

ARIVU BHARAT

AWAKENING FOR PEACE AND EQUALITY

Sahabhojana
for Equality



Wave of
Arivu



life
lessons

12 years
for Arivu Bharat

Oath for
EQUALITY

Grihapravesha
Sahabhojana
Tea for Equality
Oath for Equality

Temple Entry
One Village One Water
Re-Marriage Forum
Untouchability-Free Home Sticker

CONTENTS

01	Editorial Note Dr. Shivappa Arivu	03
02	Wave of Arivu V. S. S. Shastri	04
03	The Dignity and Divinity of the Common Person Dr. C A Ramesh	05
04	Live fully and passionately before you die H. K. Vivekananda	06
05	The spirit of equality that must blossom in the philosophy of Shiva on Shivaratri Dr. Shivappa Arivu	08
06	Ghattakamadenahalli High School: Students Take Oath for an Equal Society	12
07	Life Lessons: Somayajalahalli High School Oath	13
08	Awareness Journey in Villages: Sahabhojana held at Jayasimha's house	14
09	The 12th anniversary of 'Arivu Bharat': Book release and review program	15
10	Ambedkar Jayanti: Young Children Took Equality Pledge	17
11	Inspiring Equality: Keynote Address at Malur's Ambedkar Jayanti Event	18
12	Buddha Jayanti Celebrations in Dommasandra and Sahabhojana	19
13	Introduction of Arivu Bharat at Anekal	23
14	Sahabhojana for Equality Held at the Residence of Somasundar Reddy	26
15	Arivu Bharat Theme Song Dr. M. R. Ravi, IAS	28



Seeding Change

Editorial Note



The untouchability eradication work undertaken by Arivu Bharatha is bearing fruit. Born as a small thought, Arivu Bharatha is transforming into a social movement today. People in many places have responded positively. Crossing the borders of Kolar district and Karnataka state, Arivu Bharatha is demonstrating its uniqueness through several changes.

When a movement grows, providing it with the necessary water and fertilizer is our primary responsibility. While undertaking great tasks, Babasaheb Ambedkar and Mahatma Gandhi started newspapers to convey their visions to the people they needed to reach. Gandhiji had said, “The printed word is the greatest weapon in the service of human progress.” There was no internet in those days. Everything had to be physically printed and distributed. Printed words carried immense power. People read them earnestly. Along with the Indian independence movement, it was through journalism that social movements reached the masses. There weren’t many other media platforms back then. Now times have changed. There is no need to print everything.

There is a saying: “Social movements grow stronger when words reach the people.” An online platform has provided a massive advantage in delivering those words to the people they need to reach. That is exactly why we have stepped forward with an online monthly magazine. Technology is at a stage where it can reach the very last person. The mobile phone is now the tool for reaching them. Therefore, without the burden of printing, we have initiated an online monthly and placed its first copy before you. This is currently for internal circulation and will expand in the future.

This monthly can also serve like a Chronicle, carrying a report of Arivu Bharatha’s activities from the previous month along with the action plan for the coming days. We intend to put into writing the insights of those who speak significantly at our programs. In this issue, we have provided the speeches of Deputy Commissioner Dr. M.R. Ravi and B. Gopal in text format.

There will be four to five article series in this online monthly. We wish to amplify the voice of the movement by including articles that strengthen the aspirations of an egalitarian society. The first articles in the series by Dr. C.A. Ramesh, H.K. Vivekananda, and myself are featured here. More new writings will appear in the upcoming issues.

In Kolar district, specifically, the Deputy Commissioner Dr. M.R. Ravi has attended our programs with immense interest and extended his support. Tehsildars, EOs, PDOs... officials from all levels have joined hands with us to strengthen our long journey against untouchability. Although politicians have not been extensively involved, we have invited them occasionally so that they too understand the driving forces of this campaign. The common people are becoming more inspired day by day and are actively engaging in all our activities. I hope we continue to receive the love and support of you all. We will be waiting for your feedback.



WAVE OF ARIVU

It Is A Satisfying And Reassuring Fact That Arivu Bharat Is Creating Ripples In The Region. This Is What Ambedkar Wished To Happen. Few Points Standout

1. It Is Started By An Ordinary Citizen. not A Social Reformer, A Politician Or A Gandhian Or A Swamiji.

2. It Was Triggered By A Modern Educated Individual Feeling Guilty Of Practices In His Own House And Community

3. With No Support From Any Quarters ,Relaying Purely On His Personal Communication Skills And Sincerity Of Approach , Dr .Shivappa Has Treaded A Slow But Significant Path

4. The Direct Impact Of Arivu Bharaths' Work Is Removing A Possible Cause Of Social Friction

And The Division In Society

5. This Is A Contribution Of Unimaginable Proportions .This Experiment Contributes To The Homogenisation Of Social Life Of Citizens Promoting Equality And Fraternity

6. It Is Gratifying To Note That People Are Positively Responding To Arivu Bharaths' Ideas And Efforts. India Has A Long History Of Creating Obstacles To Any Type Of Social Change. But Arivu Bharaths' Experiment Is Succeeding. But Constraints Like Manpower And Mobility Do Exist

7. I Do Only Hope Others Copy Arivu Bharaths Programme And Learn From Its Efforts



V. S. S. Shastri
Renowned Science Communicator, Kolar



THE DIGNITY AND DIVINITY OF THE COMMON PERSON



DR. C. A. RAMESH

Through the profound declaration “Jangamakkalivilla” (The dynamic spirit is immortal) and the visionary concept of “Dehave Degula” (The body is a temple), the great philosopher Basavanna elevated the existence of the common individual to the highest echelons of dignity. It is essential for modern society to reflect upon and embrace this timeless truth. Here are a few thoughts on this beautiful philosophy:

While the wealthy and affluent may build grand stone temples in the name of the Divine, the underprivileged may not possess such material wealth. Pondering the humble thought, “What shall I, a poor man, do, O Lord?”, Basavanna beautifully transformed his “very own body into a temple.” By envisioning his legs as the pillars, his body as the sacred shrine, and his head as the golden cupola (Kalasha), he masterfully elevated the everyday existence of every ordinary human being to the extraordinary heights of divinity.

The continued practice of social discrimination, such as untouchability, represents an unfortunate and inhumane stagnation in society. Basavanna’s sacred verses (Vachanas) eloquently oppose such “superficial displays, pomp, and societal stagnation.” His teachings enlighten us that the Divine resides not merely in static stone structures, but rather in a person’s “inner purity and in a dynamic, progressive mindset dedicated to the welfare of society.” The profound realization that every human being endowed with compassion and a pure soul is sacred inherently eliminates discriminatory practices from their very roots. Although the specific term ‘untouchability’ may not explicitly appear in this particular Vachana, its message clearly and powerfully eradicates all forms of discrimination by rejecting stagnation and championing the purity of the heart.

The immense respect and importance Basavanna accorded to the common person is truly unparalleled. The term ‘Jangama’ transcends the idea of a mere individual; it represents a “continuously moving, vibrant, and living principle.” Materialistic creations, no matter how magnificent, are bound to perish and fade away. Yet, a millennium ago, Basavanna proclaimed a profound and immortal truth: “The inner awakening, noble thoughts and deeds, boundless compassion, and the pure soul that continually seeks the greater good of society will never perish.”

In essence, Basavanna masterfully upheld the ultimate dignity of all humankind by declaring that the living, breathing existence of an individual—enriched with awareness and compassion—is far more eternal and sacred than any stone temple.

AWAKENING FOR

PEACE AND EQUALITY

5

Live fully and passionately before you die.



● H. K. VIVEKANANDA

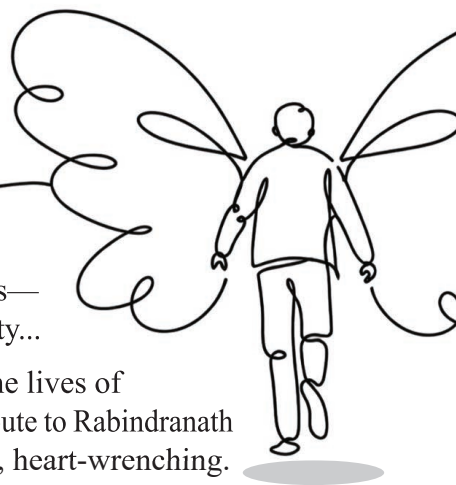
Thus, from time immemorial to the present day, philosophers, writers, journalists, the heartbroken, and the deeply sensitive have frequently echoed a profound sentiment. This stems from the undeniable truth that the number of our remaining days is a mystery to us all. Such reflections emerge when an intense, irrepressible urge awakens within us—the yearning to live whatever time is left with absolute intensity...

One cannot help but feel this way when witnessing the lives of thousands of families residing alongside the railway tracks en route to Rabindranath Tagore's memorial in Kolkata. The sight is, to say the least, heart-wrenching. Similar scenes unfold in certain pockets of our nation's capital, Delhi. Millions of people are born, raised, and continue to exist near open drains, gutters, and sewage streams, or seek shelter inside abandoned concrete pipes...

The slums of Andheri in Mumbai are notoriously recognized as some of the most sprawling shantytowns in India. Indeed, slums of such magnitude are a prevalent reality in almost every major metropolis across the country...

The inhabitants of these places are not strangers; they are our fellow citizens, our kin, the brothers and sisters of our very own society. They reside in plastic shanties so minuscule that fully stretching one's legs to sleep is an impossibility, let alone having access to a proper bathroom, restroom, or bedroom. The water they drink is severely contaminated, the air they breathe is acutely polluted, and the food they consume is profoundly unhygienic. When it comes to these fundamental human needs, they are entirely bereft of choices...

Their clothing is invariably a product of someone else's charity. Education, be it school or college, remains a distant mirage. Occasional health check-up camps, or the random distribution of fruits and leftover food by philanthropists, constitute a grand feast for them. Tens of millions of people endure these exact conditions. Stripped of basic comforts, they miraculously survive, withstanding the harsh onslaught of rain, wind, scorching heat, and biting cold...



The squalor is so absolute that perhaps even viruses more lethal than the Coronavirus might find themselves defeated by the sheer wretchedness of their living conditions...

Whether the inhabitants are indigenous to the land, undocumented migrants, or stateless individuals, the inescapable truth is that they are human beings, and survival is their sole imperative. Regardless of their origins, enduring such destitution is never a matter of choice—because choice is a privilege they simply do not possess...

Consequently, their origins require no further debate. Mainstream media and social networks, which relentlessly romanticize the simplicity of the wealthy, display a profound apathy—or worse, disdain—toward these destitute masses deprived of basic amenities. Similarly, spiritual leaders across faiths conveniently veil this tragedy behind the doctrine of Karma, rationalizing their suffering as cosmic retribution. Politicians exploit them as mere captive vote banks in the theater of electoral politics. Bureaucrats view them through the lens of corruption, treating their plight as avenues for illicit financial gain. Meanwhile, a few activists build their reputations by staging token protests on their behalf, and writers—much like myself—pen editorials to appease our own intellectual restlessness. Yet, amidst all this, the grim reality of their lives remains unchanged, continuing its agonizing march as it has for decades...

If the natural resources of this land, this nation, and this society were distributed equitably, we could cultivate an environment where these marginalized communities could lead vastly better lives. All it would take is a monumental collective resolve. Tragically, we lack the moral fortitude to muster even that...

When we juxtapose our comfortable middle-class existence with the harrowing reality of these slums, the thought of having to “live life intensely before we die” becomes an agonizing paradox. It is unfathomable to envision a reality where young children and mothers are condemned to a lifeless existence—utterly devoid of aspirations, dreams, or hope for the future...

In primeval times, one could at least survive in the wild—among forests, hills, and valleys—subsisting on foraged fruits, vegetables, and greens. Today, even that primordial avenue of survival has been stripped away. What a tragic irony...

The spirit of equality that must blossom in the philosophy of Shiva on Shivaratri



Dr. Shivappa Arivu

Today is the festival of Shivaratri. All of India turns this day into a form of meditation. From our small village to Kashi, one of the major centers of Shiva, people of many kinds observe fasts and partial fasts, remembering the great yogi Shiva. Whether Shiva was a historical person or not is not important. The Shiva whom people believe in and worship is a wonder of our spiritual world.

Before the invasion of cinema and later television, it was customary to stay awake on Shivaratri by organizing stories of Shiva, Harikatha, bhajans, and folk dances. Religious and spiritual themes blended together and reached both ears and eyes. Even amid the hardships of life, there was an opportunity to face spirituality. The village temples (sometimes even those in neighboring villages) were cleaned and decorated with devotion,

and people stayed awake all night remembering the philosophy of Shiva.

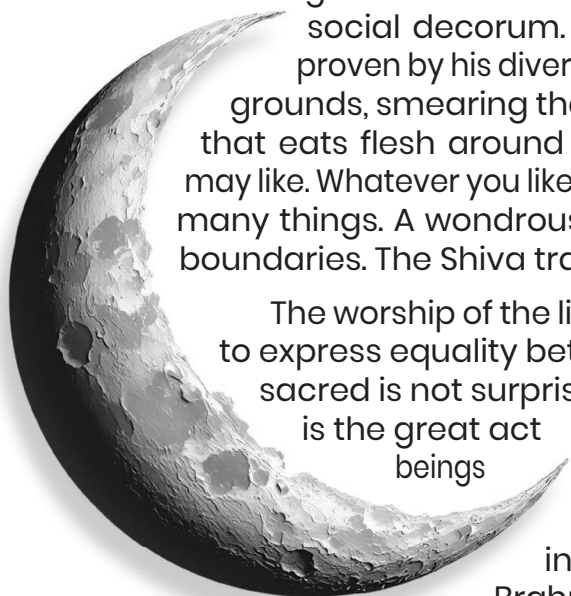
After the rush of cinema and television began, the losses became greater than the gains. Once mobile phones reached our hands, people's time began to drain away. Now everyone is busy on their phones. Shivaratri too has become a "phone-night." The spiritual influence that could be gained on this day is being lost to the distractions pouring from phones. A sad situation has arisen where even natural health is being lost.

The elders of this land accepted Shiva as a philosophy. That is why, from the Himalayas to Kanyakumari, from ascetics who spend years in deep penance to ordinary people who remember him on full-moon days or Shivaratri, the philosophy of Shiva has spread everywhere. Shiva, worshipped as Pashupati since the time of the Indus Valley Civilization, is an ancient deity.

Shiva is both form and formless. Therefore, even calling him "he" may be inaccurate. Since he is also "she," he is Ardhanarishvara. There is no place for male ego in him. Half woman, half man. The places that create fear are dear to him. The foods that are forbidden are the food of many of his followers. Shiva stands before us as a great teacher who even violated what is considered social decorum. The absence of rigid rules in Shiva is proven by his diverse groups of disciples. Living in cremation grounds, smearing the ash of burnt bodies, wearing a snake that eats flesh around his neck... Whatever you reject, Shiva may like. Whatever you like, Shiva may reject. Thus, Shiva transcends many things. A wondrous force that breaks order and crosses boundaries. The Shiva tradition is astonishing.

The worship of the linga and yoni in Shiva temples is meant to express equality between woman and man. Making union sacred is not surprising; it affirms that it is a simple truth. It is the great act that must take place among all living beings for continuation.

Many people directly participate in the celebration of Shivaratri—from Brahmins to Shudras. Even the Panchamas



or the so-called untouchables take part. But their condition and status are not equal. Their position is humiliating. Especially in villages, discrimination is visible at every step. The painful truth is that they remain as the lower ones, as outsiders. Neither the philosophy of Shiva nor his true nature can ever be opposed to Dalits. In truth, Dalits are the closest to Shiva. From any perspective, Shiva is not distant from them. The tragedy is that the upper classes, in trying to claim Shiva as their own, have acted against his philosophy. They have confined Shiva within boundaries. They have attached untouchability to the temples built in his name.

Rather than saying Shiva is a god who rose high, it is more accurate to say he descended from heights to become the life-force of ordinary beings. That is why Shiva is a deity, teacher, and fellow traveler respected by all.

In India, the upper castes are also the upper classes. This is the right time to correct historical crimes like untouchability. We must cultivate the habit of stepping down four steps and standing equally with the most oppressed. By doing so, love, peace, and justice will be restored in society. Let the fast of Shivaratri melt away caste and gender arrogance. Here, no one is great and no one is small. All of us have come to walk upon this earth for a short while. Let us stop discriminating on the basis of caste or religion. If any of us has received the label of “upper,” let us immediately abandon it as something shameful. From Shiva to Buddha, Mahavira, Basava, Vivekananda, and Gandhi, all great souls became great by giving up their privileged positions.

Finally, some people ridicule centuries-old traditions and festivals. There is no benefit in belittling them. Instead, we can remove the elements of injustice and discrimination that may have become part of such festivals and make them more beautiful and humane. Let us pay attention to that.

15.02.2026





Arivu Bharat

Recent Programmes

AWAKENING FOR
PEACE AND EQUALITY

11



**Ghattakamadenahalli High School: Students
Take Oath for an Equal Society
04 February 2026**

Life Lessons

Somayajalahalli High School Headmaster Salim spoke about human values and made everyone take a pledge for a fair and equal society.



“

Oath

As a responsible citizen of this country, I respect the laws that prohibit the practice of untouchability. I completely reject the inhuman and illegal practice of untouchability. I accept and will educate others that the rights to equality and freedom belong to everyone.

I will treat people of all castes equally regarding entry into homes, temples, and other public places. I hereby pledge to create awareness among others about all forms of untouchability and strive to make India a nation free from untouchability.



05 February 2026

Awareness Journey in *Villages:*

Sahabhojana (Community meal) for equality and harmony talks held at Jayasimha's house in Veerasandra Agrahara, Mulbagal.

08 March 2026



BEYOND BARRIERS

ARIVU BHARAT

A Movement of Awareness, Equality and Social Change



On April 12, 2026, book release and review program was organized at the Kolar District Collector's Office Auditorium to commemorate the 12th anniversary of 'Arivu Bharat'.

AWAKENING FOR

Ambedkar Jayanti: Young Children Took Equality Pledge

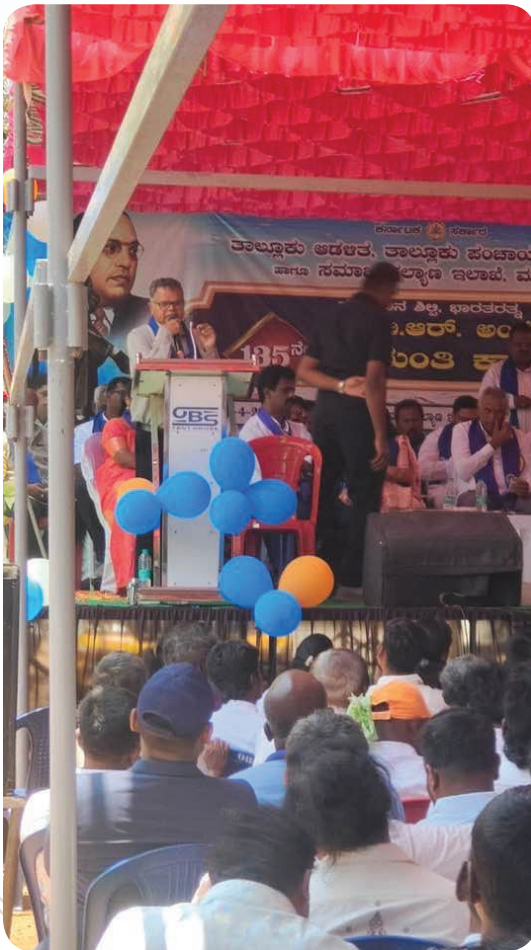
Kolar's 36-year-old summer camp, founded by D. Sudhakar to train children in Kho-Kho, Kabaddi, and athletics, continued its long-standing tradition of introducing young minds to inspiring figures. This year, the children were familiarized with the initiatives of 'Arivu Bharatha' and learned about Baba Saheb Ambedkar's life and literary works. Appi Narayanaswamy, Jayaprakash, Purushotham, and others graced the event.



14 April 2026

Inspiring Equality: Keynote Address at Malur's Ambedkar Jayanti Event Focuses on Social Awareness

Spoke as the keynote speaker at the Ambedkar Jayanti event organized by the Malur Taluk Administration, sharing insights on building an egalitarian society. MLA Nanjegowda, Tehsildar Roopa, and others were present on the occasion.



Buddha Jayanti Celebrations in Dommasandra: Sahabhojana for Equality and Presentation of the Gram Ratna Award

02 May
2026

A Buddha Jayanti celebration and community feast for equality were held at Narasimhappa's residence in Dommasandra. Deputy Commissioner Dr. M. R. Ravi attended as the chief guest.

Narasimhappa and Venkataravanappa received the Gram Ratna Award. The event was organized by the Tayalur Committee of the Arivu Bharat, with the participation of Pandit Munivenkatappa, T. Vijayakumar, Varidhi Manjunath Reddy, Olivia Om Prakash, D. V. R. Raghupathi Gowda, Keeluholali Satish, and Upanyaka Ramakrishna.



Venkataravanappa, Sangasandra Vijayakumar, Gopi Karavi, and Ramappa, among others, participated in the event.

**Buddha's Light
on the Path of
Humanity and
the Dream of a
Casteless
Society**

**Deputy Commissioner Dr. M. R. Ravi
Speech at Dommasandra Village**

“ This is my first visit to this small village of Dommasandra. Traveling on this road for the first time, today's program does not seem like a mere celebration to me; rather, it appears as a rare and profound occasion that upholds the dignity of humanity. On this day, as Buddha Purnima is celebrated across the world, the fact that the people of this tiny village in the Mulbagal taluk of Kolar district have come together with such love and compassion fills me with immense joy. This spirit of celebrating humanity and harmony as core life values is exactly what today's society needs the most.

When I observe contemporary society, one question repeatedly haunts my mind: What is education truly giving us? We are becoming increasingly educated, degrees are multiplying, and employment opportunities are rising; but is our humanity increasing? Instead of letting the human heart blossom, our education system sometimes appears to be breeding arrogance and selfishness. A tragic situation has emerged where some even hesitate to acknowledge their own parents who hail from villages. Education should not merely be a machine that dispenses certificates; it should be a powerful force that shapes character. It must actively nurture sensitivity, love, and a sense of responsibility within a human being. It pains me deeply to see that we are falling behind in this crucial endeavor.

We must pause and observe animals for a moment. They do not have schools, colleges, or universities. Yet, they live in mutual cooperation. There is no feeling of superiority or inferiority among



them. In contrast, human beings, who take immense pride in their culture and civilization, live trapped in the arrogance of “I am superior, you are inferior.” Insulting a person solely based on the caste they were born into, looking down upon them, and denying them basic human dignity—this is not merely an unconstitutional act; it is a crime against humanity itself.

It pains me to think about how deeply the disease of caste has taken root in this country. This ailment, which is absent in many other nations across the globe, remains alive and active only in our society. This mindset, perpetuated for thousands of years, continues to drive people apart. In this context, I am reminded of the Buddha. 2,500 years ago, a profound question arose in the mind of a prince: “Why are people in so much sorrow? Why is there so much injustice, violence, and exploitation?” It was this very inquiry that transformed Siddhartha into the Buddha.

The true significance of the Buddha lies in the fact that he spoke exclusively about human life. He did not speak of the unknown realms of God. His principled stance was, “I will not speak untruths about matters I do not know.” Instead, he focused on human sorrow, pain, suffering, and the path to overcome them. He preached a life anchored in truth, morality, and self-introspection. The path of the Buddha is the path of truth; it is the path of self-purification. It is the journey that dispels the darkness within man and leads him toward the light.

Today, we speak endlessly about God, religion, and rituals. But how often do we truly speak about the human being? We welcome dogs and cats into our homes, yet we refuse entry to a fellow human being because of their caste. What a bizarre and tragic mindset this is! Every single one of us is born from the same womb. If so, who is superior? Who is inferior? The attitude of measuring a person’s worth based on their birth is fundamentally wrong. As the Dasas (saints) profoundly proclaimed, “Do not fight over caste” (Kula kula endu hodedadabedi)—a message that remains highly relevant today.

If true change is to manifest in society, it must begin within our own homes. Even a journey of a thousand miles begins with a single step. We must first transform the minds of those within

our families. Instead of perpetuating hatred in the name of caste, we must actively cultivate love and kinship. This is precisely why the work being undertaken by 'Arivu Bharatha' appears so vital to me. Going from door to door and sowing the seeds of harmony is no easy task, but it is exactly this effort that paves the way for genuine social transformation.

As we speak of a casteless society, we must also dismantle the walls between the sub-castes that exist within castes. Simply advocating for inter-caste marriages is not enough; the deep-seated enmity between sub-castes must also be eradicated. I have never given importance to caste in my own life. Even during the marriages of my children, I did not inquire about it. It is enough if a good-hearted man or woman enters our family; what purpose does knowing their caste serve? A person's value must be determined by their character, not by their birth.

If we reflect on the lives of the Buddha, Basavanna, and Dr. B.R. Ambedkar, we see that they stood firmly for equality amidst fierce societal opposition, insults, and violence. Their struggles teach us a vital lesson: true change is never easy. However, we must never lose our faith in humanity. There are still inherently good people in our society. There are still individuals who deeply believe in love, harmony, and universal kinship. It is our collective responsibility to seek out, nurture, and grow that goodness.

Ultimately, I firmly believe that the upliftment of society will not come from external forces. It must begin from within each of us. True change is only possible when my mind is pure, when my heart is filled with love, and when I learn to look at another human being with genuine respect. This is the true path of the Buddha—the journey toward humanity through self-introspection. It is only by walking this path that we can pay the most sincere tribute to the Buddha, Basavanna, and Dr. Ambedkar.



'Arivu Bharat' Introduction Programme at Anekal Jai Bhim Bhavan: Leaders Pledge Commitment to Equality, Brotherhood, and Social Transformation

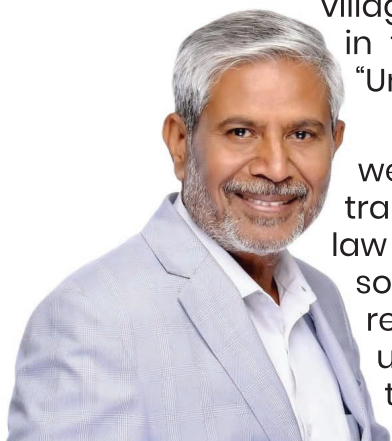
The Arivu Bharat introduction programme was held at Jai Bhim Bhavan in Anekal town under the leadership of B. Gopal. Senior leaders T. Vijayakumar, Pandit Munivenkatappa, Om Prakash, Venkatachalapathi, and Mookambika, along with several leaders from Bengaluru, participated in the event.



B. Gopal's Speech at the Jai Bhim Bhavan, Anekal



This is a highly significant program. The movement that Professor Shivappa began right from his own home and his own village has now been carried across several villages in the district with the powerful message of an “Untouchability-Free India.”



Just as our honorable judge mentioned earlier, we must indeed utilize the law. However, social transformation cannot be achieved through the law alone. We have relied on laws for years; while some individuals have reformed, others have reverted to their old mindsets. What this teaches us is a fundamental truth: for society to change, the mindset must change.

AWAKENING FOR

PEACE AND EQUALITY

Professor Shivappa's endeavor is deeply rooted in the philosophy of the Buddha—it is grounded in love, brotherhood, and humanity. In the past, there was a time when artists from certain marginalized communities were not allowed inside people's homes. But Shivappa intervened and convinced the people, asserting, "They too are human beings just like us." He imparted the beautiful message that when one listens to a song, one does not see caste; one only sees humanity. Subsequently, those artists were invited inside the house and respectfully served a meal. The transformation of a village began at that very moment.



We witness this exact message in the life of Lord Buddha. The Buddha personally cared for and saved an 'untouchable' whom society had mercilessly discarded. In doing so, he did not merely show pity; he delivered the profound message that "every human being has the right to dignity and the right to live." The work of 'Arivu' Shivappa is advancing on this very same path. He is not merely delivering speeches on stages; he is walking from door to door, spreading the message of universal brotherhood. From advocating for temple entry to ensuring equality in local barber shops, he has strived to bring about transformation everywhere through the power of dialogue.

Through various struggles, we have secured land, housing sites, and civic facilities for the people. But true transformation must take place within the mind. Money or property alone cannot change society; it is humanity and conscious awareness that truly transform a society.



Today, in a country fractured by thousands of castes, discrimination still persists. Yet, society is slowly changing. We must lend greater strength to that change. Professor Shivappa has been working relentlessly for the past 12 years. Setting aside the comforts of his own family, he is striving entirely for social transformation. If a hundred Shivappas were to emerge in this state, building a society completely free of untouchability would undoubtedly become a reality.

Lord Buddha's Panchashila (Five Precepts) remain deeply relevant today: do not speak untruths, do not commit violence, do not steal, abstain from intoxication, and always walk the path of righteousness. The very principles the Buddha taught 2,500 years ago are now being formally implemented as laws by many nations across the world.

What we need today is not merely the fear of the law, but a profound awakening of humanity. If just a few individuals like Shivappa work persistently in every district, creating a caste-free and egalitarian society is far from impossible.

Therefore, we must all join hands to carry forward this noble mission of brotherhood, equality, and humanity. If we walk in the footsteps of visionaries like Professor Shivappa, bringing about a genuine and lasting transformation in our society is entirely within our reach.”



Sahabhojana for Equality Held at the Residence of Somasundar Reddy

At Kasamballi village in KGF Taluk, a community feast promoting equality was held at the residence of Somasundar Reddy. Deputy Commissioner Dr. M. R. Ravi, DySP Lakshmaiah, Tahsildar Bharat, members of the Arivu Bharat Team, and local residents participated in the event.





AWAKENING FOR
PEACE AND EQUALITY

Arivu Bharat – Theme Song

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

TOWARD FRATERNITY,
TOWARD ARIVU BHARAT.

LET THE CENTURIES-OLD, STAGNANT SORROW 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



ಅರಿವು ಭಾರತ

Arivu Bharat

1st Main Road,
Muneshwara Nagar
Kolar – 563101

Ph: 9448663904, 9449652631
www.arivubharat.com