ಕರ್ನಾಟಕ ಸರ್ಕಾರ

ಕ್ರಮಾಂಕ: ಇಡಿ 36 ಯುಟಿಟಿ 2011

ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ಸಚಿವಾಲಯ,
ಬಹುಮಹಡಿ ಕಟ್ಟಡ,
ಬೆಂಗಳೂರು, ದಿನಾಂಕ: 18-6-2011

ಇಂದ
ಸರ್ಕಾರದ ಪ್ರಧಾನ ಕಾರ್ಯದರ್ಶಿ,
ಉನ್ನತ ಶಿಕ್ಷಣ ಇಲಾಖೆ,
ಬೆಂಗಳೂರು – 560 001.

ಇವರಿಗೆ
ಕುಲಸಚಿವರು,
ತುಮಕೂರು ವಿಶ್ವವಿದ್ಯಾಲಯ,
ತುಮಕೂರು.

ಮಾನ್ಯರೆ,

ವಿಷಯ:– Statutes governing establishment of Sri Sri Ramana
Maharshi Chair and Kumaravyasa Chair at Tumkur
University.

ಉಲ್ಲೇಖ:– ತಮ್ಮ ಪತ್ರ ಸಂಖ್ಯೆ:ಟಿಯು/ವಿಸಿಪಿಎಸ್/2011–12/23 ದಿ: 13-4-2011.

––––

ಮೇಲ್ಕಂಡ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ, ಘನತೆವೆತ್ತ ಕುಲಾಧಿಪತಿಗಳು ದಿನಾಂಕ: 4-6-2011 ರಂದು
Statutes governing establishment of Sri Sri Ramana Maharshi Chair and
Kumaravyasa Chair at Tumkur University ಎಂಬ ಪರಿನಿಯಮಗಳಿಗೆ ಅನುಮೋದನೆ
ನೀಡಿರುತ್ತಾರೆಂದು ತಿಳಿಸಲು ನಿರ್ದೇಶಿತನಾಗಿದ್ದೇನೆ. ಅನುಮೋದಿತ ಪರಿನಿಯಮದ ಪ್ರತಿಯನ್ನು
ಇದರೊಂದಿಗೆ ಲಗತ್ತಿಸಿದೆ.

ತಮ್ಮ ನಂಬುಗೆಯ,

(ಬಿ.ಎಸ್. ಜಾಪಾಲಿ)
ಸರ್ಕಾರದ ಉಪ ಕಾರ್ಯದರ್ಶಿ,
ಉನ್ನತ ಶಿಕ್ಷಣ ಇಲಾಖೆ (ವಿಶ್ವವಿದ್ಯಾನಿಲಯಗಳು)

RP 1463
24/6/11

TUMKUR 🏛 UNIVERSITY

Statute Governing establishment of Sri Sri Ramana Maharshi Chair at Tumkur University, Tumkur

In exercise of the powers conferred under Section 29 (2) (t) and Section 41 of the Karnataka State Universities Act 2000, (Karnataka Act No. 29 of 2001), the Syndicate of the Tumkur University hereby makes the following Statute :

I. **Title and commencement : -**

    a. The Statute may be called **Sri Sri Ramana Maharshi Chair at** Tumkur University

    b. The Statute comes into force from the date of assent of the Chancellor.

II. **Definitions : -**

In the Statue unless otherwise the context requires:

    a. 'Act' means: Karnataka State Universities Act 2000.

    b. 'University' means: The Tumkur University.
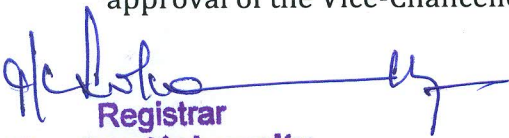
III. **ESTABLISHING OF THE CHAIR :-**

    a. The Chair shall be established in the Jurisdiction of the Tumkur University.

    b. The Chair shall be headed by

        i. The Director (of the rank of Professor of University).

        ii. A Coordinator who may be an Honorary Professor or a Visiting Professor whose salary will be fixed on a consolidated basis.

<div align="center">OR</div>

        iii. Asst. Professor / Associate Professor / Professor of the University from the Department of Kannada or Philosophy of the University who will be given additional charge of the Chair (No honorarium or additional remuneration will be given for this).

    c. The Chair may obtain secretarial assistance by outsourcing, with the approval of the Vice-Chancellor.

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IV.   The Head of the Chair shall submit appraisal report of the Chair every three months, to the Vice-Chancellor of the University. The Vice-Chancellor will review the appraisal report and will make amends, if required.

V.   The appointments, as indicated above, are purely temporary and terminable with one month notice on either side.
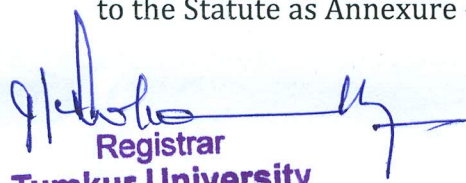
VI.   **Financial Implications :**

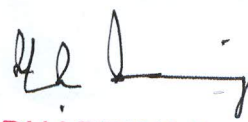The Chair will be funded completely by the University (Self-financed).

VII. **Appointment of the Director :**

a. The Director shall be a Post-Graduate in Kannada or Philosophy with a good academic record.

b. He / she shall have a sound research experience.

c. Asst. Professor / Associate Professor / Professor of the University from the department of Kannada or Philosophy who will be given additional charge of the chair. (No honorarium or additional remuneration will be given for this).

VIII. The Chair may have MoU / Agreement with any Institution of repute, in furtherance of the objectives of the Chair. The Chair shall obtain the approval of the University before entering into MoU / Agreement within or outside the Tumkur University area.

IX.   The main mission, vision, goal and research areas of the Chair are appended to the Statute as Annexure – I.

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H.R. BHARDWAJ
Chancellor

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Chair for Study on Sri Ramana Maharshi

Mission

Sri Sri Ramana Maharshi was a living example of the Indian spiritual tradition. He was a great visionary; a silent achiever. The study about Sri Ramana Maharshi is nothing but the study of an invisible knowledge tradition that was left unnoticed. Hence, this Chair intends to study his life, visions and achievements.

Vision

The Indian sainthood is an everlasting barn of knowledge. This search never minded documentation and hence remained outside the mainstream. One should understand this *desi* spiritual tradition in a way which should be different from the method of research the contemporary academic field adopts, which is full of information and data. Studying the 'micro' reflections lying beyond the 'macro' tradition of knowledge will be the beginning of a new era in itself. The quantity of literature produced by Sri Ramana Maharshi, a multi-lingual expert, is very less. His poems compiled under the title 'Upadesha Saaram' are spread among Sanskrit, Tamil, Telugu, Malayalam and Kannada languages. There is a series of compiled dialogues too. These dialogues are in question-answer format. A lot of translations have also come out. There is a need to accumulate all of them and try to understand Maharshi's principles from the Indian context.

Secondly, one needs a comprehensive knowledge of Indian Philosophy, Yoga and Dhyana in order to understand the spiritual world that goes beyond the language, meaning and logic. One can also try to comprehend this from the context of Psychology. This provides for inter-disciplinary studies as well. All these will lead towards looking at man's mind, heart and soul in a new light.

The thoughts of Sri Ramana Maharshi have an immense impact on our literature. The Romantic Age of Kannada Literature is an age of revival for the Indian spiritual tradition. Sri Aurobindo and Sri Ramana Maharshi had great influence on Bendre, Kuvempu, Madhura Chenna, Gokak and others. The 'Ramana Hrudaya' of Bendre is an

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example of this. One can enlighten oneself regarding the inner-self and Adwaitha with the help of these works. The works produced in other languages can also be used for this purpose.
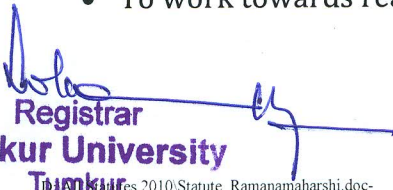
Thus, one can visualize the vastness of Ramana Maharshi's thoughts on the basis of Indian Philosophy, spirituality, the paths of final attainment, yoga, the modern science and psychology.

Goals:

1. To collect and publish the works of Sri Ramana Maharshi from all languages.

2. To document his 'dialogues' compiled by others, thus projecting his thoughts.

3. To restructure the biography of Sri Ramana Maharshi with all social and cultural details.

4. To collect and publish the literature on Ramana Maharshi.

5. To translate such works to Kannada from other languages.

6. To organize seminars to kindle curiosity about this 'micro' concept of knowledge.

7. To establish 'Anubhava Mantapa' to give a continuation to this 'Satsanga' tradition.

8. To stabilize the individuality of Indian spiritual tradition by promoting inter-disciplinary approaches.

Research areas

- Ramana's philosophy   1 His own literature

  2 Literature on him

  3 Collections of 'dialogue' series

- To identify Sri Ramana Maharshi's position in the Indian spiritual tradition. To structure a logic complementary to it.

- To work towards realizing human values and world peace.

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