



# *The Intuitive Healing Voice Course*

*with Dominique Oyston*

## THE TIBETAN WARRIOR SEED SYLLABLE SOUNDS

This system of Sound Alignment and Sound Healing is from the Tibetan Buddhist tradition.

It is incredibly unadulterated and therefore particularly potent.

The fascinating thing about Tibet is that it is an intact Medieval 'spiritual' culture.

Most Medieval cultures of the World were imposed upon by the Western 'Age of Enlightenment' which introduced our current 'mind alone/science/machine' based culture to the entire world through the reaches and influences of the European/Anglo-American Empires.

Because of its isolation, Tibet is one of the few places in the world where this did not happen!

Amazing.

I have included Tenzin Wangyal's article intact as I cannot have said this better. If you are interested in this system, I encourage you to purchase his book and 'sound along' CD as he is the foremost teacher of this practice.

This article, our training call and my video practice call may be enough.

Notes:

We have already discussed the sounds of HU and ONG. You will notice that the heart centre sound contains both these seed sounds as a unity.

We have also looked at the sound of fire or the Sun God Ra (the divine masculine sound) and the consonant MMM (the divine feminine sound). You will notice they are also a unity in the solar plexus.



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These two chakras provide particular switching centres in the body where it is important to be in balance with Yin and Yang.

These seed syllables direct us to this balance and unity in these two vital centres!

So much intelligence.

## **Tenzin Wangyal on the Five Indestructible Warrior Sounds**

The following article is from the Winter, 2012 issue of the Snow Lion Newsletter and is for historical reference only. You can see this in context of the original newsletter [here](#).

by TENZIN WANGYAL RINPOCHE

“Before the development of human language, there were only the sounds of nature: waterfalls, wind, rain. Sound had no conceptual associations. When we trace sound farther back to its very beginnings, we arrive at the pure, primordial sounds of the seed syllables.

According to the ancient Bon Buddhist tradition, the first sounds that arose from the essence were the five warrior seed syllables, the *pawo dru nga* (*pawo*, "warrior"; *dru*, "seed"; *nga*, "five"). They are called warriors because they have the ability to conquer our demons. The demons they fight are not necessarily evil beings; rather, they are the familiar demons of our emotions from which the experience of evil may arise. There are four other classes of demons mentioned in the teachings, some related to karmic forces, others to the subtlest attachment of our own grasping mind. Whether we are troubled by distracting thoughts, having problems with anger, feeling too much desire or attachment, or suffering from karma-related chronic illness, whatever obstacle or obscurity we have is related to one of these





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demons. And for every demon, there is a warrior syllable that can overcome it.

The warrior syllables are pure and indestructible. They are able to penetrate through fear and cannot be destroyed by it. They cut through ignorance and open space; they are the doorway to connecting back to the original essence and to the wisdom qualities that arise from the essence.

The five warrior syllables are the seed syllables of the five wisdoms.

According to Tibetan Bon Buddhism, the profound empathy of compassion is not enough to bring us to enlightenment; there must also be wisdom. Only wisdom can ultimately destroy the deluded ego that is the source of all our demons.

## **The Internal Warrior Syllables**

For several years now, I have been teaching a practice of the five internal warrior seed syllables, *A*, *OM*, *HUNG*, *RAM*, and *DZA*, based on a text from an oral transmission of the fourteenth century called *The Peaceful Luminous A*. These five are the focus of this chapter and the guided practice with the five warrior sounds in the next chapter. However, there are two other sets of five warrior seed syllables. The biography of Tonpa Shenrab says:

From the mandala of the hearts of the five deities radiate the lights of the five wisdoms, *KAM*, *YAM*, *RAM*, *SUM*, and *OM*; *A*, *OM*, *HUNG*, *RAM*, and *DZA*; *SO*, *UM*, *HUNG*, *HE*, and *BHYO*; [which are] the external, internal, and secret warrior [seed syllables].

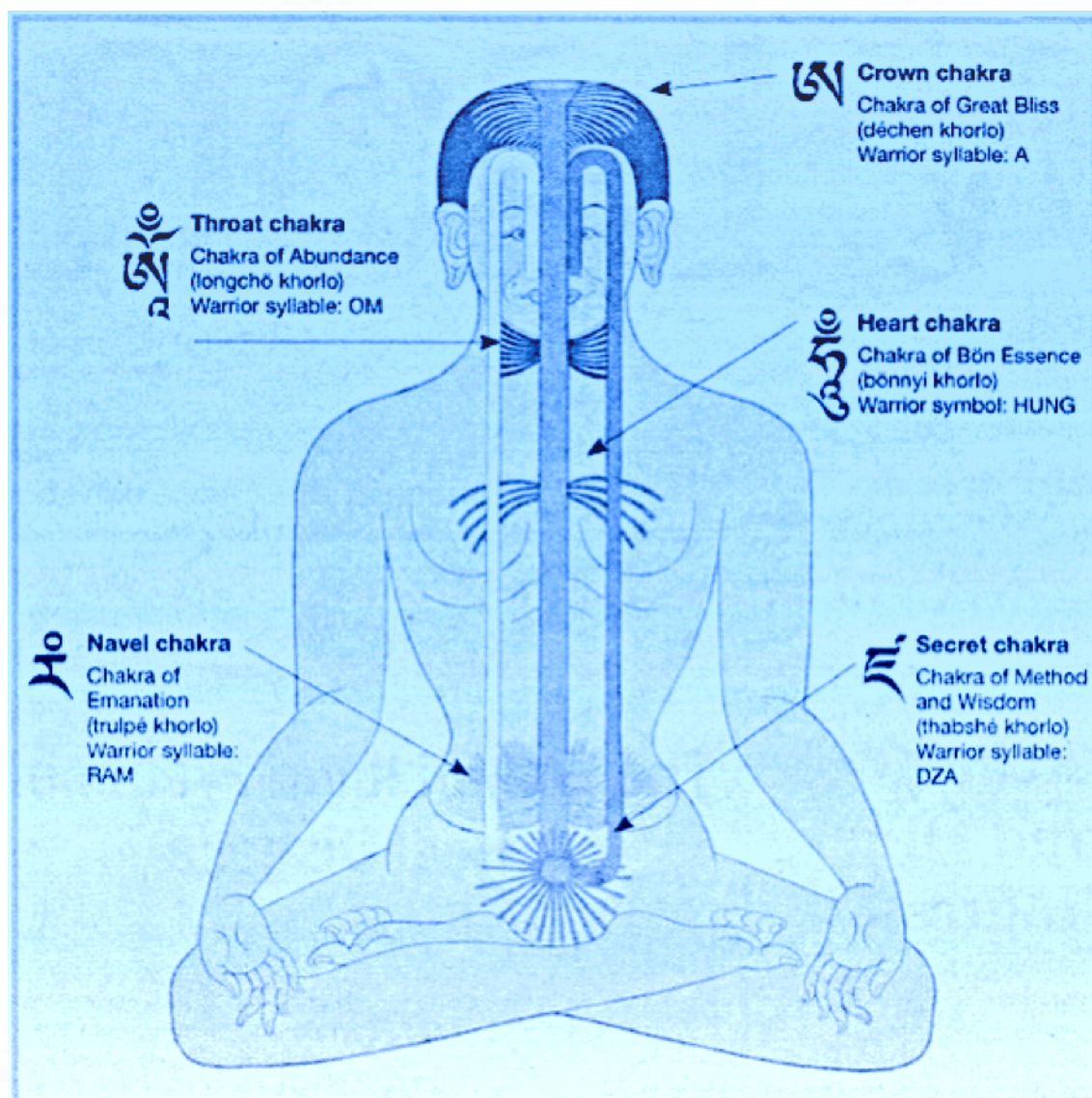






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All three sets of warrior syllables—external, internal, and secret—comprise important original mantras. The internal warrior syllables are already familiar to many practitioners of the Tibetan spiritual traditions. For example, in guru yoga practice, A, OM, and *HUNG* are visualized or sounded to help empower the practitioner with enlightened body, speech, and mind. Tibetan lamas inscribe these same three syllables on sacred images and reliquaries such as paintings, photographs, and large





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stupas to empower and authenticate them. Without that authentication, a photographic print is no more than paper, and a thangka wall hanging is just cloth.

In the Bon Buddhist tradition, inscribing A on an image in red ink activates the body and creates space within the image. Inscribing OM activates speech and all the enlightened qualities, such as love and compassion. Inscribing HUNG activates the heart/mind and the ability to radiate and manifest those qualities. Once fully empowered, the image is said to embody the actual body, speech, and mind of the deity.

The fourth and fifth warrior syllables are RAM, the seed syllable of the fire element, and DZA, the seed syllable of action. These two have a particularly powerful, active quality and are sometimes included with A, OM and HUNG when authenticating certain images.

Syllable	What it represents	Chakra location	Colour	Element	Wisdom	Deity
A	Body	Crown	White	Space	Wisdom of emptiness	Khagying Karpo
OM	Speech	Throat	Yellow	Earth	Mirrorlike wisdom	Mugyung Karpo
HUNG	Mind	Heart	Green	Air	Wisdom of equanimity	Muyang Déwo
RAM	Quality	Naval	Red	Fire	Discriminating wisdom	Musang Gungyel
DZA	Action	Secret	Blue	Water	All accomplishing wisdom	Mumé Thaye



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<b>A</b>	<b><i>Pronounced 'ah', like the 'a' sound in 'calm'.</i></b>
<b>OM</b>	<b><i>Rhymes with 'home'.</i></b>
<b>HUNG</b>	<b><i>The 'u' sound like the 'oo' in book</i></b>
<b>RAM</b>	<b><i>The 'a' sound like the 'a' in 'calm'.</i></b>
<b>DZA</b>	<b><i>Sharp and percussive: the front upper and lower teeth come together with the tongue pressing against them as you sharply release the 'dz' sound into the 'ah' sound like the 'a' in 'calm'.</i></b>

In meditation practice, voicing these five syllables in progression enables us to connect through the sound in a pure, direct way with higher states of being. Sounding them helps us to connect with the clear, open, primordially pure space that is the base of all, and then in turn to experience, and ultimately manifest, the enlightened qualities we most need.

Through the five warrior syllables, we are able to affect profound shifts in our experience and awareness, with life-changing implications. These syllables are almost unbelievably powerful. In fact, many people don't believe in their power. Reciting them seems too easy—and if a practice is easy, it may seem less interesting.

I hope you enjoy using these sounds!

