Omkāra-Māndhātā-Mukti-dhāma

A Paradise for Pilgrims

Om Holy Book # 5

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OM Shanti Mandiram
Columbia, MO
2004
OM: One God Universal

OM: One God Universal
Garland of Offerings

OM: One God Universal 1st Garland of Offerings.
OM: One God Universal 2nd Viveka Leads to Ananda
OM: One God Universal 3rd Om at Home in America (Śvāmī Rāmatīrtha).
OM: One God Universal 4th Read and Realize—A Bibliography.
OM: One God Universal 5th Omkāra Māndhātā.

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OM, the sacred monosyllabic symbol of Parabrahma Paramātman, is the pious and holy name of the Supreme Lord. It is cryptic, majestic, mighty, mystic, mysterious, sacred, sacrosanct, secret and transcendental by nature. It possesses enormous, extra-ordinary, inexplicable, immanent, spiritual power.

There is no other word in the whole world, in any of the many literatures of the entire universe, which is so infinitesimal in character, and yet is full of such infinite meanings as this universal OM. It is most intensive in form and still extremely extensive in content. It is infinitely minute in appearance, nonetheless immensely colossal in its all-pervasiveness. It is honored and worshipped by so many cultures and traditions, ancient as well as modern around the globe.

Published by
The International Library Center
For Om Shanti Mandiram
Of Columbia, Missouri.
Dedicated to

Sādhanika Anayasiṃhadeva

A Benign, Benevolent, Benefactor of

Omkāra Māndhātā Mukti Dhāma

With regard, respect, and reverence.

Tasmād Anayasiṃho'bhūḍ Kalāvān iva vāridheḥ.

Ya ekaḥ kalpavrksādi-madhye gaṇanayānvitaḥ. //61//

Prākāreṇa pratolyā ṣaḍadhikadaśabhir mandiraiḥ svarṇakumbhahir uttuṅgair bhūrikakṣair gurusurasadanenāmbukuṇḍena yuktām.

Yo durge Maṇḍapākhye vyatarad iha purīṁ Brāhmaṇebyho nṛpājñām labdhvā Māndhāṭdurge'pyanupamaracanāṁ tadvad eva vyadhatta. //66// [p. 144 here]

[Paramāra Jayasiṃha-Jayavarman II Ruling.]
Nāgara Grantha Sāgara
A Sanskrit librarian comes to America.
Anuvargasūcīkalpa.
Asa Don Dickinson: First American librarian in British India.
Bilhaṇa’s Vikramāṅkadevacarita and its neo-expounders.
First American library pioneer in India.
Foundation of library movement in India.
Grantha adhyayananārtha hain.
Granthālaya Prakriyā.
Indian library scene as seen at the dawn of Independence.
Indo-American library cooperation.
Kalpalatāviveka.
Laukikanyāyānjali by George Jacob.
Laukikanyāyaratnākara by Raghunātha Varmā.
Laukikanyāyasāṅgraḥa by Raghunātha Varmā.
Maharaja Sayajirao Gaikwad of Baroda.
OM: One God universal#1: First Garland of Offerings.
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OM: One God Universal#4: Read and Realize—A Bibliography.
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Praṇavakalpa (Skanda Purāṇa).
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Public library movement in Baroda.
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TULIP: The ultimate outcome.
TULIP: The Universal / Union list of Indian periodicals. $1M enterprise.
ULLAS: Union List of Learned American Serials in India.
Vikramāṅkābhhyudaya of Someshvaradeva.
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William Alanson Borden: An apostle of International librarianship.
Most of these are available at the University of Missouri Columbia Library.

Further details may by obtained from the WorldCat or the Online Catalog of the Library of Congress. Please visit our Omshanti Website at http://www.missouri.edu/~omshanti/
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Nagpur University Librarian
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Om is Brahman
Meditate upon Him
See him in everyone
He is everywhere
Atman is paramItman
Name-form is illusion
That art thou
I am the Brahman

These eight sermons constitute the total sense and essence of all the Upanishads, the epitomes of all the Vedas and Vedanta. They begin at the base and rise up to the very summit, the Summum Bonum. This is an upajñj--jdyajñjna—a kind of divine revelation. This is a blessed blessing from OM: One God Universal. It is not a copying from any book—ancient, mediaeval, or modern. We wanted to assign a meaning for each letter and we got what is presented here for the first time in the History of human civilization. This is a camatkåra of OM!

OM: This syllable OM is indeed Brahman. This syllable is the highest. Whosoever knows this syllable obtains all that he desires. This is the best support. This is the highest support. Whosoever knows this support is adored in the world of Brahmi. Ka ho-panishad. I. ii. 16-17.

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Omkāra Māndhātā Mukti Dhāma

A Paradise for Pilgrims

Introduction

Preparation and production of this Collection of Notes has been for us like climbing a rugged mountain in rags. It was a bitter-sweet experience.

However, it is a great pleasure for us to realize that for the first time in the history of Vedic civilization so much authentic information on Omkāra Māndhātā has been gathered together and presented in a somewhat systematic and readable manner. Our work is still continued.

Our service to Omkara Mandhata is continued. Yet, we may not be able to finish this “Sourcebook”. However, we are satisfied that we have made an humble beginning. Others may follow us. Kavitā-kalā-kamalinī-ravi Bhāravi has said: Viṣamopī vigāhyate nayaḥ.

This is only a collection of notes made by us as we went on gathering information and computerizing the facts, figures, data and statistics. Many notes made earlier were found to be meaningless as subsequent research proved. Yet we have left them as they were recorded earlier just to show how our knowledge got gradually improved.

We have named this publication only as a “Sourcebook.” It is not a well-organized, systematic, regular treatise, what may be called in Sanskrit as a grantha. However, we have made some notations and comments on the writings of others showing what is lacking in them and what is needed to improve them. It is not our intention to find fault with what is presented by others. Our objective is just to show what remains yet to be done. If someone, somewhere some day follows us, he (of course, she too) will get a kind of guidance as to what is needed and what is yet to be done. He will have enough light to make right judgment, proper advancement and healthy improvement.

---

1 Could we name our enterprise as Omkara Mandhata—A Paradise for Pilgrims 10-8-01
An Unholy View of Holy Om

One major source in the Internet gives a special picture of our Island called Omkāra Māndhātā showing the figure of OM--the shape in which the island is publicized as appearing. This picture is only the creation of an artist. It is not a reality. It is only an imagination. It is fake. It is false. It is a lie. It is only a make-belief attempt. It is only an instrument designed by travel agents to make an unholy mountain of money out of this Holy Mountain by exciting religious sentiments of the pious, innocent pilgrims. Here we see the figure of OM--the original, natural symbol of OM--superimposed on the physical form of the island. The URL is: India Netlines. Madhya Pradesh, Omkareshwar, Khajuraho. Siva Temple of Omkara Mandhata. Omkareshwar Rly station on Ratlam--Indore--Khandwa line of Western Railway. Travel agencies following the lead of this unholy attempt have deliberately tried to arouse the religious feelings of the devotees of OM, let it be repeated for emphasis. Their objective is just to make a lot of money.

Now we have found that the Darshanikā, a kind of official publication too, is lured by this artful picture. It copies the picture of Om designed by the travel agents to lure the innocent pilgrims.

In spite of our best efforts we have not yet found a true picture of the Island as publicized by many advertisers and writers as to have been carved by nature in the shape and form of OM. Here is a challenge for future searchers and researchers to ascertain if at all this claim is genuine.

On the other hand, what we have found is too wonderful and miraculous to be accepted as true. In other words, we find it difficult to believe our own eyes. What we have found is displayed and discussed in our Holy Omshanti Home Page.

The contribution (article or paper) of Pasricha [like that of many others] is of a very low level indeed, yet his following words are noteworthy:

“What is more important about this place is that the island and its surroundings have numerous ancient temples, and a large number of extremely fine sculptures lie scattered on the hillock, uncared for.”

This is a challenging call to future archaeologists. We need another Sankalia to do the kind of work he did for Maheshvara also for Omkara
Māndhātā. It is only 38 miles down west from our beloved Omkāra Māndhātā. The holy River Narmadā brings her pious water to Maheshvara made holier by the Sacred Mount Māndhātā.

**Omkara Mandhata, a great center of learning**

It is quite significant to note that one Māndhātā inscription records the grant of certain villages to the Brāhmanas residing at Brahmapurī located on this Māndhātā Parvata Dvīpa itself. Considerable learned population must have lived here in ancient times. This sacred place must have had a long tradition of being a *dharmaśetra, a pūyabhumī*. Shankaracharya would not have come here to acquire his learning but for this fact and that he would not have found his guru Shri Govinda Bhagavāṇpāda here. Tradition tells us that the *paramaguru* of Śaṅkarāchārya, Shri Gauḍapāda too had sanctified this holy place by his stay and tapas.

Kānchi Kāmakōṭi Pitha had announced bombastic plans of five crores of rupees to develop this Holy Land as a great center for study and research on Śaṅkara Bhagavatpāda. It was a big drum making a loud noise, but was hollow inside. Our endless letters of inquiry have brought no response from them at all, none whatsoever.

However, to all intents and purposes, their interest is quite limited indeed to Śaṅkarāchārya alone. Nothing wrong in that, but there should be a general organization to take care of the whole complex—all the temples of all the gods and goddesses, belonging to all the religions, sects and beliefs, and all the other organizations, existing or operating at present there on Omkāra Māndhātā island. We need a kind of Umbrella organization, a concrete manifestation of *sarpa-dharma-samanvaya*. We should form a corporate body named as Omkāra Māndhātā: Group of Devotees (OMGOD).

**Omkāreśvara Darśanikā** presents a picture of “Jhumakeśvara Mahādeva” without giving any details as to its present location, etc. We learn from a Paramāra inscription issued during the reign of Jayasiṃha-Jayavarman II, dated 1331 V.S. that Sādhanika Anayasimhadeva constructed a temple dedicated to Lord Shiva named Jambūkeśvara close to the temple of Omkāreśvara, besides many other pious and holy buildings and temples, etc. It was an *anupama-racana.*

---

2 This may be a Bahuvrīhi compound or Karmadhrāraya.

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This matter needs further investigation. This is presented here only as an example.

We just wrote a letter to the Postmaster of Jaisalmer and another addressed as anonymous to the Principal of a college. All was fruitless.

We would like to conclude our short Introduction with the concluding words of Udāsīna Raghunātha Varmā appearing at the end of his alaukika kṛtī -- Laukika-nyāya-ratnākara:

ступир ня вармакар

स्तुतिर्म स्याखेन्मे न हि भववति मे हानिरियता

न तयै मे यस्मादु भववति कृतिरस्मिन् प्रकरणे |

कथविन्त किन्तवस्मादु भवतु सुजने कांपुपकृति:

पुरारेश प्रीतिर्मचतु शिशुवाक्यादित्व पितुः ||

Stutir na syāc cen me na hi bhavati me hānir iyatā  
Na tasyai me yasmād bhavati kṛtir asmin prakaraṇe.  
Kathāṇcit kintvasmād bhavatu sujane kā’pyupakṛtir  
Pūrārēś ca prītir bhavatu śīśuvākyād iva pituḥ.

If I get no praise for this work, I have lost nothing,  
since I did not do this for that.  
Let a noble soul be benefited from this;  
and the Lord Purāri (Shiva Shaṅkara Mahādeva)  
be pleased, the way a father does by the loving, lovely talk  
of his little offspring.

OM Namaḥ Shivāya.


---

3 What we might have discussed here in Introduction has been stated in great details throughout this Source book, here, there and everywhere.