

TRIAMBAKAM

A powerful and revealing prayer as a
wonder-working medicine for good health,
illumination and immortality

Swami Omkarananda

ॐ त्र्यम्बकं यजामहे
सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनात्
मृत्योर्मुक्षीय मामृतात् ॥

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Pronunciation

- a short like the *a* in *organ* or the *u* in *but*
- ā long like the *a* in *far*
- i short like the *i* in *pin*
- ī long like the *i* in *pique*
- u short like the *u* in *push*
- ṛ like the *ri* in *Rita* (but more like French *ru*)
- e like the *e* in *they*.
- o like the *o* in *go*.
- ṁ (anusvara)-a resonant nasal like the *n* in the French word *bon*.
- j as in *joy*
- h as in *home*
- ś as the *sh* in *shine*
- ṣ as the *sh* in *hush*
- ṭ as in *tub*

The Mahā-mṛtyuñjaya Mantra

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥ ॐ

OM tryambakaṁ yajāmahe
sugandhiṁ puṣṭi-varḍhanam ।
urvārukam iva bandhanān
mṛtyor mukṣīya māmṛtāt ॥ OM

This powerful and revealing prayer is a wonder-working medicine or formula for good health, disease-free body, long life without accidents, and moreover for experiencing God, that is for illumination and immortality.

We have great joy in publishing this booklet in the original Sanskrit mantra given by Swami Omkarananda, who has taught this mantra personally to us in the ashram, where it is being repeated regularly, and also sung to the accompanying by organ.

Mantras are not given by a master so easily. So it is neither usual nor a matter of course to publish mantras. But in this case it is Swami Omkarananda who has personally encouraged for this publication.

It is truly something special, if Swami Omkarananda as a monk, master and sage rooted in the supreme Truth-Consciousness, offers some of the timeless universal Sanskrit mantras under his patronage to all those who feel related with him in their hearts. Mantras are holy and purify the heart by evoking close relations with the Divine, themselves being revelations or manifesta-

tions of Supreme Truth, that is why Swami Omkarananda says,

“Mantra-repetition is the most wonderful path to God-experience. Meditation or mantra-repetition is intensive divine concentration which transforms the whole inner being, heart, mind and soul, and even the body.

Intensive mantra-meditation makes the whole consciousness powerful and awakens higher energies, elevates, sublimates, refines and transforms the lower powers, by vibrating the whole inner being with divine Consciousness.

Thus every mantra-repetition effectuates inner transformation, inner changes creating better conditions to gain victory over human limitations. It is a means and method to relate with what

is indestructible, imperishable and eternal. There is no path more wonderful and secure, clear and wise than this, for the god-lover makes the Divine take his place, replace all that is limited and human in him, by every repetition of the mantra, day by day, hour by hour.

Mantra has its effects according to the purity and faith, meekness and wisdom of a person. It is not just sounds, as one may believe, but these sounds bear in themselves a subtle body.

If scientists say that all matter is made up of whirling atoms which are vibrating energy, it contradicts common-sense and sense-perception. But if you can accept what scientists say of physical science, why not adopt the vision of the spiritual science, too, which has proved itself good during millenniums and has to be made accessible anew for people of our times.”

*The explanations by
Swami Omkarananda*

„OM Tryambakam ...“ is the great timeless mantra revealed by the heart of the Divine for the welfare of all god-lovers.

OM is a mystical word, but not so much a word but a sound which is unhearable for us but perceivable for the inner being of perfection in us. This syllable bears in itself the whole supreme divine Consciousness which has created the universe in Itself and also bears the Unrevealed and Unmanifest in Itself.

OM is not a Hindu concept but indeed a universal revelation and expression of the Divine Being, a true name of the Divine, a word of power, of spiritual power, blissful and blessing to the utmost degree insofar it is bearing in itself body, heart and soul of the infinite Divinity.

By intoning the syllable *OM*, the atmosphere is being purified. This comes from the energy-body within this sound-body *OM*. In this energy-body there is the light-body, and in this light-body there is the Consciousness of Supreme Godhead embodied. Because God is omnipotent, omniscient and nothing but supreme love, light, grace, mercy and peace, all these powers of the infinite Being dwell in this word, and thus also the properties and values that characterize them. Thus by sounding *OM* you dissolve disharmonious antagonistic powers in the atmosphere, purifying also the whole inner being, render it more spiritual, effectuating also changes in other people by this repetition of *OM* which therefore is in every respect of highly inspirational inner value for the whole universe.

Tryambakam – this means: *three eyes*. The supreme Divinity has three

eyes. The *Third Eye* is the eye of infinite knowledge, unending knowledge, the eye of omniscience, of the knowledge that knows all and everything, knowledge of supreme truth, knowledge of every kind.

If Bible says that the hairs on your head are counted by God, then this is this knowledge which is in God. He really knows all and everything about you, since you came into being, and not only since your birth on this earth, but since you started to exist in the Infinite, in the realm of manifested existence.

Endless knowledge, overwhelming fullness of knowledge, extraordinary, indescribable and enormous knowledge, the fire of infinite knowledge, is the *Third Eye* of the Divine which sees everywhere at the same time, knows everything at once. For a human being it is nearly impossible to recognize two things within the same moment. If you think you can do so, even recognizing

two, three or four things atonce, it is just illusion rendering such impression because intelligence is working with indescribable speed jumping from one object to the other, one knowledge to the other.

The Divine however knows innumerable things at the same time. For human reason this extraordinary knowledge is embarrassing, exceeding his capacity to grasp.

If you are in Zurich and see everything in Zurich, you cannot see at the same time what is going on in London and see everything also in New York and moreover everything in heaven and in all invisible worlds at the same time. But in God all this goes on in the same moment. He is the witness of all things at the same time.

His eye is everywhere at once, whilst *your* eyes are but at one place. *His* ear is everywhere, *your* ears are only at one place.

All this means *tryambakam* – three eyes.

These three eyes are also representing the trinity “Supreme Existence, Knowledge, Bliss” – the supreme powers of Godhead. There are still many more explanations for trinity, but we cannot enter here into this wide field.

yajāmahe means: *I meditate, I adore, I revere*. The picture of this supreme Godhead with three eyes is highly symbolic. Every symbol refers to some aspect of infinite reality.

sugandhim is composed of *su* (good) and *gandha* (fragrance, odour).

sugandhim thus means: *God is most precious fragrance*, the Divine is full of supreme odours, full of the fragrance of unlimited love, a love without any distorting or dark powers. Human love is always related with hate, too. It is limited because selfishness, pride and ar-

rogance are contained in it. Such love quickly changes or transmutes into its opposite, and thus is reprehensible love.

The more selfless, divine, the less limited, the more dissolved from human nature it is, the more love spreads fragrance. Such love of infinite purity and perfection we find in the Divine. Thus God is source and expression of perfect fragrance. All that is of supreme value is also of most precious odour.

puṣṭi vardhanam means that this wondrous omniscient Godhead *nourishes and sustains* all life-forms. There is no desire or need that cannot be satiated. God who is omniscient and all-merciful, all-compassionate, responds to every demand of the God-lover immediately, increasing his inner and also outer wealth, procuring food and air to sustain his life. God is your caretaker now and hereafter.

But Truth alone can nourish truly. It is God alone who nourishes all creation

and all life, for creation and life have their source in Him. He is the true sustainer.

urvārukam iva bandhanāt = Like the fruit from the twig, ...

mṛtyor mukṣīya = ... like that, dissolve me from the fetters of death ...

Liberate me from all limitations, from all darkness and every unhappy circumstances, give me strength and health and bestow on me divine qualities, nourish me with divine wisdom and eternal values and grant me divine experience.

May God liberate me from death, not only from physical death, but death of any kind. Spiritual ignorance is death, lack of devotion and love is death. For example there is a person who does not see beauty, has no eyes to perceive beauty, and thus everything is ugly around him.

For another person everything appears untrue, because his thoughts, feel-

ings and expressions are untrue: he is inaccessible for the Divine who is the Truth of all truths. Like that there are all kinds of death.

The god-lover asks the Divine to free him of all forms of death – *and God liberates him!*

Great patience, endurance power, selflessness, purity and freedom from ego are essential preconditions for divine experience. Thus these qualities are truly great treasures and the essence and joy of life. Where these qualities are lacking, there is darkness and unhappiness, woe and weeping.

māmṛtāt = ... but not from immortality. *Amrita* means immortal, deathless. God grants us the nectar of immortality and nourishes us with it, makes us consciously experience our deathlessness as also eternity and fullness of life.

The whole Mantra:

*Oh God Omnipresent and Omniscient,
I adore you by meditating with this mantra.*

*Oh Lord full of precious fragrance
and unlimited Love,
you nourishes and sustains
all forms of life.*

*Like the fruit dissolves from the twig,
liberate us from the fetters of death
and grant us the nectar
of your Immortality!*

This mantra you may repeat again and again with this meaning before your inner eye, your inner eye directed towards the Lord who is the wondrous Light in you and around you. Think of this Godhead full of wonders, allseeing, omniscient, all-perceiving and all-penetrating.

This Godhead is immediately before you, above you, and is in your eyes, in your soul, behind and aside you, before you and all around you. Wherever you gaze there is God before you, and if it is not possible for you to envisage God with a picture, then imagine Him as radiating sun-ball, as beaming Light, and let this Sun come quite near to you, concentrating yourself on this Light.

If you repeat in this manner, great blessings will come to you, your inner being will change, transform, you will become a new man, a totally new human being, and moreover this mantra will grant you best health and preserve

you from all kinds of unhappy incidents. Not even the earth can quake under your feet, no danger can approach you. You will be protected wherever you are, and if you suffer from malady, this will be but for short. You will enjoy longevity, and not only this but you will experience eternal Life. You will be immortal. This mantra brings in much blessing. So repeat it unceasingly.

If diversions come in, transform them into a means for god-experience, for sensing the Divine through it, immediately. Instead of thinking of God, you may have suddenly the picture of a car, or that of your mother, in your head. Transform this picture atonce into a beautiful fragrant flower which you put at the Divine Feet, in that wondrous Light of Omnipresence which is all-seeing, all-knowing, all-loving, all-healing, all-illuminating, all-responding.

Proceed concentrating on the Divine, ponder about His Being, repeating the

Mantra all the time. If you do so for one whole hour without interruption, your soul and your eyes will be filled with peace, you will get enormous strength, all maladies and pains will dissolve. The Divine will grant you protection and grace.

Try to concentrate on the Light of divine Presence, heightening this concentration still by knowing in your Heart of the Truth: The Divine is the Beauty of beauties, Love of love, Joy of joys, Mother of mothers, Wealth of wealth, Life of life, Power of powers, Freedom of freedom, Perfection of perfections. If you have the Divine, you have all and still more. You

will become a rare and wonderful personality, a light for the world, and nothing can destroy you. You will be always healthy, radiating, peaceful, joyous, full of wisdom and healing powers.

Proceed further and further to direct your inner attention on the Divine, and thus make the Divine more and more interesting. Feel how the Divine helps you, how Grace flows into you perfecting your whole being. The influence of divine Presence illuminates you inwardly, makes you full of peace, joy, knowledge and strength, grants you eternal life and permanent wealth.

Thus the God-lover meditates by help of this mantra on God, adores God, prays to God, reveres God, meditating on the meaning of this mantra in heart and intelligence, taking up and preserving this meaning into his heart. In case of such mantra-repetition, the results are grand.

The Blessing of Mantra-repetition

Now you know the meaning of this mantra and moreover are conscious of the Divine which is addressed in this prayer. Because this Divine is omnipresent, it is also in the air you breathe, as Light in your soul and everywhere around you as infinite peace, perfection and power.

God is present in you and outside you, in your heart and in your body and everywhere, as endless healing, elevating, transforming power. Recognize this Divine, know this God.

God is One, not two. There is not a catholic and a protestant God, but God who is one God, one Truth, eternal Godhead, the God of the Bible and of all religions, the one God experienced by all saints and sages.

Air is everywhere one and the same air which sustains life everywhere in the

world. There is not Swiss-air and German-air and Italian-air etc. Life on earth is sustained by the one air. Thus there is but one God who sustains everything. Names may be different, but God is One. If you say “Luft” or air, this refers to the same thing. God is Life of life, the Life of all lives, life of all living beings, and He is also the Soul of souls, the Soul in every human being. Do not think that this Tryambakam (the Three-Eyed) is a Hindu-God, or God of the Himalayas, or Sanskrit or Veda God. Such a thing is not there, for God is One, the Soul of your soul.

Mantra is meditation, is prayer. Mantra is the main pillar of spiritual life, on which the whole Sadhana is built up. It works wonders. But ask yourself how

much faith and devotion is in you, how great is your longing for the Divine Presence. While working on earth you should always stay with God in your heart.

Mantra bears in itself enormous powers. The more you love God and believe in Him, the more power is released. Relate yourself with the unlimited god-consciousness which you neither see nor hear but feel. Mantra makes you inwardly seeing and hearing. By mantra the infinite Godhead adopts a limited personality. The formless Godhead came down to this earth in the form of Jesus Christ, and again returned into the formless Godhead. By mantra you can call Him back if you have a great desire for Him and your devotion is great enough. There is no power of such immediate effectivity like mantra. Mantra is mystical power charged with divine Energy.

Swami Omkarananda

Retrospective explanations

When now starting with mantra-repetition, try to pronounce every letter and syllable as correct and clear as possible, but neither too quickly nor too slowly. If your thoughts start wandering about, then increase speed. Try to have the same love and reverence in your heart when thinking of the Name of God, as if you are standing face to face with Him. At the begin a rosary may help to sustain your wakefulness and to get a handhold. It may help you not to get tired or bored.

Repeat the mantra loudly for some time, then for some time with low voice for change, and maybe during some time also silently in your heart. If you end your meditation, leave the place not hurriedly to indulge into talk with others or worldly activities, but prolong your mood of calm meditateness thus

maintaining the spiritual vibrations as long as possible.

Regularity of mantra-meditation is a great item and of great advantage. If possible take the same seat at the same time every day, so that you get accustomed to it, and a habit is formed. Keep eyes closed or direct your eyes on something specific, like a picture of the Divine that inspires you, or a photo of the master who rests in god-consciousness, as a channel for you.

Offer your meditation to the Divine explicitly, before you start with repetition, and after ending it. Continue thereafter mantra-repetition mentally all along with your daily activities and work by surrendering your work at hand with all your mind to God, in the same way as a mother is knitting and all the while speaking and laughing with her children.

Mantra-yoga is a wondrous spiritual discipline which is why Swami Om-

karananda says, “It is not necessary to impose special hardship on yourself if you repeat or sing mantra continuously, without interruption. (‘Pray without ceasing!’ Thess. 5, 17). Mantra does it for you, for it bears in itself thousand disciplines. Mantra is a complete and comprehensive spiritual discipline transforming your whole subconscious into the Being of the Divine.”



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