



Introduction to Vedic Knowledge: The study of Vedic scriptures along history (Volume 1)

By Mata Parama Karuna Devi

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This publication originates from the need to present in a simple, clear, objective and exhaustive way, the basic information about the original Vedic knowledge, that in the course of the centuries has often been confused by colonialist propaganda, through the writings of indologists belonging to the euro-centric Christian academic system (that were bent on refuting and demolishing the vedic scriptures rather than presenting them in a positive way) and through the cultural superimposition suffered by sincere students who only had access to very indirect material, already carefully chosen and filtered by professors or commentators that were afflicted by negative prejudice. The first "foreign" scholars to approach Vedic knowledge were probably the Greek philosophers, who even before the advent of Alexander the Great went to study in the famous universities of Nalanda and Takshila, that were nearest to the western boundaries of India. Indians, too, traveled often, and there is evidence of the presence of brahmanas and Buddhist monks in Greece, especially in Athens, even before Socrates. Eusebius and Aristoxenes speak about them, and there is also a fragment of Aristotle's preserved in the writings of Diogenes Laertius, specifically in his Biography of Pythagoras. The first volume of the series reports the testimony of western intellectuals from the ancient times up to the present day, and also analyzes the historical and social events that caused the distortion of vedic culture and the ideological superimposition that we can see in present India. Also, we discuss about the role of women in ancient India and the required qualifications to engage in the study of the scriptures.

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Editorial Review

About the Author

Mataji Parama Karuna Devi is the founder and director of the Jagannatha Vallabha Vedic Research Center, an Institute for the preservation and the propagation of Vedic knowledge in India and at global level. A sannyasini, a writer, a teacher and a social worker, she has been studying and practicing Vedic philosophy and sadhana since 1970. In 1978 she moved into an ashram to engage exclusively in the study and practice of Vedic spirituality. She has actively worked at the translation and publication of the literary works of the founder or the movement, as well as at the personal service of the Deities in the temple and in preaching especially through radio programs at Radio Krishna Centrale. Subsequently, she traveled around the Indian subcontinent, from the Himalayan foothills to the extreme south, visiting Vrindavana, Mathura, Dvaraka, Gujarat and Rajasthan, Herakhan, Ayodhya, Varanasi, Prayaga, Calcutta, West Bengal, Tripura, Manipur, Orissa and especially Jagannatha Puri, Tirupati, Kanchipuram and Tamil Nadu, Madras, Madurai, Kanyakumari, Trishur, Udupi, Guruvayur, Mangalore, Bangalore and Bombay. In a cultural and spiritual full immersion, she lived as a local person among the local people, attending the traditional Hindu temples and meeting many extraordinary personalities at a very high level in the religious field. In 1994 she moved to Jagannatha Puri in Orissa, where she establishes the Jagannatha Vallabha Vedic Research Center. In 1996 she is appointed as member of the Organizing Committee for the Gopala Utsava at the orthodox Hindu temple of Sakshi Gopala, and subsequently she is invited to many conferences, congresses and other cultural and academic events, by Bharatiya Itihasa Sankalana Samiti, Academy of Yoga and Oriental Studies, Utkala University, Jagannatha Sanskrit Vidyalaya and Karma Kanda Vedic Gurukula. After the tutelage of Bhagavan Mishra (deula purohita of Sri Jagannatha Puri Mandir), Jagannatha Mahapatra (mukti mandapa brahmana of Sri Jagannatha Puri Mandir) and other prominent personalities of the orthodox Hindu community in Puri, she enters the traditional purification ceremonies called suddhi, prayaschitta, vratyastoma and diksha, which officialize her affiliation to orthodox Vedic Hinduism. She has translated and compiled many religious and spiritual texts, regularly publishes articles and discussions on Internet and corresponds with her students from various nationalities.

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