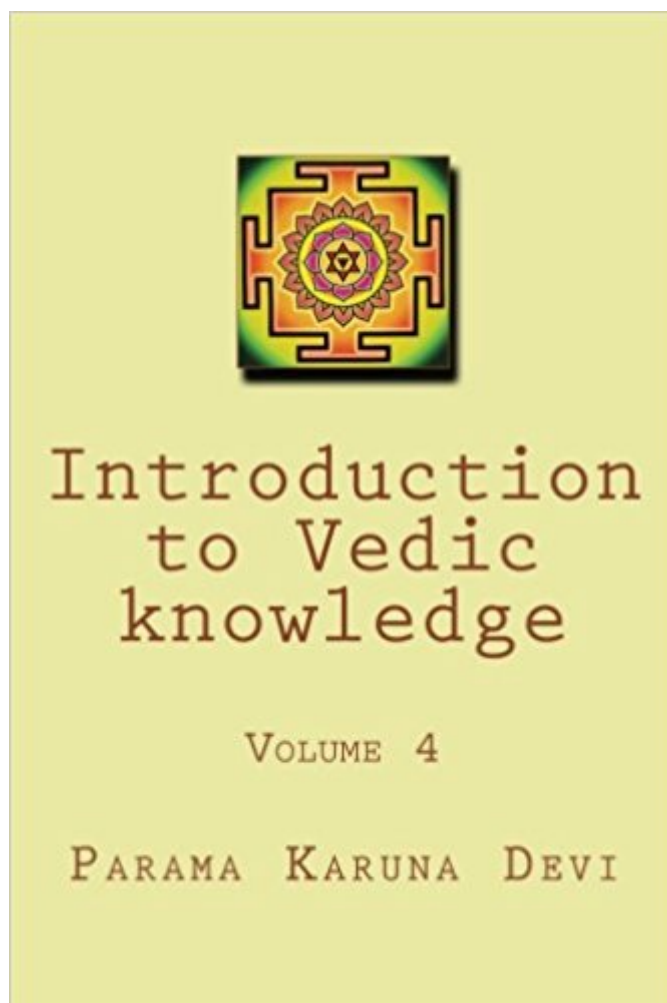


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Introduction To Vedic Knowledge: Volume 4: The Secondary Vedas



Synopsis

The vedic texts called Vedanga ("limbs of the knowledge") e Upaveda ("secondary knowledge") or also Upanga ("secondary limbs") are also considered shastra ("sacred scriptures") and are sometimes called sutras ("aphorisms"). Many of the most ancient texts have been lost, and we presently have only quoted from the original contained in more recent books - of course "recent" in this case still means centuries old. The texts belonging to this category are the Siksha (rules for the pronunciation of mantras), Vyakarana (grammar), Chanda (intonation and metric), Nirukta (etymology and meanings of the words), Jyotisha (astrology), Kalpa (practical details for the rituals), Ayur Veda (medicine), Dhanur Veda (military science), Gandharva Veda (music, dance and figurative arts), Artha shastra (sociology, politics and economy), Sulba shastra (mathematics and geometry), Kama shastra (quality of life and social relationships), Artha shastra (economy and trade), Nyaya (science of logic), Yoga (mastering one's body and mind), Sankhya (analytical philosophy), Vaisesika (cosmology and physics), Purva mimamsa (commentaries to the Kalpa sutras), Uttara mimamsa (also known as Vedanta sutras). The scriptures known as Tantras and Agama present a symbolic and ritualistic aspect of Vedic knowledge that is more ancient than the present compilation of the Vedic hymns, and particularly apply to the personal relationship of the devotee with the various forms of the Godhead.

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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 of 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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