

**RAMAKRISHNA MISSION VIDYAMANDIRA**

**BOSE HOUSE CAMPUS**

**A Cultural & Educational Center**  
**(Rishra, Hooghly)**

A Unit of Ramakrishna Mission Saradapitha  
Belur Math, Howrah



**Brochure for Online Certificate Course on**  
**INDIAN PHILOSOPHY: VEDANTA**  
**(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.





**Curriculum for Online  
Certificate Course on**

**INDIAN PHILOSOPHY:  
VEDANTA**

**(Introductory Level)**



## PROGRAMME FRAMEWORK

Name of the course	Indian Philosophy: Vedanta
<p style="text-align: center;"><b>Aims &amp; Objectives</b></p>	<p>The Vedanta philosophy, derived from the ancient Indian scriptures known as the Vedas, encompasses a vast and profound system of thought. It explores fundamental questions about the nature of Reality, the Self, and the ultimate purpose of human life. The aims and objectives of Vedanta philosophy can be summarized as follows:</p> <ol style="list-style-type: none"> <li>1. <b>Self-realization:</b> The primary aim of Vedanta is to enable individuals to realize their true nature, which is considered divine and eternal. It emphasizes that each person is not merely a limited, mortal being, but rather an immortal, spiritual entity. Vedanta seeks to guide individuals towards recognizing their inherent divinity and experiencing union with the ultimate reality, referred to as Brahman.</li> <li>2. <b>Knowledge of the Absolute:</b> Vedanta seeks to provide comprehensive knowledge and understanding of the ultimate reality, Brahman. It explores the nature of Brahman as the underlying essence of the universe, transcending time, space, and causality. Vedanta aims to awaken individuals to this ultimate truth and help them recognize that they are an intrinsic part of this cosmic reality.</li> <li>3. <b>Removal of Ignorance:</b> Vedanta identifies ignorance (avidya) as the root cause of suffering and bondage in the world. It aims to dispel this ignorance through the acquisition of knowledge (jnana), leading to liberation (moksha) from the cycle of birth and death. The objective is to help individuals overcome ignorance and realize their true identity as divine, immortal beings.</li> <li>4. <b>Ethical and Moral Living:</b> Vedanta recognizes the importance of ethical and moral living as a means to spiritual growth and self-realization. It emphasizes the cultivation of virtues such as truthfulness, compassion, self-discipline, and non-violence. The objective is to align one's actions, thoughts, and intentions with the principles of dharma (righteousness) to lead a harmonious and purposeful life.</li> <li>5. <b>Unity and Oneness:</b> Vedanta teaches that at the core of all existence, there is an underlying unity and interconnectedness. It aims to promote a sense of oneness and harmony among individuals, transcending divisions based on race, nationality, or religion. The objective is to foster a broader understanding of humanity and encourage universal love, respect, and compassion.</li> </ol> <p><b>Practical Vedanta:</b> Vedanta is not solely a theoretical or intellectual pursuit. It emphasizes the practical application of its teachings in everyday life. The objective is to bridge the gap between spiritual knowledge and practical living, allowing individuals to integrate spiritual principles into their actions, relationships, and responsibilities.</p>

<p><b>Tradition &amp; Background</b></p>	<p>The foundation of Vedanta philosophy lies in the four Vedas: Rigveda, Samaveda, Yajurveda, and Atharvaveda. These are ancient scriptures that contain hymns, rituals, and spiritual knowledge.</p> <p><b>Upanishads:</b> Vedanta specifically draws from the Upanishads, which are the concluding parts of the Vedas. They contain metaphysical discussions and ideas on the nature of reality, the self (Atman), and the ultimate reality (Brahman).</p> <p><b>Brahma Sutras:</b> Also known as Vedanta Sutras, these are aphoristic texts that systematize and summarize the teachings of the Upanishads.</p> <p><b>Bhagavad Gita:</b> This sacred text, part of the Mahabharata, is also a crucial source for Vedanta philosophy, presenting a dialogue between Prince Arjuna and Lord Krishna on duty, righteousness.</p>
<p><b>Important Literature &amp; Texts</b></p>	<ul style="list-style-type: none"> <li>• Upanishads</li> <li>• Bhagavad Gita</li> <li>• Brahma Sutras</li> <li>• Vivekachudamani</li> <li>• Atma Bodha</li> </ul>
<p><b>Learned scholars &amp; their contribution</b></p>	<ol style="list-style-type: none"> <li>1. Adi Shankaracharya (788-820 CE)</li> <li>2. Ramanuja (1017-1137 CE)</li> <li>3. Madhvacharya (1238-1317 CE)</li> <li>4. Vallabhacharya (1479-1531 CE)</li> <li>5. Chaitanya Mahaprabhu (1486 – 1536)</li> <li>6. Swami Vivekananda (1863-1902)</li> </ol>
<p><b>Basic tenets and Schools of thought</b></p>	<p>Vedanta is a philosophical system derived from the ancient texts of the Vedas, which are considered the foundational scriptures of Hinduism. Vedanta literally means "the end of the Vedas" or "the culmination of knowledge." It seeks to understand the nature of reality, the self, and the ultimate truth through a combination of reason, intuition, and scriptural authority. Vedanta encompasses a wide range of philosophical ideas, but there are some basic tenets and schools of thought that are commonly associated with it. Here are the key aspects:</p> <ol style="list-style-type: none"> <li>1. <b>Upanishadic Texts:</b> The Upanishads are considered the core texts of Vedanta philosophy. They contain speculative and metaphysical insights into the nature of reality and the self. The Upanishads emphasize the idea of Brahman, the ultimate reality or cosmic principle, and the identity between the individual self (Atman) and Brahman.</li> <li>2. <b>Monism (Advaita Vedanta):</b> Advaita Vedanta, founded by Adi Shankara in the 8th century CE, is the most influential school of Vedanta. It holds that Brahman and Atman are ultimately identical and that the apparent diversity of the world is an illusion (maya). It advocates the non-dualistic understanding that there is only one ultimate reality.</li> <li>3. <b>Qualified Non-dualism (Vishishtadvaita Vedanta):</b> Vishishtadvaita</li> </ol>



	<p>Vedanta, associated with the philosopher Ramanujacharya, accepts the existence of Brahman as the ultimate reality but maintains that individual souls (Atman) are distinct from Brahman. It emphasizes a qualified non-dualism, suggesting a relationship of inseparable oneness between Brahman and individual souls.</p> <p>4. <b>Dualism (Dvaita Vedanta):</b> Dvaita Vedanta, propounded by the philosopher Madhvacharya, posits a fundamental distinction between Brahman and individual souls. It asserts that the world and the souls within it are separate from Brahman, emphasizing the eternal duality between God and individual selves.</p> <p>Other Schools: Apart from the above major schools, Vedanta also includes various other philosophical traditions, such as Shuddhadvaita Vedanta (pure non-dualism) associated with Vallabhacharya and Achintya Bheda Abheda Vedanta (inconceivable simultaneous oneness and difference) associated with Chaitanya Mahaprabhu.</p> <p>These different schools of Vedanta share a common goal of understanding the nature of reality and the self, but they differ in their understanding of the relationship between the individual self and the ultimate reality. Each school has its own unique interpretations and philosophical perspectives within the broader framework of Vedanta.</p>
<p><b>Applied aspects</b></p>	<p>Vedanta philosophy is a prominent school of thought within Hinduism that explores the nature of reality and the self. While it primarily deals with metaphysical and spiritual concepts, there are several significant applied aspects of Vedanta philosophy that can have practical implications for individuals and society. Here are some of them:</p> <ol style="list-style-type: none"> <li>1. <b>Self-realization:</b> Vedanta philosophy emphasizes the realization of one's true self, which is described as the eternal, unchanging consciousness beyond the limitations of the body and mind. This aspect encourages individuals to seek self-knowledge and introspection, leading to self-actualization and personal growth.</li> <li>2. <b>Ethical Living:</b> Vedanta philosophy emphasizes the importance of ethical behavior and moral values. It teaches the principles of truth, righteousness, non-violence, compassion, and selflessness. Applying these principles in daily life can contribute to personal well-being and foster harmonious relationships within society.</li> <li>3. <b>Unity and Interconnectedness:</b> Vedanta philosophy posits that there is an underlying unity in all existence. It teaches that the ultimate reality, referred to as Brahman, is present in every being, and all beings are interconnected. This understanding promotes inclusivity, empathy, and respect for diversity, thereby fostering social harmony.</li> <li>4. <b>Karma Yoga:</b> Karma Yoga is the path of selfless action advocated in Vedanta philosophy. It teaches that individuals should perform their duties and responsibilities without attachment to the results. By practicing Karma Yoga, individuals can cultivate a sense of detachment, reduce selfish desires, and contribute positively to society without seeking personal gain.</li> <li>5. <b>Mind Control and Meditation:</b> Vedanta philosophy recognizes the significance of the mind in human experience. It provides techniques and</li> </ol>

	<p>practices, such as meditation and mindfulness, to control and purify the mind. These practices help individuals cultivate mental clarity, emotional balance, and inner peace, enhancing overall well-being.</p> <ol style="list-style-type: none"> <li>6. <b>Freedom from Suffering:</b> Vedanta philosophy addresses the problem of suffering and offers insights into transcending it. By understanding the impermanent nature of the material world and identifying with the eternal self, individuals can attain a state of liberation (moksha) and transcend suffering caused by attachment, ignorance, and identification with the body and mind.</li> <li>7. <b>Spiritual Evolution:</b> Vedanta philosophy acknowledges that spiritual evolution is a lifelong journey. It encourages individuals to continuously strive for self-improvement, self-discipline, and spiritual growth. The philosophy provides guidance on various spiritual practices, such as study of scriptures, contemplation, and devotion, which can aid in personal transformation.</li> </ol> <p>While these applied aspects of Vedanta philosophy can be valuable for individuals seeking personal development and spiritual growth, it is important to note that the interpretation and application of Vedanta philosophy can vary among individuals and different schools of thought within Hinduism.</p>
<p><b>Connect with the contemporary knowledge system</b></p>	<ol style="list-style-type: none"> <li>1. Vedanta is a school of philosophy rooted in the ancient texts of the Upanishads, which are considered to be the culmination of Vedic wisdom. Vedanta is primarily associated with the interpretation and philosophical exploration of the teachings found in the Upanishads, as well as other texts such as the Bhagavad Gita and the Brahma Sutras.</li> <li>2. The term "Vedanta" is derived from two Sanskrit words: "Veda," which means knowledge or wisdom, and "anta," which means end or conclusion. Thus, Vedanta can be understood as the end or culmination of Vedic knowledge. It aims to provide insights into the nature of reality, the self, and the ultimate truth.</li> <li>3. The central teachings of Vedanta can be summarized in three main principles:             <ol style="list-style-type: none"> <li>i) Brahman: Vedanta asserts that there is an ultimate reality called Brahman, which is the source and essence of everything that exists. Brahman is described as eternal, infinite, and beyond all limitations.</li> <li>ii) Atman: Atman refers to the individual self or soul. Vedanta teaches that the true nature of the individual self is not separate from Brahman but is essentially the same. Realizing this unity between the individual self (Atman) and the ultimate reality (Brahman) is considered the goal of human life.</li> <li>iii) Maya: Vedanta introduces the concept of Maya, which refers to the illusory nature of the phenomenal world. Maya is seen as the power of Brahman that creates a veil of ignorance, causing individuals to perceive the world as separate from themselves and the ultimate reality. Overcoming Maya and realizing the true nature of reality is the key aim of Vedanta.</li> </ol> <p>Contemporary scholars and practitioners of Vedanta continue to explore and</p> </li> </ol>

	<p>interpret these philosophical concepts. There are various Vedantic schools and traditions, such as Advaita Vedanta, Dvaita Vedanta, and Vishishtadvaita Vedanta, which offer different perspectives on the nature of Reality and the relationship between the individual and the ultimate reality.</p>
<p><b>Valuable excerpts from ancient texts</b></p>	<ol style="list-style-type: none"> <li>1. "That thou art." (Tat Tvam Asi) - Chandogya Upanishad This phrase encapsulates the essence of Vedanta philosophy, emphasizing the identity between the individual self (Atman) and the ultimate reality (Brahman). It implies that the true nature of the individual is not separate from the divine essence.</li> <li>2. "I am Brahman." (Aham Brahmasmi) - Brihadaranyaka Upanishad This declaration signifies the realization that the individual self is identical to the ultimate reality. It suggests that the true nature of every individual is the infinite, eternal, and all-pervading Brahman.</li> <li>3. "The Self is all this." (Sarvam Khalvidam Brahma) - Chandogya Upanishad This statement emphasizes that the entire universe, including all beings and objects, is a manifestation of Brahman. It reflects the Vedantic understanding that everything in existence is interconnected and ultimately an expression of the divine.</li> <li>4. "The Self, smaller than small, greater than great, is hidden in the hearts of all creatures." (<i>Prajnanam iti Brahman</i>) - Katha Upanishad This verse highlights the omnipresence of the Self (Atman) within all living beings. It suggests that the true essence of the Self, though often overlooked, is present within the depths of every individual.</li> </ol> <p>These excerpts provide glimpses into the profound teachings of Vedanta philosophy. They invite individuals to explore the nature of the self, the interconnectedness of all things, and the realization of the ultimate truth through self-realization and inner inquiry.</p>
<p><b>Future Prospects</b></p>	<p><b>Global Interest in Spirituality:</b>          With a growing global interest in spirituality and holistic well-being, Vedanta's teachings about the nature of the self, the universe, and the ultimate reality (Brahman) continue to attract attention. Yoga and meditation practices, often associated with Vedantic teachings, are increasingly popular worldwide, enhancing interest in the philosophical underpinnings.</p> <p><b>Integration with Science:</b>          There is an ongoing dialogue between Vedanta and modern science, particularly in areas like consciousness studies, quantum physics, and psychology. Vedanta's insights into consciousness and the nature of reality can complement scientific explorations, potentially leading to a more integrated understanding of the human experience.</p>

	<p><b>Educational and Academic Exploration:</b> Academic institutions and scholars are increasingly studying Vedanta alongside other philosophical and religious traditions. Inclusion of Vedantic studies in global curricula can promote a deeper understanding of its principles and their relevance to contemporary issues.</p> <p><b>Technological Advancements:</b> Digital platforms and online education can make Vedantic teachings more accessible to a global audience. Virtual communities and resources can facilitate discussions, courses, and retreats focused on Vedanta.</p> <p><b>Social and Ethical Implications:</b> Vedanta's emphasis on unity, compassion, and self-realization can offer valuable perspectives on addressing global challenges such as environmental crises, social inequality, and mental health issues. Its ethical teachings can inspire more holistic and sustainable approaches to personal and collective well-being.</p> <p><b>Cultural Renaissance:</b> In India and the diaspora, there is a resurgence of interest in traditional philosophies, including Vedanta, as part of a broader cultural renaissance. This can lead to a revival of interest in classical texts, practices, and interpretations.</p>
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## CURRICULUM

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

	COURSE CONTENT	HOURS
<b>UNIT 1</b>	<b>Introduction to Vedanta Philosophy and Prerequisites for Vedanta Study</b>	12
Module I	Overview of Vedanta as a school of Indian philosophy. Historical background and development of Vedanta.	
Module II	The importance of Vedas and Upanishads. An understanding of the Vedas and their different parts.	

Module III	Familiarity with basic concepts of Hinduism, such as karma, dharma, and moksha.	
<b>UNIT 2</b>	<b>Pramana (Means of Knowledge) &amp; Prameya (Objects of Knowledge)</b>	
Module I	Overview of different means of knowledge according to Vedanta.	12
Module II	Analysis of perception, inference, testimony, and other forms of valid knowledge.	
Module III	Understanding the nature of reality according to Vedanta.	
<b>UNIT 3</b>	<b>Brahman, Atman, Maya (Illusion) &amp; Jiva and Moksha</b>	
Module I	Analysis of the nature of Brahman as described in Upanishads. Exploring the concept of the formless, infinite, and eternal reality. Understanding the individual soul (Jiva) and its relationship with Brahman.	12
Module II	Understanding the nature of the self (Atman) according to Vedanta. Examination of the relationship between Atman and Brahman.	
Module III	Discussion of the concept of Maya as the power of illusion. Exploring how Maya creates the perception of a separate, material world. Analysis of the concept of liberation (moksha) and the path to attaining it.	
<b>UNIT 4</b>	<b>Paths of Vedanta &amp; Analysis of Vedanta Texts</b>	
Module I	Examination of different paths within Vedanta, such as Jnana Yoga, Bhakti Yoga, and Karma Yoga. Understanding the role of devotion, knowledge, and action in spiritual liberation.	12
Module II	Study and interpretation of key texts in Vedanta philosophy, such as the Upanishads, Brahma Sutras, and Bhagavad Gita.	
Module III	Exploration of commentaries by renowned Vedanta philosophers like Adi Shankara, Ramanuja, Madhav and Vallabhacharya	
<b>UNIT 5</b>	<b>Application of Vedanta &amp; Comparative Study</b>	
Module I	Practical application of Vedanta philosophy in daily life. Understanding how Vedanta can guide one's actions, relationships, and spiritual journey.	12
Module II	Comparison of Vedanta with other philosophical schools like Nyaya, Vaisheshika, and Samkhya. Analysis of the similarities and differences between Vedanta and other philosophical traditions.	
Module III	Swami Vivekananda's Manavadwaitavada	

**SUGGESTED READINGS**

"The Upanishads" translated by Eknath Easwaran  
 "Vedanta: Voice of Freedom" by Swami Vivekananda  
 "The Essence of Vedanta" by Brian Hodgkinson  
 "The Vedanta Way to Peace and Happiness" by Swami Adiswarananda  
 "Vedanta Treatise: The Eternities" by A. Parthasarathy  
 "Sure Ways to Self-Realization" by Swami Satyananda Saraswati  
 "The Vedanta Philosophy of Sankaracharya" by S. Sitarama Sastri

**ASSESSMENT**

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

**ELIGIBILITY CRITERIA**

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

**OTHER DETAILS**

- Duration of the Course: 4 Months
- Total Hours: 60 hours
- Mode of Instruction: Online
- Medium of Instruction: Bengali & English
- Technique of Instruction: Lecture, Audio Visual Presentation, Group Discussion  
Counselling & Guidance, and Special Seminar.

- 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

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Indian Philosophy : Vedanta

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FOLLOW US ON





“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 হউক, যতদিন জীবিত থাকিব ততদিন ‘রামকৃষ্ণ-বিবেকানন্দের’ একান্ত অনুগত ও অনুরক্ত থাকিব, একথা বলা বাহুল্য।”

- স্মৃতাষচন্দ্র বসু

