

Omkāra-Māndhātā-Mukti-dhāma

**A Paradise for Pilgrims**

Om Holy Book # 5



**Research Operation**

By

**Murarilal Nagar**

**Technical Operation**

By

**Sarladevi Nagar**

**Photo-Documentation**

By

**Linda Canestraight**

**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 3<sup>rd</sup> Om at Home in America (Svāmī Rāmatīrtha).

OM: One God Universal 4<sup>th</sup> Read and Realize—A Bibliography.

OM: One God Universal 5<sup>th</sup> Omkāra Māndhātā.

ISBN for No. 5

0-943-913-35-7

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 Anayasimhadeva

A Benign, Benevolent, Benefactor of

Omkāra Māndhātā Mukti Dhāma

With regard, respect, and reverence.

Tasmād Anayasimho'bhūd Kalāvān iva vāridheḥ.

Ya ekaḥ kalpavṛkṣādi-madhye gaṇanayānvitah. //61//

Prākāreṇa pratolyā ṣaḍadhikadaśabhir mandiraiḥ svarṇakumbhair  
uttuṅgair bhūrikakṣair gurusurasadanenāmbukuṇḍena yuktām.

Yo durge Maṇḍapākhye vyatarad iha purīm Brāhmaṇebhyo nṛpājñām  
labdhvā **Māndhātṛdurge'pyanupamaracanām tadvad eva vyadhata.**

//66// [p. 144 here]

[Paramāra Jayasimha-Jayavarman II Ruling.]

Om: One God Universal

*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 adhyayanārtha hain.

Granthālaya Prakriyā.

Indian library scene as seen at the dawn of Independence.

Indo-American library cooperation.

Kalpalatāviveka.

Laukikanyāyāñjali by George Jacob.

Laukikanyāyaratnākara by Raghunātha Varmā.

Laukikanyāyasaṅgraha by Raghunātha Varmā.

Maharaja Sayajirao Gaikwad of Baroda.

OM: One God universal#1: First Garland of Offerings.

OM: One God universal#2: Viveka Leads to Ananda

OM: One God Universal#3: Om at Home in America (Svāmī Rāmatīrtha).

OM: One God Universal#4: Read and Realize—A Bibliography.

OM: One God Universal#5: Omkāra Māndhātā.

Praṇavakalpa (Skanda Purāṇa).

Project TULIP.

Public library movement in Baroda.

TEST: The eternal saga of Tulip.

TULASI: The union-listing for accessing serials internationally.

TULIP: The ultimate outcome.

TULIP: The Universal / Union list of Indian periodicals. \$1M enterprise.

ULLAS: Union List of Learned American Serials in India.

Vikramāṅkābhyudaya of Someshvaradeva.

Vikramāṅkadevacarita of Mahākavi Bilhaṇa.

What they say.

Wheat loan messenger.

William Alanson Borden: An apostle of International librarianship.

Most of these are available at the University of Missouri Columbia Library.

Further details may be obtained from the WorldCat or the Online Catalog of the Library of Congress. Please visit our Omshanti Website at <http://www.missouri.edu/~omshanti/>

## Contents

Author	Title	Page No.
	List of our publications related to OM	ii
	Dedication	iii
	Nāgara-Grantha-Sāgara	iv
	Content Analysis	v-xi
	Introduction	xii-xv
M. L. Nagar	OMkāra-Māndhātā Maṅgalācaraṇa	001
	A hymn of Śaṅkara on Omkāreśvara	002
	Narmadā River Glory	003
	सौर पुराण -- authentic citation and glorification	003
स्कन्द पुराण	ओंकारेच्चरमाहात्म्यवर्णनम्	004
Skanda Purāṇa	Dvādaśa Jyotirlingāni Stotram, etc.	008
	Dvādaśa Jyotirlingāni Romanized	010
Śiva Purāṇa	Some related comments	012
Skanda Purāṇa	Dvādaśa Jyotirlingas	

	Discussion from different Sources	014
Encyclopedia Britannica	Bhṛgapatana, Self-immolation	016
शिवमहापुराण	Omkāreśvara Jyotirlinga Māhātmya varṇanam	017
	विन्ध्य की तपस्या, ओंकार में लिङ्ग प्रादुर्भाव और उसकी महिमा का वर्णन	020
Omkāra Māndhātā	Rājarṣi Mahān Māndhātā	022
Vettam Mani	Māndhātā, The Great Emperor	023
James Forsyth, Deputy Commissioner	An early authentic account based on direct perception	026
Viṣṇurāma Sanāvadyā	Śrī Omkāreśvara-Māndhātā	043
ENG. p.12	Kāverī	047
Skanda Purāṇa	Kāverī Saṅgama Māhātmya Varṇanam	048
ENG, p. 12	Māndhātā (22 14' N. 76 17' E.)	052
Archaeological Survey of India	List of Antiquarian remains	060
Balfour	Encyclopedia Asiatica	065
Amarnath Khanna	Omkāreśvara Māndhātā	067

Sir John Malcolm	Mundattā	071
Ram Nath Pasricha	Omkāreśvara Māndhātā	073
H. D. Sankalia	Report on Excavations at Maheśvara	074
	Pilgrims Spots in the Heartland of M. P.	
Anonymous	1. Māndhātā and the Śiva Temple 2. Other Spots in Ruins	081
M.T. Mahajan	Omkāreśvara Māndhātā	083
	Puranic History and Legend of Land	
	History of the Place	
	Omkāreśvara Temple	
	Govindeśvara Guphā and Temple	
M. G. K. Menon	Ādi Śaṅkara at Omkāreśvara	087
Various Authors	The greatness, grandeur and glory of Śaṅkarācārya	090
N. Krishnamoorthy	Advaita-Paramācārya- Paramparā at Omkāra Māndhātā	093
Tourist Trade con- Tributions	Excite Travel	099
	Indian Heritage Mystic India Spiritual Journey	

Om: One God Universal

	Templenet One more contribution	
M.P. State Tourism Development Corp.	Omkāreśvara	104
	Temples, Deities and Outstanding Landmarks	105
	Amareśvara Temple at Māndhātā	106
	Sanskrit Stotras in Amareśvara Temple	108
	More on Amareśvara from Stone Inscriptions	110
	Amareśvara—how and why it became so popular	111
	Amarakaṇṭaparvata māhātmyam	113
M. T. Mahājana	Govindeśvara Guphā and Temple	118
	Gaurī Somanātha Temple	
	Siddhanātha Temple	
Anonymous	Māndhātā and Śiva Temple	119
Māndhātā	Vaiṣṇava Temples	121
M. T. Mahajan	Omkāreśvara Temple	123
Anonymous	Siddhanātha Temple	124



	Other Spots in Ruins	
Lord Curzon	Siddheśvara Temple	126
ENG	Siddhavarakūṭa Temples	129
Lingrājadeva	Omkāreśvara Temple at Coorg	130
<b>Inscriptions</b>		
	Chance discovery of rare ancient records	132
ENG.	Copper plates found at different places	
	Chart # 1	
Jayasimhadeva (1055 - 1060 A.D.)		135
	Chart # 2	
Devapāladeva (1130 A. D.)		139
	Chart # 3	
Jayavarman (1260 A. D.)		141
	Chart # 4	
Jayasimhadeva Jayavarman II (1274 A. D.)	Sādhanika Anaysimhadeva (Commander in Chief)	142
	Chart # 5	
Arjunadeva Varman		146

### Coins

	Coins honoring Śrī Omkāra, Śrī Somaldevī, Queen of Śākambharī King Śrī Om or Omkāra Māndhātā Coins of silver and copper of Ajayarāja	150
Nagpur University Librarian	Indo-Sassanian coins with legend of Śrī Omkāra  Gādhia coins of Gujarat and Mālwā	

### Appendixes

Darśanikā (English)	Omkāreśvara	153
(Hindi)		172
Captain James Forsyth An extract from <i>Highlands of Central India</i> , pp.172ff	Mahādeva Śiva shines In a deep cave shrine Atop Mahādeo Hills	185
The Imperial Gazetteer of India	Offerings of horses to Omkāreśvara	194
We observe	Omkāra Māndhātā, a great Center of learning	194
	Some significant facts to know	

Ādi Śaṅkara at Māndhātā	195
Image of Kālī, Chāmunḍā or Rāvaṇa ?	199
Gurla Māndhātā	201
Some valuable references	203
Hellish havoc hurled at Holy Homes of Hindu Gods and Goddesses by Heartless Mohammedan Iconoclasts	207
Pasricha makes some sensible statements	207
Mandhata, Muchukunda and Ambarisha in Rajputana	210
Remains to be preserved and served	211
Some Notable Notes	216
Omkāra Māndhātā kā Shilpa Vaibhava	225
Omkāreshvara kala aura āja	228



## Om Shanti Mandiram

### (A Non-Profit Charitable Institution)

1405 St. Christopher, Columbia, MO 65203 USA

Om is Brahman  
Meditate upon Him  
See him in everyone  
He is everywhere  
Atman is parmĪtman  
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 camatkjra* 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 BrahmĪ. Ka ho-panishad. *I. ii. 16-17.*

Truth is One email: [Omshanti@missouri.edu](mailto:Omshanti@missouri.edu)

God is Truth (573)449-5871

□^ God is One

Please visit us at <http://www.missouri.edu/~omshanti>

Email [omshanti@missouri.edu](mailto:omshanti@missouri.edu)

(573) 449-5871

## Omkāra Māndhātā Mukti Dhāma

### A Paradise for Pilgrims<sup>1</sup>

#### 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. Kavītā-kalā-kamalinī-ravi Bhāravi has said: **Viṣamo’pi 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.

---

<sup>1</sup> 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.

### **Omkaara Mandhata, a great center of learning**

It is quite significant to note that one Māndhātā inscription records the grant of certain villages to the Brāhmaṇas 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 **dharmakshetra**, a **puṇyabhūmi**. 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 Bhagavadpāda here. Tradition tells us that the **paramaguru** of Shaṅkarāchārya, Shri Gauḍapāda too had sanctified this holy place by his stay and tapas.

Kāṅchi Kāmakoṭi Piṭha had announced bombastic plans of five crores of rupees to develop this Holy Land as a great center for study and research on Shaṅkara 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 Shaṅkarāchārya 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 **sarva-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 **anupamaracanā**.<sup>2</sup> [Bring Haladhara here]

<sup>2</sup> This may be a Bahuvrīhi compound or Karmadhāraya.

Om: One God Universal

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<sup>3</sup> with the concluding words of Udāsīna Raghunātha Varmā appearing at the end of his *alaukika kṛtī* -- *Laukika-nyāya-ratnākara*:

स्तुतिर्न स्याच्चेन्मे न हि भवति मे हानिरियता  
न तस्यै मे यस्माद् भवति कृतिरस्मिन् प्रकरणे ।  
कथञ्चित् किन्त्वस्माद् भवतु सुजने काऽप्युपकृतिः  
पुरारेश्च प्रीतिर्भवतु शिशुवाक्यादिव पितुः ॥

Stutir na syāc cen me na hi bhavati me hānir iyatā  
Na tasyai me yasmād bhavati kṛtir asmin prakaraṇe.  
Kathañcit kintvasmād bhavatu sujane kā'pyupakṛtir  
Purāreś 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.

Kartikī Pūrṇimā 2004.

---

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