

# Study of the Pah

## Session 1

### The Nature and the Flow of San

by  
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&  
Da Merkaia San

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**Da Pah Kwan Yin San:** Ohami eja'i imzaia'e.

The Pahdasan'ka may now ask a question for the benefit of the entire student body. He may take his time formulating the question.

**Da Pahdasan'ka Barak Solarys San:** If you had to pick the most effective virtue to focus on daily, would that be as simple as love for everyone?

**Da Merkaia San:** In belovedness I greet you. I am Merkaia.

Thank you for the question, beloved. The answer is to be found in the simplicity of the question itself. Those that seek virtue daily will receive and find virtue daily. It is not so important which particular virtue or active ingredient or grace or love or whichever is to be focused on. The core focus that brings all of these together, of course, is the San itself and, above that, the Pah. The focus on the Pah, by its very nature, is focus on virtues; focus on that which must arise out of the stillness that is your Akene. Whatever must come, will then come because you will be – as you said – the instrument that you yourself allow yourself to play, but the song must be dependent on the circumstances, on the listener and, indeed, on the performer herself.

**Da Pahdasan'ka Barak Solarys San:** Da'ka'ya. Thank you very much.

**Da Merkaia San:** San'a'ke.

**Da Pahdasan'ka Barak Solarys San:** San'a'ke.

**Da Merkaia San:** Pahdasan'ka Barak Solarys San imzaia'e.

**Da Pahdasan'ka Barak Solarys San:** Da Merkaia San, imzaia'e.

**Da Pah Kwan Yin San:** I am Kwan Yin. The Pahdasan'ka may continue.

**Da Pahdasan'ka Barak Solarys San:** Namaste.

**Da Pah Kwan Yin San:** Namaste.

**Da Pahdasan'ka Barak Solarys San:** So it seems that my question, if you look at it, is always going to be too specific.

**Da Pah Kwan Yin San:** Mhm.

**Da Pahdasan'ka Barak Solarys San:** If you think about how one should hold oneself, then in the San, as in the collection of all of the active ingredients, if you are living that, if you are all wishing to express that, that all included. And I think that often during a vibrational misaligned space, we have looked for ladders out of that with the pipeline starting with love, moving through joy, freedom, etc., as really an indication of the fact of where we were, that we actually saw that as something else we needed to get to.

So, that is interesting because it doesn't matter which active ingredient you focus on or choose to express because it is all happening. When you do, however, choose a particular active ingredient, it must be that the others that came before it are contained within it.

**Da Pah Kwan Yin San:** I am Kwan Yin. That is correct. The Pahdasan'ka may continue.

**Da Pahdasan'ka Barak Solarys San:** So, therefore, I think it is a lot more non-linear than we actually – or at least I actually – understood it to be. It definitely felt like I had to work my way through a pipeline, which, of course, is still a method.

**Da Pah Kwan Yin San:** Much like the Lemurian expression of the elements – o, a, e, i – and as you have learned a long time ago, each consecutive element contains within it the previous element, yes, so, ultimately, the 'i' element contains them all.

The same can be said from the perspective of the active ingredients of the San. That is why they are in sequence, but they are not in a linear sequence. They are in a sequence instead that indicates which building blocks are required to build what, you see?

So, for instance, if you think about freedom, it must include love, joy and truth. If you look at it from the vibrational range, it would be love and joy. Freedom, then truth would be consequence thereof, but because it is the consequence thereof, it is in the silent present.

**Da Pahdasan'ka Barak Solarys San:** Thank you.

**Da Pah Kwan Yin San:** So, there is the building blocks and there is the consequence on each side – in the case of freedom, love and joy on the vibrational range, and the consequence being truth on the other side. And in that way they are not with a beginning, a middle and an end. The only reason why so far you are beginning regularly with love and the concept that love is the first active ingredient is because the last four that complete the cycle for each of you individually as students, have obviously not been created yet. That is a part of the Pah as it unfolds.

So, when that is established, however, you must think of it more as a circular event. When you would work with love, the previous ones would be included, would be invested in that building block. So you are going to learn ultimately that, by default, once these last four

active ingredients, which are personal to the student on the Pah, have been established, your active ingredients will include all of your active ingredients naturally.

So, that is why I said it is similar to the building up of the elemental realm in Lemurian terms – the ‘o’, the ‘a’, the ‘e’ and the ‘i’ – but it is only similar in so far as you have not completed the sequence yet. Thus, at this moment, you are going through the sequence each time. So, even if you are working with well-being, the last one that you now know, that would be by necessity including everything that comes before. They are not really at full power yet. They are missing very vital key components that will activate them for you. At that point, the active ingredient of love includes all of the other ones and you will no longer look at the individual pieces. You will simply look at San. And you will use the individual pieces more in expressions.

**Da Pahdasan’ka Barak Solarys San:** Yes, in expressive moments. I understand.

Da Pah Kwan Yin San: Good! So, the individual pieces – to finish – are then the vectors, as the Pahdasan’ka just explained. In the right moment you choose the active ingredient of grace, which is a vector, a Vah, but it includes all of the active ingredients or all of the San. If not, it could not truly penetrate the Merkaba field. Then it would remain in your bubble, in your reality.

**Da Pahdasan’ka Barak Solarys San:** Da’ka’ya.