ಯ ಸುಬ್ಬಾರೆಡ್ಡಿ ಗುರುಗಳು ಎಂದರು.

ಅರಿವು ಯಾನ್ ಆನ್ಲೈನ್ ಮಾಸ ಪತ್ರಿಕೆಯನ್ನು ಬಿಡುಗಡೆ ಮಾಡಿದ ಕನ್ನಡ ಕ್ರಿಯಾ ಸಮಿತಿ ಮುಖಂಡ ವ.ಚ.ಚನ್ನೇಗೌಡ ಮಾತನಾಡಿ, ಪತ್ರಿಕೆಗಳು ಚಲುವಳಿಯ ಸಂದೇಶವನ್ನು ಜನಸಮುದಾಯಕ್ಕೆ ಮುಟ್ಟಿಸುತ್ತವೆ ಎಂದರು. ಅಚಲಗುರು ಸುಬ್ಬಾರೆಡ್ಡಿಯವರು ಮಾಡಿದ ನಮ್ಮ ಆಶ್ರಮದಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಪ್ರವೇಶವಿದೆ.

ಯಾವುದೇ ತಾರತಮ್ಯವಿರುವುದಿಲ್ಲ. ಮನುಷ್ಯ ಕುಲದಲ್ಲಿ ಜಾತಿಗಿಂತ ಗುಣ ದೊಡ್ಡದಾಗಬೇಕು ಎಂದರು. ಇದೇ ಗ್ರಾಮದ ನಾರಾಯಣಪ್ಪ ಅವರ ಮನೆಯಲ್ಲಿ ಸಮಾನತೆಯ ಟೀ ವಿರ್ಪಡಿಸಲಾಗಿತ್ತು. ತವರಿಲ್ಲದ ವಿ.ಗೀತಾ, ಆ.ಮು.ಲಕ್ಷ್ಮೀನಾರಾಯಣ, ರಾಮಲಿಂಗಾರೆಡ್ಡಿ, ಟಿ.ಎಸ್.ರಮೇಶ್, ಕೌರಗನಹಳ್ಳಿ ಕೃಷ್ಣೇಗೌಡ, ಸರ್ವಜ್ಞಗೌಡ, ಜಯರಾಮರೆಡ್ಡಿ, ಟಿ.ವಿಜಯಕುಮಾರ್, ಪಂಡಿತ್ ಮುನಿದೇವಕಟ್ಟು ಡಾ.ಶಿವಪ್ಪ ಅರಿವು, ಓಂ ಪ್ರಕಾಶ್, ವಾರಿಧಿ ಮಂಜುನಾಥ್ ರೆಡ್ಡಿ, ಮಂಜುಕೇಶ್, ಗೋಪಿ ಕರವಿ, ರಾಮಪ್ಪ ಅಶೋಕ. ಅನಂದರೆಡ್ಡಿ ವೆಂಕಟೇಶ್ ಗೌಡ, ಶ್ರೀಕೃಷ್ಣಾನಂದಮಯಿ ಕುಮಾರಿ ಅಮೃತವರು, ಡಾ. ರುದ್ರೇಶ್ ಅದರಂಗಿ ಬೆಂಗಳೂರು ಶ್ರೀ ನಿಜಾನಂದಮಯಿ ಶಾಂತ ಮಾಂಜಾ, ಶ್ರೀತ್ರಿಗುಣಿತ ಗೋವಿಂದಸ್ವಾಮಿ, ಶ್ರೀ ಪೂರ್ಣಾನಂದ ಪ್ರಕಾಶರೆಡ್ಡಿ ಸ್ವಾಮಿ, ಮುಬಾರಕ್ ಭಗವಾನ್, ರಾಧಾಮಣಿ ಬೆಳಕು, ಮೂಕಾಂಬಿಕಾ, ವೆಂಕಟಾಚಲಪತಿ ಈ ನೆಲ ಈ ಜುಲಿ, ಮಂಜುನಾಥ್ ಖಚ್ಚಳ್ಳಿ ಕೃಷ್ಣಮೂರ್ತಿ, ರಾಮಕೃಷ್ಣಾರೆಡ್ಡಿ, ಗ್ರಾಮ ವಿಕಾಸ ಸಂಸ್ಥೆ ಗಿರಿಜಾ ಸೇರಿದಂತೆ ಹಲವಾರು ಜನರು ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಪಾಲ್ಗೊಂಡಿದ್ದರು.

epaper.udayavani.com

ಉದಯವಾಣಿ

Tue, 26 May 2026

<https://epaper.udayavani.com/c/79963302>



## ಅಸ್ವಶ್ಯತೆ ಮುಕ್ತ ಭಾರತ ಸಂಕಲ್ಪದಿಂದಷ್ಟೇ ಸಾಧ್ಯ: ಜಿಲ್ಲಾಧಿಕಾರಿ ಡಾ.ಎಂ.ಆರ್.ರವಿ ಬೆಳಪನಹಳ್ಳಿ: ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ

ಪ್ರಜಾವಾಣಿ ವಾರ್ತೆ

**ಮುಳಬಾಗಿಲು:** ಗ್ರಾಮೀಣ ಭಾರತದಲ್ಲಿ ಬಹುತೇಕರು ಶಿಕ್ಷಣ ಸಿಕ್ಕದರೂ ಅಸ್ವಶ್ಯತೆ ಇನ್ನೂ ಜೀವಂತವಾಗಿರುವುದು ತಲೆತಗ್ಗಿಸುವ ವಿಷಯ. ಹಾಗಾಗಿ ಅಸ್ವಶ್ಯತೆ ನಿರ್ಮೂಲನೆಗೆ ಎಲ್ಲರೂ ಸಂಕಲ್ಪ ಮಾಡಬೇಕಾಗಿದೆ ಎಂದು ಜಿಲ್ಲಾಧಿಕಾರಿ ಡಾ.ಎಂ.ಆರ್.ರವಿ ಹೇಳಿದರು.

ತಾಲೂಕಿನ ಬೆಳಪನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಭಾನುವಾರ ಅರಿವು ಭಾರತ ದಲಿತ ಗೃಹ ಪ್ರವೇಶ ಸಮಿತಿಯಿಂದ ಗ್ರಾಮದ ಅಚಲಗುರು ಸುಬ್ಬಾರೆಡ್ಡಿ ಅವರ ಮನೆಯಲ್ಲಿ ವಿರ್ಪಡಿಸಿದ್ದ ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ ಕಾರ್ಯಕ್ರಮ ಉದ್ಘಾಟಿಸಿ ಮಾತನಾಡಿದರು.

ಗ್ರಾಮವೆಂದರೆ ಕೇವಲ ಭೌತಿಕ ಸೌಲಭ್ಯಗಳಿಂದ ಅಳೆಯುವುದೇ ಅಲ್ಲ; ಅಲ್ಲಿರುವ ಜನರ ಗುಣ, ಸಂಸ್ಕಾರ

ಮತ್ತು ಒಕ್ಕಯತನವೇ ಅದರ ಮಹತ್ವ ತೋರಿಸುತ್ತದೆ ಎಂದರು.

ಬೆಳಪನಹಳ್ಳಿ ಗ್ರಾಮವು ಒಂದು ರೀತಿಯ ತಪೋವನದ ಅನುಭವ ನೀಡುತ್ತಿದೆ. ಇಂತಹ ಪವಿತ್ರ ಸ್ಥಳದಲ್ಲಿ ಅರಿವು ಭಾರತ ಕಾರ್ಯಕ್ರಮ ನಡೆಯುತ್ತಿರುವುದು ಅರ್ಥಪೂರ್ಣ ಮತ್ತು ವಿಶಿಷ್ಟವಾಗಿದೆ. ಕಳೆದ ಒಂದು ವರ್ಷದಿಂದ ನಾವು ಅನೇಕ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಭಾಗವಹಿಸಿದ್ದೇವೆ. ಆದರೆ ಈ ಕಾರ್ಯಕ್ರಮ ವಿಭಿನ್ನವಾಗಿದೆ ಎಂಬ ಭಾವನೆ ನೀಡುತ್ತಿದೆ ಎಂದು ಹೇಳಿದರು.

ನಂತರ ಅರಿವು ಯಾನ್ ಆನ್ಲೈನ್ ಮಾಸ ಪತ್ರಿಕೆಯನ್ನು ಬಿಡುಗಡೆ ಮಾಡಿದ ಕನ್ನಡ ಕ್ರಿಯಾ ಸಮಿತಿ ಮುಖಂಡ ವ.ಚ. ಚನ್ನೇಗೌಡ ಮಾತನಾಡಿ, ಪತ್ರಿಕೆಗಳು ಚಲುವಳಿಯ ಸಂದೇಶವನ್ನು ಜನಸಮುದಾಯಕ್ಕೆ ಮುಟ್ಟಿಸುತ್ತವೆ ಎಂದರು.

ಅಚಲಗುರು ಸುಬ್ಬಾರೆಡ್ಡಿ ಮಾಡಿದನಾಡಿ, 'ನಮ್ಮ ಆಶ್ರಮದಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಪ್ರವೇಶವಿದೆ. ಯಾವುದೇ ತಾರತಮ್ಯವಿರುವುದಿಲ್ಲ. ಮನುಷ್ಯ ಕುಲ ಅಥವಾ ಜಾತಿಗಿಂತ ಗುಣ ದೊಡ್ಡದಾಗಬೇಕು' ಎಂದು ಹೇಳಿದರು. ನಂತರ ಗ್ರಾಮದ ನಾರಾಯಣಪ್ಪ ಅವರ ಮನೆಯಲ್ಲಿ ಸಮಾನತೆಯ ಟೀ ಕಾರ್ಯಕ್ರಮ ನಡೆಯಿತು.

ತಹಶೀಲ್ದಾರ್ ವಿ.ಗೀತಾ, ಆ.ಮು. ಲಕ್ಷ್ಮೀನಾರಾಯಣ, ರಾಮಲಿಂಗಾರೆಡ್ಡಿ, ಟಿ.ಎಸ್.ರಮೇಶ್, ಡಾ.ಅರಿವು ಶಿವಪ್ಪ, ಕೃಷ್ಣೇಗೌಡ ಕೌರಗನಹಳ್ಳಿ, ಸರ್ವಜ್ಞಗೌಡ, ಜಯರಾಮರೆಡ್ಡಿ, ಟಿ.ವಿಜಯಕುಮಾರ್, ಪಂಡಿತ್ ಮನಿದೇವಕಟ್ಟು, ಓಂ ಪ್ರಕಾಶ್, ವಾರಿಧಿ ಮಂಜುನಾಥ್ ರೆಡ್ಡಿ, ಮಂಜುಕೇಶ್, ಗೋಪಿ ಕರವಿ, ರಾಮಪ್ಪ ಅಶೋಕ ಅನಂದ ರೆಡ್ಡಿ ವೆಂಕಟೇಶ್ ಗೌಡ, ಶ್ರೀ ಕೃಷ್ಣಾನಂದಮಯಿ ಕುಮಾರಿ



ಮುಳಬಾಗಿಲು ತಾಲೂಕಿನ ಬೆಳಪನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ದಲಿತ ಗೃಹ ಪ್ರವೇಶ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಸಾಮೂಹಿಕ ಭೋಜನ ನಡೆಯಿತು

ಅಮೃತವರು, ರುದ್ರೇಶ್ ಅದರಂಗಿ, ಪೂರ್ಣಾನಂದ ಪ್ರಕಾಶ ರೆಡ್ಡಿ ಸ್ವಾಮಿ, ನಿಜಾನಂದಮಯಿ ಶಾಂತ ಮಾಂಜಾ, ಮುಬಾರಕ್, ಭಗವಾನ್, ರಾಧಾಮಣಿ ತ್ರಿಗುಣಿತ ಗೋವಿಂದ ಸ್ವಾಮಿ, ಬೆಳಕು ಇತರರು ಇದ್ದರು.

Prepared by www.uda...



# ತೇರಹಳ್ಳಿ ಈಶ್ವರ ದೇಗುಲಕ್ಕೆ ದಲಿತರ ಪ್ರವೇಶ

ಅರಿವು ಭಾರತದಿಂದ ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ,  
800 ವರ್ಷಗಳ ಇತಿಹಾಸವಿರುವ ದೇವಸ್ಥಾನ

ಪ್ರಜಾವಾಣಿ ವಾರ್ತೆ

## ಮುಖ್ಯಾಂಶಗಳು

- ಕೋಲಾರ ತಾಲೂಕಿನ ತೇರಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಆಯೋಜನೆ
- ಗ್ರಾಮದ ಭವ್ಯಾ ಕಾವ್ಯಾ ಗ್ರಾಮರತ್ನ ಪ್ರಶಸ್ತಿ ಪ್ರದಾನ
- ಮಾನವನ ಮೂಲವಂಶವರು ತಾರತಮ್ಯ ಮಾಡಲಾಯಿತು

ಬೆಳಿಗ್ಗೆಯೆತ್ತು ಎಂದರು.

ಕೋಲಾರ: ಅರಿವು ಭಾರತ ಸಂಸ್ಥೆ ಅಕ್ಟೋಬರ್ 1ನೇಯಲ್ಲಿ 'ಸಮಾನತೆ' ಅನ್ನೋ ಹೆಸರಿನಲ್ಲಿ ಉದ್ಘಾಟನೆ ಮಾಡಿರುವ ದೇಗುಲದ ಬಳಿ ದಲಿತರ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು.

ಸಮಾನತೆ 800 ವರ್ಷಗಳ ಇತಿಹಾಸವಿರುವ ತೇರಹಳ್ಳಿಯಲ್ಲಿ ಅಕ್ಟೋಬರ್ 1ನೇಯಲ್ಲಿ ದಲಿತರ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು.

ಕಾರ್ಯಕ್ರಮ ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಿದ್ದ ಬೆಳಿಗ್ಗೆಯೆತ್ತು ಎಂದರು. ಕೋಲಾರ ತಾಲೂಕಿನ ತೇರಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಆಯೋಜನೆ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು.

Publication Date:



ಕೋಲಾರ ತಾಲೂಕಿನ ತೇರಹಳ್ಳಿಯಲ್ಲಿ ಅರಿವು ಭಾರತ ಸಂಸ್ಥೆ ಹಮ್ಮಿಕೊಂಡಿದ್ದ ಸಹಭೋಜನ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಈಶ್ವರ ದೇಗುಲದಲ್ಲಿ ಜಾತಿ ತಾರತಮ್ಯವಿಲ್ಲದ ಪ್ರವೇಶ ಸಲ್ಲಿಸಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು.

ಪ್ರತಿಷ್ಠಾಪಿಸಿ ಬೋಧಿಸಿದರು, ಮುಂಬಳ ಕೊಂಡರವರವರಲ್ಲಿ ಕಾರ್ಯಕ್ರಮವನ್ನು ನಿರೂಪಿಸಿದರು. ಗೋಕುಲನಾಥ್ ಕರವಿ ವಂದಿಸಿದರು. ಬೆಂಗಳೂರಿನಿಂದ ಬಂದ ಮೇಲೆ ರಿಯಲ್ ಎಸ್ಟೇಟ್ ದಂಪತಿ ಹೆಚ್ಚುಗಿದ್ದು ಸ್ಥಳೀಯರಿಗೆ ತೋರಿಸಿದರು. ಇಲ್ಲಿನ ಜನರ ಹಲವು ಸಂಸ್ಥೆಗಳಿಗೆ ಅಡಿಕೆ ಸಂರಕ್ಷಣೆ ಮಾಡಲಾಯಿತು.



ತೇರಹಳ್ಳಿಯ ಭವ್ಯಾ, ಕಾವ್ಯಾ ಅವರ ನಿವಾಸದಲ್ಲಿ ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ ನಡೆಯಿತು.

## ಗ್ರಾಮರತ್ನ ಪ್ರಶಸ್ತಿ

ಭವ್ಯಾ ಹಾಗೂ ಕಾವ್ಯಾ ಅವರಿಗೆ ಗ್ರಾಮರತ್ನ ಪ್ರಶಸ್ತಿ ಪ್ರದಾನ ಮಾಡಿ ಸನ್ಮಾನಿಸಲಾಯಿತು. ಗ್ರಾಮವಿಜ್ಞಾನ ಮತ್ತು ರೋಟರಿಯಿಂದ 'ಸಮಾನತೆ' ನಡೆಯಿತು. ಇದೇ ಸಂದರ್ಭದಲ್ಲಿ ಗೋಕುಲನಾಥ್ ಕರವಿ ನಾಯಕತ್ವದ 'ಗ್ರಾಮ ಬೆಳಕು' ಸಂಸ್ಥೆಯ ಉದ್ಘಾಟನೆ ಮಾಡಲಾಯಿತು.



ಬೆಂಗಳೂರಿನಿಂದ ಬಂದ ಮೇಲೆ ರಿಯಲ್ ಎಸ್ಟೇಟ್ ದಂಪತಿ ಹೆಚ್ಚುಗಿದ್ದು ಸ್ಥಳೀಯರಿಗೆ ತೋರಿಸಿದರು. ಇಲ್ಲಿನ ಜನರ ಹಲವು ಸಂಸ್ಥೆಗಳಿಗೆ ಅಡಿಕೆ ಸಂರಕ್ಷಣೆ ಮಾಡಲಾಯಿತು.

## ವಿಜಯವಾಣಿ ಕೋಲಾರ ಲೋಕಲ್ ಎಕ್ಸ್‌ಪ್ರೆಸ್ 6A

ಜಿಲ್ಲಾಧಿಕಾರಿ ಡಾ.ಎಂ.ಆರ್.ರವಿ ಕಳವಳ | ಬೆಳಿಗ್ಗೆಯೆತ್ತು ಎಂದರು. ಕೋಲಾರ ತಾಲೂಕಿನ ತೇರಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಆಯೋಜನೆ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು.

## ಅಸ್ಪೃಶ್ಯ ಆಚರಣೆ ದುರಂತ



ಮುಳುಗಾಣೆ ತಾಲೂಕಿನ ಬೆಳಿಗ್ಗೆಯೆತ್ತು ಎಂದರು. ಕೋಲಾರ ತಾಲೂಕಿನ ತೇರಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಆಯೋಜನೆ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು.

ಕೋಲಾರ ತಾಲೂಕಿನ ತೇರಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಆಯೋಜನೆ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು.

## ಸಂಯುಕ್ತ ಕರ್ನಾಟಕ

## ಅಮೃತಧಾರಿ ಕೋಲಾರ-ಚಿಕ್ಕಬಳ್ಳಾಪುರ ಜಿಲ್ಲಾಧಿಕಾರಿ

## ಮಾನವ ಮೂಲವಂಶವರು ಜಾತಿ ತಾರತಮ್ಯ ಮಾಡಲಾರರು ತೇರಹಳ್ಳಿ ಬೆಟ್ಟದಲ್ಲಿ 'ಭವ್ಯ'ವಾಗಿ ಹರಿದ ಜಾತ್ಯತೀತತೆಯ 'ಕಾವ್ಯ'ಧಾರಿ

ಸಂಸಾರವು, ಕೋಲಾರ ತಾಲೂಕಿನ ತೇರಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಆಯೋಜನೆ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು.



ಕೋಲಾರ ತಾಲೂಕಿನ ತೇರಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಆಯೋಜನೆ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು.

ಕೋಲಾರ ತಾಲೂಕಿನ ತೇರಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಆಯೋಜನೆ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು. ದಲಿತರಿಗೆ ದೇಗುಲ ಪ್ರವೇಶ ಮಾಡಲಾಯಿತು.





*Arivu Bharat*

Arivu Bharat  
1st Cross, 1111st Main Road,  
Muneshwara Nagar  
Kolar – 563101  
Ph: 9448663904, 9449652631  
[www.arivubharat.com](http://www.arivubharat.com)