

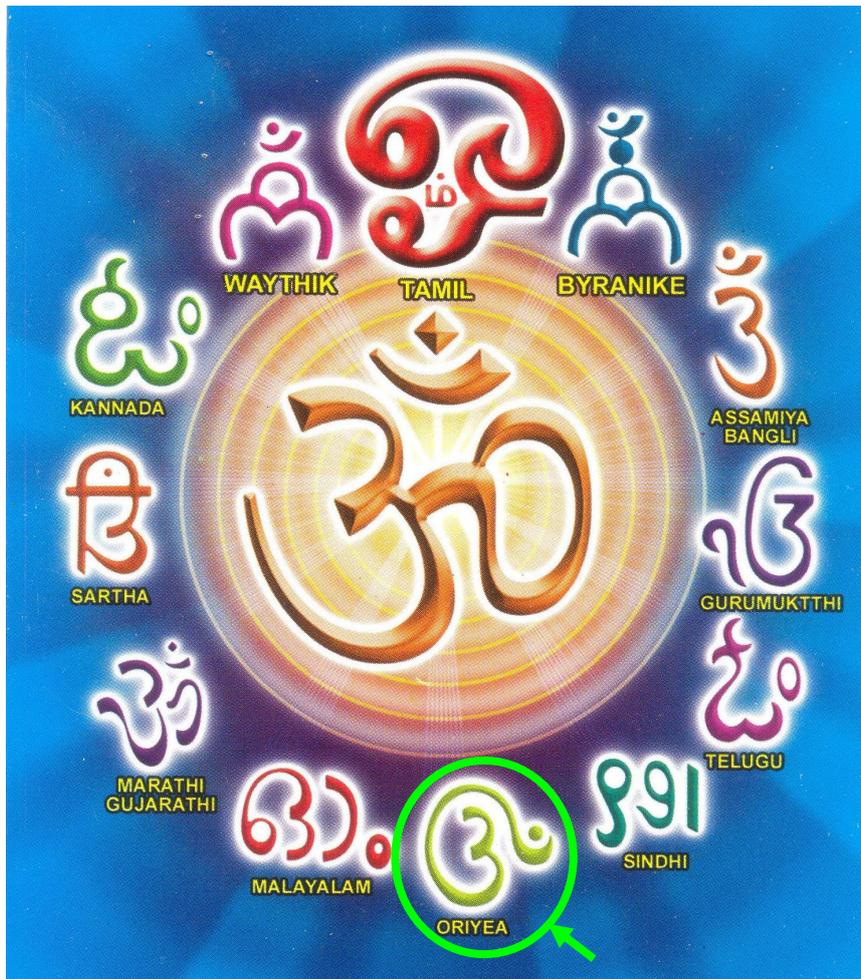
Follow-up to L2/10-267

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In my previous document L2/10-267 I have provided a sample from a website that shows that the written form ॐ is used for OM in Oriya. Naga Ganesan had claimed in his document L2/10-062 that this is the Grantha OM and that he had seen usages of this “Grantha OM” in many temples and magazines, without providing any attested samples of such usage.

Here is one more sample from a greeting card published by *Shakthi*, #1, M. V. Naidu Street, Panchavati, Chetput, Chennai - 600031 that confirms the attestation of the sample previously provided by me. See the bottom-most OM form. This card design is obviously based on the same source as that of the previous collage I have shown in L2/10-267.



While this sample has many glaring spelling errors – “waythik” for *vaidik*, “byranike” for *pauranik*, “bangli”, “gurumuktthi” etc, it clearly labels the glyph in question as “oriyea” and nowhere is a Grantha OM attested, even when rare forms of OM such as the so-called

“vaidika” and “pauranika” OM s or the “Sindhi” (Arabic) and Sharada OM s are shown. It is also to be noted that the *exact* same set of OM s have been shown, albeit arranged differently, in all four collages hitherto produced as evidence – two shown by me, one of which also shown by Vinodh Rajan in L2/10-263, and two more shown by Ganesan in L2/10-062. Therefore all these collages are most probably based on some single original published source. (I am making efforts to trace that source by inquiring at the publishers of the greeting card.) Whoever did the original research behind that source certainly made some sincere effort to collect all the different written forms of OM available, considering the presence of rare forms as mentioned above. The absence of any Grantha OM is therefore not to be taken lightly or dismissed as not being proof of absence of a Grantha OM.

The presence of the “Sindhi” (Arabic) form in particular is of interest. (I am informed that the relevant Arabic code sequence corresponding to the written form would be 0627 ALEF + 0648 WAW + 0645 MEEM.) The Arabic script is not exactly – to my knowledge – a script which is very commonly used for writing/printing Sanskrit religious books (which is where one would expect an OM). The fact that such an attested sample was found indicates that the researchers have indeed made some special efforts in their task. In such a case, is it surmisable that they would have ignored the Grantha script which is (or at least, was) quite commonly used for Sanskrit religious books in Tamil Nadu and surroundings?

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The fact remains that there exists no Grantha OM. I do not wish to comment on how Ganesan provided some alleged samples for such a non-existent Grantha OM (which samples albeit show a *different* written form than previously claimed). Without any disrespect to the alleged (or true) author of that written sample, I should note that it (the handwritten text) is full of spelling and grammatical mistakes (*gajananam* instead of *gajānanam*, *bhūdagaṇādhisevitam* i.o. *bhūtagaṇādisevitam*, *kapittajambhūphalasārabhakṣitam* i.o. *kapitthajambūphalasārabhakṣitam*, *mādavāya* i.o. *mādhavāya*, *govindāya* i.o. *govindāya*, *matusūtanāya* i.o. *madhusūdanāya*, *vāmaṇāya* i.o. *vāmanāya*, *nārāyaṇa* i.o. *nārāyaṇāya*) and orthographical mistakes (VA looks like CA, PHA looks like CHA – see my Grantha proposal L2/09-372 p 10 where I remark on the need to keep these mutually very similar characters distinct). Therefore it is difficult (= not possible) to accept that sample as being authentic or authoritative as to the Sanskrit language or the Grantha script seen in it.

There is thus no Grantha OM and hence one should not be encoded.

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