

RAMAKRISHNA MISSION VIDYAMANDIRA

BOSE HOUSE CAMPUS

A Cultural & Educational Center
(Rishra, Hooghly)

A Unit of Ramakrishna Mission Saradapitha
Belur Math, Howrah



Brochures for Online Certificate Course
Indian Philosophy : Buddhist Studies
(Introductory Level)



“The wavy waters in the picture are symbolic of Karma, the lotus of Bhakti, and the rising-sun of Jnana. The encircling serpent is indicative of Yoga and awakened Kundalini Shakti, while the swan in the picture stands for Paramatman. Therefore, the ideal of the picture is that by the union of Karma, Jnana, Bhakti and Yoga, the vision of the Paramatman is obtained.”

Swami Vivekananda

तन्नो हंसः प्रचोदयात् (Tanno hamsah prachodayat), meaning, “May the Paramatman, Supreme Self [symbolized by] the Swan (hamsa), awaken our [higher] understanding.”

Mission Statement

'True to the kindred points of Heaven and Home' - to borrow an evocative line from William Wordsworth's celebrated poem 'To a Skylark' - the ideology of Ramakrishna Mission was formulated by Swami Vivekananda as "Atmano mokshartham jagad hitaya cha" (i.e) 'For one's own salvation and for the welfare of the world'). This telling phrase encapsulates an over-arching spiritual ideal in which individual spiritual aspiration and the spirit of altruism co-mingle. A private spiritual life that turns a blind eye to the suffering

humanity, Swami Vivekananda never tired of pointing out, is necessarily a selfish life led in isolation. Recognising as he did the immanent divinity in every living being, Swamiji bequeathed to humanity the ideology of 'Practical Vedanta'.

The educational domain is an important area where 'Practical Vedanta' finds wonderful application. In fact, the luminous mind of Swamiji probed man to his very depth and came up with the astounding revelation that infinite goodness and infinite perfection are lying buried in every man, waiting to be called out. Just as friction brings out the hidden fire from a flint, right kinds of external suggestions would likewise call forth ethical excellence and elements of creativity already present in their potential forms in man. True education, if anything, helps this manifestation through creating "right kinds of external suggestions". To the extent an academic milieu furnishes such "right kinds of external suggestions", it serves the purpose of education. Based on this educational ethos of Swami Vivekananda, our College, ever since its inception, has been striving to build up an environment that would help manifest in its learners.

Divinity (i.e. such scintillating values as selflessness, moral courage, truthfulness etc.)

Perfection (i.e. academic excellence)



RAMAKRISHNA MISSION VIDYAMANDIRA (MAIN CAMPUS)
BELUR MATH, HOWRAH

RAMAKRISHNA MISSION VIDYAMANDIRA

A vision, born of the irresistible character-force of a mighty spiritual genius, ceases to belong to the realm of speculation – instead it becomes a living force working itself out imperceptibly to find its fulfilment sooner or later. What is today the Ramakrishna Mission Vidyamandira, does indeed trace its origin to such a vision of Swami Vivekananda. True to the Prophet’s vision as early as 1898 of a temple of learning combining the elements of the ancient ‘Gurukula’ tradition of India and the scientific temper of the West, the authorities of the Ramakrishna Mission, Belur Math started ‘Vidyamandira’ as an Intermediate Arts College in 1941 under the auspices of Saradapitha, a branch of the Ramakrishna Mission.

For history to be made, there must be years – long, gruelling years. From an Intermediate Arts college in 1941 to a three-year degree college in 1966 through to becoming ‘a college with potential for excellence’ as also being conferred with the autonomy status by UGC in 2010, Vidyamandira’s onward march through the passage of years is a fascinating study of an educational Institute’s bold strides, despite various odds, into the arena of high education. Also, during the academic session 2006-2007, post-graduate teaching was introduced and in the year 2013 the college established ‘Swami Vivekananda Research Centre’ to run PhD programmes. Currently, with as many as fourteen undergraduate Hons. Courses, six post-graduate courses, researches in various disciplines and a plethora of Certificate as well as Add-on courses running apace, Vidyamandira can well be likened to a mini-University which has been leaving, all these years, its quiet yet unmistakable impact on the society by sending out academically skilled individuals with high character efficiency...

HISTORY OF THE BOSE HOUSE CAMPUS



This garden house, belonging as it did to Sri Sarat Chandra Bose, the elder brother of Netaji Subhas Chandra Bose, is said to have scripted a fair bit of history by having none other than Netaji himself setting foot in it. After Netaji's great escape in 1941, this historic house, according to police file No 24 of Police Museum, Kolkata, was used as a meeting place with the representatives of the Japanese Consulate to get news from Netaji.

Probably in May, 1941 a link between the Bose family and the Japanese Consulate was created. Subsequently, Sarat Bose met Japanese Consul General Okazaki at this Garden House. On that day of the first meeting, Sisir Bose drove the car of the Consul bringing him to this house. It is learnt that the next Consul Ohta along with his wife also came to this house several times to meet Sarat Bose. In fact, to avoid the surveillance of British intelligence officers, Mrs. Ohta used to come here wearing saree so that it would appear as if she was coming to attend a social gathering. Indeed, numerous meetings of this kind having taken place here, this house unmistakably lies wreathed in a glorious bit of history pertaining to the last leg of the Indian freedom movement.

Later the descendants of the Bose family sold this property and eventually in 2005 Sri Paritosh M Chakrabarti got the ownership of this property. Finally, this historic Bose House Property has been donated by Sri Paritosh M Chakrabarti and Sreemati Chakrabarti to Ramakrishna Mission Saradapitha, Belur Math for the construction and development of a Cultural and Educational Centre to promote the legacy of Swami Vivekananda and Netaji Subhas Chandra Bose. Now the Bose House Campus is the second campus of Ramakrishna Mission Vidyamandira.



BOSE HOUSE CAMPUS : SPECIAL FEATURES

- Swami Vivekananda's dream was to combine the traditional Upanishadic teachings of India with the knowledge of the West. A bunch of online and offline courses have been started from this campus to contribute towards the actualization of this vision..
- Keeping employability in mind, skill development courses like Digital Skills, Data Analysis, Communicative English, Communicative Hindi or Modern Journalism have been made part of our curriculum.
- Courses like Indian Mythology : Srimad Bhagavatam, Indian Philosophy : Vedanta, Buddhist Studies are meant to make one aware of India's ancient traditions, classical culture etc. These courses are very helpful in higher level research too.
- Courses such as 'Students' Mental Crisis & Intervention', 'Personality Development in the light of Ramakrishna-Vivekananda Movement' will help in combating today's dreaded mental disorders like stress, depression, anxiety and will also help developing effective personality to make one fit for career.
- Art Appreciation, Music Appreciation as well as Drawing & Craft and Music Classes will develop aesthetic sense on one hand and creativity on the other. Apart from higher level research, the vocational oriented learning of these courses today will also shape your career.
- Educational and Cultural Workshops, Seminars and Value Oriented Programs organized from this campus from time to time will be helpful for your skill development as well as values development.
- The various awareness programs and relief activities organized at this campus by the NSS department of Ramakrishna Mission Vidyamandira will be especially helpful in your socialization.
- Srimat Swami Suviranandaji Maharaj, General Secretary of Ramakrishna Math & Ramakrishna Mission officially inaugurated this campus on 21st February 2024, on the day of International Mother Language Day. In the inaugural meeting, Revered Maharaj said that the novelty of this campus of Ramakrishna Mission is that this is a co-educational institution. Girls will also study here. Swamiji said that a bird has two wings; and if both are not equally empowered and strong, then the bird cannot fly well. The governing body of Ramakrishna Mission has decided that both boys and girls will come here non-residentially; for the excellence of their lives.





Brochures for
Online Certificate Course
Indian Philosophy
Buddhist Studies
(Introductory Level)



PROGRAMME FRAMEWORK

<p>Aims and objectives</p>	<p>The mission of the Buddhist Studies lies in developing the multi-faceted personality of the students by instilling in them the values of Buddhist philosophy, literature and arts. Further, the mission includes implementing National Education Policy-2020 that leads the learners to innovation and service to society.</p>
<p>Important Literature and Texts</p>	<p>Milinda Panha – Nagasena Sariputra Prakaran – Ashvaghosha Buddhacharita – Ashvaghosha Sullekh – Nagarjuna Madhyamakakarika – Nagarjuna</p>
<p>Learned scholars and their contribution</p>	<p>Milinda Panha – Nagasena Sariputra Prakaran – Ashvaghosha Buddhacharita – Ashvaghosha Sullekh – Nagarjuna Madhyamakakarika – Nagarjuna</p>
<p>Basic tenets and Schools of thought</p>	<p>The Buddha taught about Four Noble Truths. The first truth is called “Suffering (<i>dukkha</i>),” which teaches that everyone in life is suffering in some way. The second truth is “Origin of suffering (<i>samudāya</i>).” This states that all suffering comes from desire (<i>tanhā</i>). The third truth is “Cessation of suffering (<i>nirodha</i>),” and it says that it is possible to stop suffering and achieve enlightenment. The fourth truth, “Path to the cessation of suffering (<i>magga</i>)” is about the Middle Way, which is the steps to achieve enlightenment.</p> <p>Buddhists believe in a wheel of rebirth into different bodies. This is connected to “karma,” which refers to how a person’s good or bad actions in the past or in their past lives can impact them in the future.</p>

<p>Significant applied aspects</p>	<p><u>Buddhism</u> addresses two major types of meditation. They are different mental skills, modes of functioning or qualities of consciousness. In Pali, the original language of Theravada literature, they are called Vipassana and <u>Samatha</u>.</p> <p><u>Vipassana</u> can be translated as “Insight,” a clear awareness of exactly what is happening as it happens. Samatha can be translated as “concentration” or “tranquility.” It is a state in which the mind is brought to rest, focused only on one item and not allowed to wander.</p>
<p>Connect with the contemporary knowledge system</p>	<p>Connecting Buddhism with the contemporary knowledge system involves exploring the teachings of Buddhism in relation to current understanding and practices. Here are a few ways to connect Buddhism with the contemporary knowledge system:</p> <ol style="list-style-type: none"> 1. Study and understand Buddhism: Begin by studying the core teachings of Buddhism, such as the Four Noble Truths, the Eightfold Path, and the concept of dependent origination. This will provide you with a solid foundation to integrate Buddhist principles into contemporary knowledge. 2. Mindfulness and meditation: Buddhism emphasizes the practice of mindfulness and meditation as a means to cultivate awareness and inner peace. Contemporary research has shown numerous benefits of mindfulness and meditation, such as stress reduction, improved focus, and emotional well-being. By incorporating mindfulness practices into daily life and various fields of study, you can bridge the gap between Buddhism and contemporary knowledge. 3. Ethics and compassion: Buddhism places great importance on ethical conduct and the cultivation of compassion. Contemporary knowledge systems, such as psychology and neuroscience, also recognize the significance of ethical behavior and compassion for individual and societal well-being. Integrating Buddhist ethical principles, such as non-harming (ahimsa) and loving-kindness (metta), can contribute to the development of a more compassionate and ethical

	<p>society.</p> <ol style="list-style-type: none"> 4. Dialogue and interdisciplinary collaboration: Engage in dialogue and interdisciplinary collaborations to explore the intersections between Buddhism and contemporary knowledge. This can involve participating in conferences, seminars, or workshops that focus on integrating Buddhist principles with various fields, such as psychology, neuroscience, ecology, or social sciences. By fostering open conversations and collaboration, new insights and applications of Buddhist teachings can be discovered. 5. Applied Buddhism: Apply Buddhist principles and practices in different domains, such as education, healthcare, environmental sustainability, and social justice. For example, incorporating mindfulness techniques in schools or integrating Buddhist perspectives on interconnectedness in environmental initiatives. By adapting Buddhist teachings to address contemporary issues, Buddhism can be integrated into the fabric of the modern knowledge system. 6. Critical analysis and interpretation: Encourage critical analysis and interpretation of Buddhist teachings in light of contemporary knowledge and scientific advancements. Buddhism is an ancient tradition, and interpretations can vary. By critically examining Buddhist texts and teachings, one can reinterpret or expand upon them to align with contemporary knowledge, while still honoring the essence of the tradition
<p>Valuable excerpts from ancient texts</p>	<p>Buddhism, one of the world's major religions, has a rich collection of ancient texts that provide valuable insights into its teachings and practices. Here are some excerpts from influential ancient Buddhist texts:</p> <ol style="list-style-type: none"> 1. Dhammapada: "We are what we think. All that we are arises with our thoughts. With our thoughts, we make the world." - This verse emphasizes the significance of thoughts and their role in shaping our reality.

2. The Four Noble Truths (Dhammacakkappavattana Sutta): "The Noble Truth of Suffering is this: Birth is suffering, aging is suffering, illness is suffering, death is suffering..." - These truths form the foundation of Buddhist teachings, highlighting the universality of suffering and its causes.
3. The Eightfold Path (Magga-vibhanga Sutta): "This is the Noble Eightfold Path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration." - The Eightfold Path outlines the way to liberation and the cessation of suffering, emphasizing ethical conduct, meditation, and wisdom.
4. Heart Sutra (Prajnaparamita Hridaya Sutra): "Form is emptiness; emptiness is form. Emptiness is not separate from form; form is not separate from emptiness." - This sutra delves into the concept of emptiness (shunyata), teaching that all phenomena lack inherent existence and are interdependent.
5. Diamond Sutra (Vajracchedikā Prajñāpāramitā Sūtra): "Thus shall you think of all this fleeting world: A star at dawn, a bubble in a stream; A flash of lightning in a summer cloud, A flickering lamp, a phantom, and a dream." - This sutra challenges the notion of fixed reality, encouraging practitioners to perceive the impermanence and illusory nature of existence.
6. Metta Sutta: "Radiate boundless love towards the entire world — above, below, and across — unhindered, without ill will, without enmity." - This sutta emphasizes the practice of metta (loving-kindness) as a means to develop compassion and goodwill towards all beings.
7. The Lotus Sutra (Saddharma Puṇḍarīka Sūtra): "A good friend who points out what is right and wrong is to be respected. A friend who merely flatters is to be avoided." - This text underscores the importance of spiritual friendship and the value of honest guidance on the path to enlightenment.

These excerpts represent a small sample of the wisdom

	<p>contained within Buddhist texts, which offer profound insights into the nature of existence, suffering, and the path to liberation.</p>
<p>Exercise material</p>	<p>Certainly, here's a collection of exercise materials that cover various aspects of Buddhist Studies:</p> <ol style="list-style-type: none"> 1. Reading Comprehension: Read a passage from a Buddhist sutra or text and answer questions related to its teachings, historical context, and philosophical concepts. 2. Comparative Analysis: Compare and contrast the concepts of karma and rebirth in different Buddhist traditions, such as Theravada and Mahayana. 3. Essay Writing: Write an essay discussing the Four Noble Truths, their significance in Buddhism, and how they offer a path to end suffering. 4. Mindfulness Practice: Engage in a mindfulness meditation session, focusing on your breath and observing thoughts without attachment, reflecting the core principles of Buddhist meditation. 5. Historical Timeline: Create a chronological timeline of major events in the life of Siddhartha Gautama, the Buddha, from his birth to his enlightenment and teachings. 6. Iconography Interpretation: Analyse and interpret the symbolism present in a Buddhist thangka painting, discussing the meaning of various figures, colours, and motifs. 7. Ethical Dilemmas: Present students with ethical dilemmas and ask them to apply Buddhist ethical principles, such as the Five Precepts, to propose solutions. 8. Field Trip or Virtual Tour: Visit a local Buddhist temple or monastery, or take a virtual tour of a significant Buddhist site, and write a reflection on the experience. 9. Research Project: Assign a research project on a specific topic, such as the role of women in early Buddhist communities

	<p>or the spread of Buddhism along the Silk Road.</p> <p>10. Contemporary Issues Discussion: Engage in a class discussion on how Buddhist teachings can be applied to address modern challenges, such as environmental sustainability or mental health.</p> <p>11. Pali Language Exercise: Introduce basic Pali language phrases and vocabulary related to Buddhist concepts, encouraging students to translate and understand simple sutras.</p> <p>12. Guest Speaker: Invite a guest speaker who is a Buddhist scholar, practitioner, or monk/nun to share their insights and experiences with the class.</p> <p>13. Mindful Journaling: Encourage students to keep a mindful journal, noting their observations, emotions, and insights as they engage with Buddhist teachings and practices.</p> <p>14. Debate: Organize a debate on controversial topics within Buddhist philosophy, such as the nature of emptiness or the relationship between selflessness and compassion.</p> <p>15. Creative Expression: Allow students to express their understanding of Buddhist concepts through creative means, such as artwork, poetry, or short stories.</p>
<p>Auxiliary texts</p>	<p>Abhidharma, Commentaries, Sub commentaries, Treatises, Mahayana Sutras and Tantras</p>
<p>Learning Outcome</p>	<ol style="list-style-type: none"> 1. Knowledge of Buddhist History, 2. Familiarity with Buddhist Texts 3. Understanding of Buddhist Philosophy 4. Research Skills in Buddhist Studies

CURRICULUM

TOTAL CREDIT : 4	FULL MARKS : 100
EACH CREDIT : 15 HOURS	COMPREHENSIVE ASSESSMENT : 20
COURSE DURATION : 4 MONTHS	PERIODIC ASSESSMENT: 80

	COURSE CONTENT	HOURS
UNIT 1	Basic Concepts of Buddhism	
Module I	Introduction, Doctrine of Four Noble Truths, Doctrine of Momentariness & Doctrine of No-self	12
Module II	Concept of Nirvāṇa and Concept of śūnyatā	
Module III	Concept of Bodhisattva and Overview of the teachings of 1-09	
UNIT 2	History of Buddhism	
Module I	Introduction, Four Main <i>saṅgītis</i> , Development of Buddhism in India, Difference between Hīnayāna and Mahāyāna schools of Buddhism	12
Module II	Spread of Buddhism to Sri Lanka, China, Korea and other Southern countries of Asia & Japan	
Module III	Overview of the different types of Buddhism – Indian, Chinese, Japanese	
UNIT 3	Buddhist Psychology	
Module I	Introduction, Importance of Consciousness	12
Module II	Consciousness : its function and objects, Levels of Consciousness: Mundane and Supra-mundane & Mental states: Good and Bad	
Module III	Samatha and Vipassanā & Cultivation of Brahmavihāra	
UNIT 4	Buddhist Art and Culture	
Module I	Introduction: Objectives, Stūpas, caitya and vihāra	12
Module II	Buddhist Mandalas and Thankas: Their importance and significance	
Module III	Buddhist Art (Narrative Art, Paintings and Images of Buddha & Bodhisattva), Buddhist Architecture, Buddhist Sites & Buddhist universities	
UNIT 5	Buddhist Art and Architecture	
Module I	Introduction to Buddhist Art and Architecture Buddhist Art of India and Early Buddhist Iconography	12
Module II	Buddhist Art of Southeast Asia Buddhist Art of East Asia Tibetan Buddhist Art and Himalayan Buddhist Art	
Module III	Zen and the Arts Contemporary Buddhist Art	

SUGGESTED READINGS

- "What the Buddha Taught" by Walpola Rahula
- "The Heart of the Buddha's Teaching" by Thich Nhat Hanh
- "Buddhism: Plain and Simple" by Steve Hagen
- "Zen Mind, Beginner's Mind" by Shunryu Suzuki
- "The Foundations of Buddhism" by Rupert Gethin
- "The Tibetan Book of Living and Dying" by Sogyal Rinpoche
- "In the Buddha's Words: An Anthology of Discourses from the Pali Canon" edited by Bhikkhu Bodhi
- "The Art of Happiness" by the Dalai Lama and Howard C. Cutler

COMPREHENSIVE ASSESSMENT (20)	PERIODIC ASSESSMENT (80)
<ul style="list-style-type: none"> • Project Work • Term Paper • Essay Writing • Inter forum Debate • Extempore • Quiz 	Theory : 50 <ul style="list-style-type: none"> • CBT Evaluation • Online Test • Objective Test • Class Assignment • Home Assignment • Paper Presentation
	Viva-voce : 20 <ul style="list-style-type: none"> • Oral Exam • Group Discussion • Role Play • Quiz
	Class Performance : 10

ELIGIBILITY CRITERIA

- Academic Qualification: Qualified H.S. or equivalent level of examination.
- Age: No bar.
- Gender: No bar

PROGRAMME DETAILS

- Duration of the Course: 4 Months
- Total Hours: 60
- Course fees: 3,000/-
- Mode of Instruction: Online
- Medium of Instruction: Bengali & English
- Classes will be held as per the following schedule (*Tentative*):

Day	Time
Tuesday	5:00-7:00 p.m.
Thrusday	5:00-7:00 p.m.

N.B-75% attendance in the classes is mandatory

- At the end of the course, all the participants will be given certificates by Swami Vivekananda Research Centre (SVRC), Ramakrishna Mission Vidyamandira.
- During the conductance of the course the decision of the college authority is final.

BOSE HOUSE CAMPUS : AT A GLANCE





Our Courses

Digital Skill : From Basic to Advanced

Communicative English

Modern Journalism

Drawing & Music Classes

Students Mental Crisis & Intervention

Indian Philosophy : Vedanta

Indian Mythology : Shrimad Bhagavatam

Apprication of Indian Art & Crafts

Apprication of Indian Music

SEE ALL COURSES



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“শ্রীরামকৃষ্ণ ও স্বামী বিবেকানন্দের নিকট আমি যে কত খণী তাহা ভাষায় কি করিয়া প্রকাশ করিব ? তাহাঁদের পুণ্য প্রভাবে আমার জীবনের প্রথম উল্লেখ । ‘নিবেদিতার’ মতো আমিও মনে করি যে, রামকৃষ্ণ ও বিবেকানন্দ একটা অখন্ড ব্যক্তিত্বের দুই রূপ । আজ যদি স্বামীজি জীবিত থাকিতেন, তিনি নিশ্চয়ই আমার গুরু হইতেন - অর্থাৎ তাঁকে নিশ্চয়ই আমি গুরুরূপে বরণ করিতাম । যাহা হঠক, যতদিন জীবিত থাকিব ততদিন ‘রামকৃষ্ণ-বিবেকানন্দের’ একান্ত অনুগত ও অনুরক্ত থাকিব, একথা বলা বাহুল্য।”

- স্মৃতাষচন্দ্র বসু

