

INDIAN INSTITUTE OF ORIENTAL HERITAGE

An Open University of Oriental Studies and Research



OFFICE : 8, Ashutosh Seal Lane, Kolkata- 700 009

Phone : 2360-1224; Mob. : 7044639790

Campus : 16, S. K. Deb Road, Kolkata - 700 048

Phone : 2521-3300/7802; Mob.: 9830007848

E_mail : rksastri13@gmail.com, ramk_780201@bsnl.in

Website : www.orientalheritage.net

PROSPECTUS

Price : Rs. 100/-

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Wisdom Belongeth to Reverence

श्रद्धावान् लभते ज्ञानम्

“We are so far from knowing all the powers of Nature and their various methods of action, that it would be poor philosophy to deny the existence of phenomena solely because they cannot be explained in the present state of our knowledge. Only we must examine them with an attention the more scrupulous as it seems more difficult to accept them, and it is here that the analysis of probabilities becomes indispensable to enable us to determine the extent to which we must multiply the extent to which we must multiply observations or experiments, so as to obtain by means of the powers which they seem to indicate a probability superior to the reasons which we may have for rejecting their existence.”

—Laplace

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PROLOGUE

The cradle of global civilisation is admittedly India. The rich of the richest Indian culture and heritage spread all over the world through ages. It is not only old, but resourceful and deep. The Western scholars could realise the immense power that lies in Sanskrit texts written by the Indian hermits and many of them engaged themselves to go from deep to the deepest strata and found clues towards scientific inventions to bring about all round well-being of mankind. But scientific developments made so far cannot fulfil the aspirations of people, because it mostly divorced from divinity which is the root of Indian concept of civilization. Recent Japanese devastation proved that to what an extent we are helpless creatures! The prime reason is our staying away from the divinity. Now question arises what is the way out to save the humanity, the animal world, the magnificent nature? The answer is not far to seek. It is undoubtedly science based on the blessings that unfold from the divine pursuits Indian hermit philosophers made through centuries. We must remember that past is our edifice and present expression. We must search for unexplored treasures that lie in the vast Sanskrit literature. The writings of Charak, Sushrut regarding diseases and treatment are yet most relevant and if present day scholars go deep into their findings surely miracles may manifest in medical science. If present day scholar-researchers devote themselves to find out remedy of Cancer by making relentless searching of Charak-Sushrut's findings, who knows one day they may attain success to save helpless victims of this deadly disease?

This is where Indian Institute of Oriental Heritage, stands like a colossus.

Sanskrit, the divine language and literature blessed the total mankind. It is not out of place to quote the observation as published in the Journal of Royal Asiatic Society once : "it was an astounding discovery that Hinduism over which so many Conquerors had passed in wrath and left footprints as they went, possessed in spite of the changes of realms and times, a language of unrivalled richness and variety, a language the parent of all those dialects that Europe has fondly called classical—the source alike, the Greek flexibility and Roman strength, a philosophy compared with which

in point of age, the lessons of Pythagoras are but of yesterday and in front of daring speculation Plato's boldest speculations were tame and common place, a poetry more purely intellectual than any of those which we had before any conception and systems of whose antiquity baffled all powers of astronomical calculations. This literature with all its colossal proportions which can scarcely be described without the semblance of bombast and exaggerations, claimed of course of place for itself—it stood alone and it was able to stand alone. To acquire the mastery of this language is almost the inborn of life time. The utmost stress of imagination can scarcely comprehend its boundaries mythology. Its philosophy has touched upon every point a physical difficulty, its legislation is as varied as the caste for which it was designed. It seems to hint that Sanskrit was the original language of the Early Man (Indian Antiquities, Vol-VII).

Rev. Morris Philip, in his rote-worthy next "The origin of Human Speech and Alphabet" observed, "After the latest researches into the history and chronology of old Testaments, we may call the Rigveda as the oldest book not only of the Aryan Community, but of the whole World."

The scripture of the oldest book on earth "The Rigveda was written in Sanskrit. The concept, scope and level of the Vedas is quite different from that of other religious scriptures. The Vedas are not only religious scriptures. They are also to say the compendium of cosmic knowledge explaining the composition and mechanism of the entire cosmos. The serene, holy, scientific language of the Vedas is far different from the languages of other religious scriptures. In this regard the illustrious German scholar Maxmullar's comment is most significant. He said, "Sanskrit language, no doubt, has an immense advantage over all other ancient languages. It is so attractive and has been so widely admired that it almost seems at time to excite a certain amount of feminine jealousy. Thus a number of western scholars belonging to several nations tend to conclude that the Vedas, Sanskrit language and Sanskrit alphabets form the very core and root of all human civilization."

If we analyse various modern educational terminology we understand how Vedic culture and Sanskrit language has its stamp

most wonderfully. Say for example, the word Psychology which denotes “Psyche” means the ‘mind’ which emerged from Sanskrit word ‘Socha’ likewise the suffix nomy of Astronomy Anatomy etc., mean nam. Similarly Sanskrit term “Math-Mastika” meaning churning of mind gives birth to Mathematics. ‘Geometry’ has its origin in Sanskrit word ‘Jya-Mantra’ which means measurement of earth; The term ‘trigonometry’ stands for Sanskrit ‘tri-gona-Matra’ meaning ‘three dimensional measurement. In such a manner ‘Physics’ has its origin in Sanskrit term ‘Pashya’ i.e. seeing not only with one’s eyes but all the five sense organs.

The Vedic rishis evolved ‘gurukula’ system of education for their disciples with a view to developing their conduct and character and not simply imparting knowledge. The philosophy underlying the theory of “education by the rishis” pre-supposes the virtues of Yoga, discipline of body, concentration of mind and purification of character, with the sole aim of evolving the ‘Divine man.’ It has a sharp contrast with modern education which is based on information of clogging the computer memory to the brain with data and information. Considering the present perspectives it is desirable to make a synthesis of both the systems.

Indian Institute of Oriental Heritage is generating a sense of creativity in each student so that he may be really useful not only for himself but the society as a whole.

Long forty six years’ back, on 1st January, 1975, an institute was set-up by us under the name Indian Institute of Oriental Heritage and it was registered under Society’s Registration Act, Govt. of West Bengal, to conduct various courses of study such as Prathama, Purva Madhyama, Uttar Madhyama, Shastri, Acharya, Vidya Bachaspati and Vidya Baridhi in ancient Indian traditional subjects, like, Veda, Vedanta, Jyotish, Darshan, Tantra, Upanishad, Ayurveda and Alternative System of Medicine.

Indian Institute of Oriental Heritage conducts different courses like, Purva Madhyama, Uttar Madhyama, Shastri, Acharya, Vidya Bachaspati and Vidya Baridhi. The Institute has launched an ideal and well-thought out syllabi for regular courses. The subjects taught in University at the beginners’ level are Vyakaran, Sahitya, Darshan, Rastra Vigyan, Mathematics, Ayurveda, Jyotish, Home Science,

Songs and also English as elective subject. Like that, Purba Madhyama, Uttar Madhyama, Shastri and Acharya different subjects are taught in Sanskrit.

In conclusion, it can be said that Indian Institute of Oriental Heritage leaves no stone unturned to inculcate in its students the various aspects of Sanskrit education and rouse in them a sense of practicality in such a way that they are capable to serve the people professionally with fullest decisiveness. Renowned professors with national reputation are in our faculty group. With the march of time, Indian Institute of Oriental Heritage is progressing by leaps and bounds. It has been striving hard to create a congenial atmosphere and to provide proper facilities for methodical studies and research on various subjects. It has been conferring appropriate honour and due recognition to the talented students to go for higher studies and research. Furthermore, it has been taking serious and concentrated efforts to organise seminars, work-shops, educational tours, competitions, time to time. It is engaged in publishing journals, research reports, periodicals on various subjects. Finally, it has been propagating in substance the value of the above-mentioned subjects to different corners of the country and abroad.

COURSE DETAILS

PRATHAMA

Three years course equivalent to class VI VII VIII

—SYLLABUS—

Compulsory Papers :

1st Paper– Sanskrit-Vyakarana

2nd Paper– Sanskrit-Padya

3rd Paper– Sanskrit-Gadya

4th Paper– Darshan-Shastra

5th Paper– Hindi or Bengali

6th Paper– Samaj Shastra (History, Geography, Nagarik Shastra)

7th Paper– Mathametics

Optional Papers :

8th Paper– Veda / Mathametics / Science / Jyotish / Home Science
(For girl students) / Song.

9th Paper– Additional English (Compulsory)

PURVA MADHYAMA

Two year course equivalent to class X (Madhyamik)

First year of Madhyama is equal to class IX and the

Second year is equal to X class.

—SYLLABUS—

(1st year)

Compulsory Papers :

1st Paper– Sanskrit-Kavya

2nd Paper– Sanskrit-Vyakarana

3rd Paper– Hindi or Bengali

Group 'A' Optional Papers :

4th Paper– Vyakarana- (Prachin/Navya/Panini) / Sahitya/
Jyotish/Smriti/Pourohitya/Puran Etahas—(Ramayan / Mahavarat)

Group 'B' Optional Papers :

5th Paper– Hindi / Science / Pali / History / Home Science/ Nagarik
Shastra / Artha Shastra.

6th Paper– Additional English (Compulsory)

Syllabus of 2nd year same as 1st year P. Madhyama

Eligibility– Passed in Prathama of any Sanskrit Vidyapith.

UTTAR MADHYAMA

Two years course equivalent to class XII (H.Secondary)
First year of Uttar Madhyama is equal to class XI and the
Second year is equal to XII class.

—SYLLABUS— (1st year)

Compulsory Papers :

1st Paper– Sanskrit-Kavya

2nd Paper– Sanskrit-Vyakarana (Padya)

3rd Paper– Hindi or Bengali

Group 'A' Optional Papers

4th and 5th Paper–

Vyakarana/Sahitya/Jyotish/Smriti/Pourohitya/Puran Etihās

Group 'B' Optional Papers

6th Paper–

Hindi / Science / Nagarik Shastra / History / Pali / Home
Science (For Girls) / Geography / History / Artha Shastra /
Samaj Shastra.

7th Paper– Additional English (Compulsory)

Syllabus of 2nd year same as 1st year U.Madhyama

Eligibility- Passed in one of the following Examination.

a) Passed Purba Madhyama of any board.

b) Passed Madhyamik Examination or any equivalent examination
with Sanskrit as a compulsory subject.

1st Year	2nd Year
Paper I - Sanskrit (Kavya)	Paper I - Sanskrit (Kavya)
Paper II - Sanskrit (Vyakarana) Poetry	Paper II - Sanskrit (Vyakarana) Poetry
Paper III - Hindi & Bengali	Paper III - Hindi & Bengali
Paper IV & V ↓ Group 'A' (Optional)	Paper IV & V ↓ (Group 'A') (Optional)
Paper VI ↓ Group 'B' (Optional)	Paper VI ↓ Group 'B' (Optional)
Paper VII ↓ Additional English (Comp.)	Paper VII ↓ Additional English (Comp.)

SHASTRI (B. A.)

Three years course

Syllabus : Sanskrit, Hindi, Shastriya Optional (Group-A and Group-B)

(Group-A)

Subject : Veda/Sahitya/Navya Vyakarana/Darshana/Navya Nyaya/Jyotish-(Phalit and Siddhanta)/Dharma Shastra/Vedanta/Smriti/Pourohitya.

(Group-B)

Subject : Hindi/Raj Shastra/Artha Shastra/Samaj Shastra/History/Science/Home Science (For Girls)/Geography.

9th Paper : Additional English (Compulsory)

SHASTRI (B. A.)

	1st Year	2nd Year	3rd Year
1st Paper —	Sanskrit (Sahitya)	Sanskrit (Sahitya)	x
2nd Paper —	Sanskrit (Vyakarana)	Sanskrit (Vyakarana)	x
3rd Paper —	Hindi or Bengali	Hindi or Bengali	x
4th Paper —	ShastriyaOptional (Group-A)	ShastriyaOptional (Group-A)	ShastriyaOptional (Group-A) (1st, 2nd, 3rd, 4th) Paper
5th Paper —			
6th Paper—			
7th Paper —	Shastriya Optional (Group-B)	Shastriya Optional (Group-B)	Shastriya Optional (Group-B) (5th and 6th Paper)
8th Paper—			
9th Paper—	Additional English (Compulsory)	do	do

Eligibility— Passed in Uttarmadhyama or Higher Secondary with Sanskrit of any Board.

ACHARYA(M.A.)

Two years course in one of the following different Shastra.

(i) Veda, (ii) Sahitya, (iii) Navya Nyaya, (iv) Jyotisha [Phalit and Siddhanta] (v) Navya-Vyakarana, (vi) Advaita Vedanta, (vii) Darshan, (viii) Dharma Shastra.

Eligibility : Passed Shastri Examination of any Sanskrit University or passed title (upadhi) examination or B.A. examination with Sanskrit from any recognised University.

Rules of Admission to Acharya Course : Candidates for the degree of Acharya i.e. Master of Arts must have passed the examination for the degree of Bachelor of Arts in Sanskrit or equivalent examination.

For admission of Acharya course in Navya Nyaya, Vyakarana and Jyotish are restricted to students having passed the respective subjects at the Shastri or equivalent levels.

ACHARYA (M.A.)

1st Year

1st Paper	}	Suklajajurveda / Sahitya / Navya Vyakaran.
2nd Paper		Jyotish-(Siddhanta, Falit)/ Navya Nyay.
3rd Paper		Sankhya Joga / Darshana / Dharma Sastra.
4th Paper		Advaita Vedanta.

2nd Year

1st Paper	}	Suklajajurveda / Sahitya / Navya Vyakaran.
2nd Paper		Jyotish-(Siddhanta, Falit)/ Navya Nyay.
3rd Paper		Sankhya Joga / Darshana /Dharma Sastra.
4th Paper		Advaita Vedanta.

VIDYABARIDHI (Research Course): Ph.D

Although this research course will be conducted by the competent professors to help the researchers in their pursuit of researches. Course period is three years, at the end of which they have to appear in the examination and also to submit a thesis on the basis of guidances by their research guides. The thesis will be subjected to examination by experts, international & external both.

Only unanimous decision on the part of experts will pave the way for the faculty council of the Institute to take positive steps towards conferring the degree.

ALTERNATIVE SYSTEM OF MEDICINE

The term Alternative Medicine can be defined as 'A heterogeneous set practices that are offered as an alternative to conventional medicine for prevention of health and diagnosis and treatment of health related problems'.

In general terms, Alternative therapy refers to all those modalities and techniques of healthcare, which are not provided by the conventional allopathic practitioner and is outside the purview of western medicine.

There are more than 100 systems of Alternative Medicine, which are still in vogue all over the world. Some of the very popular systems are Ayurveda, Indo-Allopathy, Electro-Homeopathy, Biochemic, Natureo-pathy, Acupuncture, Acupressure, Yoga, Magneto therapy, Bach Flower Remedies, Gem & Teletherapy, Aroma Therapy, Reiki, Spiritual Healing, Music Therapy, Oriental Diagnosis & Therapy etc.

Please collect medical prospectus separately from the Institute.

RULES & REGULATION

Medium of Instruction and Examination : For traditional Sanskrit subjects the medium of teaching and examination will be Sanskrit, English and Bengali.

Attendance : The minimum regular attendance in all the courses is 75% or the full course of lecturers delivered in each paper and 75% in tutorial and practical work.

Fees : No tuition fees is required to be paid by the students.

Nominal amount of admission fees, development fees, session charges and such other charges are to be paid by the students of the Institute every year.

The students will also have to pay the final examination fees as per University schedule.

Special Features : Spoken Sanskrit & English.

Note : Regarding admission to course not specified above, the approval of the administrative body is essential.