



पदवाक्यप्रमाणज्ञैः दीपभूतैः प्रकाशितम्।
ब्रह्म वेदरहस्यं यैः तान् नित्यं प्रणतः अस्मि अहम्॥

padavākyaapramāṇajñaiḥ dīpabhūtaiḥ prakāśitam।
brahma vedarahasyaṁ yaiḥ tān nityaṁ praṇataḥ asmi aham।।
upadeśasāhasrī. 17.2

With this salutation to the whole guru-parampara, I endeavour myself to present this śraddhāñjali to Pūjyaśrī Swāmī Omkāranandaji. Trying to describe Swāmiji's multifaceted personality is like showing camphor *ārādana* to *sūrya-bhagavān*.

श्रोत्रियः ब्रह्मनिष्ठः śrotriyaḥ brahmaniṣṭhaḥ – it is a description of guru in Muṇḍakopaniṣad (2.12). After his upanayanam at the age of 11, he first had his *veda-adhyayanam* with brahmasrī Manakkal Sri Mahalinga gaṇapāṭī and later completed with śrī Anantapadmanabha śraudi, a dvivedī of Perur, Coimbatore. Later Swamiji underwent Vedanta study with revered Swami Paramarthanandaji, Chennai for eight years. Swamiji was thorough with both karmakāṇḍa and jñānakāṇḍa with all its nuances. No doubt, he lived up to this description of śrotriyaḥ brahmaniṣṭhaḥ.

गुरुः guruḥ – As even Swamiji was completing his study with Swami Paramarthanandaji, he accompanied him in his various spiritual camp and started teaching in parallel, both Tamil and Sanskrit texts. Later, after the establishment of Sri Chidbhavananda Ashramam, Theni, Swamiji conducted two Vedanta courses with the intention of creating teachers, thus fulfilling the description of sparśamaṇi. (śataśloki 1.) Simultaneously Swamiji travelled widely in India and abroad and carried the Vedanta teachings to innumerable students for more than 35 years. Swamiji's AGNI Global Classroom is unique in bringing-in vast sections of students across the world under one roof.

वेद-अध्यापनम् veda-adhyāpanam – Traditionalist to the core, Swamiji established pāṭhaśālā at Theni itself for ऋग् (ṛg) and यजुस् (yajus) and it continues. Swamiji encourages vedapaṇḍits from all over India. As pontiff of Bhuvaneshvari Adhishtanam of Pudukkottai, he is closely associated with highly qualified vedavits.

पीठातिपति Pīṭhātipati – at the behest of Puja Sri Dayananda Saraswatiji, Swamiji assumed the charge as Pīṭhātipati of Sri Bhuvaneshwari Avadhuta Vidya Pitham at Pudukkottai in the year 2005. Swamiji, as Acarya of Theni ashram and as pīṭhātipati of Sri Bhuvaneshwari Vidya Pitham could manage both the affairs diligently. Tall task of this order could only be done by Swamiji with his innate strength and vigour. Maha

Kumbhabhishekam of this pitham is scheduled in year 2022.

Having seen Swamiji in close quarters and his ability to organise and execute intricate nature of works, Puja Swamiji passed on the responsibility of leading **Dharma Rakshana Samiti**, an organisation with the specific aim of saving the roots of sanatana dharma. Also Swami Dayananda Saraswati inducted Swamiji as **Vice President of Mahalinga Swami Seva Trust**, an organisation for refurbishing all five chariots of Thiruvidadaimaruthur Temple, which was successfully completed.

To the Tamil Veda, otherwise called Thirukkural, we owe our at most gratitude for Swamiji in making it as a mass movement – Kudisaithorum Kural, Illanthorum Valluvam and Ullanthorum Valluvam. Swamiji's main aim was to put an end to many people giving out wrong interpretation to Thirukkural verses for their own selfish ends, thereby twisting the innate purport of the kural verses. Thanks to the dedicated support of the Trustees of this movement, it is now getting a concrete shape.

Heading and managing such type of diverse activities calls for all the qualities of corporate manager. There is absolutely no doubt Swamiji could assume various requirements with ease. To name a few:

As a manager, Swamiji knows how to carry every one as a group, how to tap the abilities of different persons, facilitating group members in order to efficiently carry out the work, counselling them in situations of crisis of any individuals, identify and relate himself to each and every member – to name a few.

As a leader, he leads from front whether it is to do with temple functions like kumbhabhishekam, major yajnas, annual functions at Theni or Pudukkottai etc. He is tireless in his endeavour, he spends many sleepless days, if it calls for.

As a resource tapper, Swamiji is very quick to adopt to modern gadgets and leverage their functions for the propagation of his teaching – Someone called him Whatsapp Swamiji !!. AGNI Global Classroom is another example. Towards this he has ability to get required techies to fulfil his dream.

As a Public relations manager, Swamiji's inter/intra-organisation relationship is one to be learned even by other public relationship officers of other service organisation.

As crisis manager, modern managers are expected to establish best practices and organise them meticulously so that every one knows clearly what responsibility one carries and how to execute. In spite of availability of such system, when due to situations outside of the organisation triggers a crisis, manager should be able to overcome. Swamiji is the best example for this, every one will vouch for the same.

One can go on listing all of Swamiji's abilities.

With his thorough knowledge of Veda and agama sastras, mantra sastra and a keen

in-sight in to silpa-sastra, along with his rapport with respective artists, Swamiji is an **authority in Temple architecture**, also on the **puja paddadis**.

Orator – Swamiji's oratory capabilities are par excellent. His very reverberating voice (by the strength of veda chanting), voice modulations, his medha-sakti of ease of quoting both from Sanskrit and Tamil texts, his ex-tempo nature, getting rapport with audience instantaneously- all make him as most sought after person both in spiritual and literary forums.

Ācarya of priests – Swamiji's own experiences of priesthood in his *pūrvāśrama*, helped him conduct various vedic rituals such as kumbhabhiśekam of temples, Pujya Swamiji Dayanandaji's ṣaṣṭiabdhapūrti , sathabhiśekam (to name a few) in meticulous way. All the vedic pandits have tremendous reverence for Swamiji and it shows their acceptance of him as an authority in the ritual world.

Swamiji as someone said is conglomerate of *vedamūrti*, *jñānamūrti*, *mantramūrti*, and *karuṇāmūrti*. In his very presence people get solace. Add to this is jovial nature, child-like laughter makes him an *āśutoṣi* an instantaneous pleaser.

Of these nature of Swamiji is all manifestation of īśvara-vibhūti through which we can appreciate the very *īśvara* himself. As Swami Paramarthanandaji said elsewhere, *videha-mukti* of *jñāni* is not an occasion for sorrow. It is the very appreciation of the very *ānanda*.

Though Swamiji is not available in his flesh and blood, he has left the above said legacy along with required institutions and manpower, to nurture sanatana-dharma through which the whole mankind will be guided in the years to come. Following his teaching and passing on to next generation will be our main gratitude to him.

No doubt we will remember him in our every daily prayers be it *viṣṇu-sahasraṇama* or *lalitā-sahasraṇāma japa* or for that matter any *aṣṭotram* where “**om**” is integral part.



Śraddhānjali on behalf of Arsha Vidya Gurukulam, Anaikatti and Sruti Seva Trust, with inputs from a devotee — Editor