

Study of the Pah

Session 2

Some Thoughts on Entering the Pah

by
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Da Kwan Yin San: The Pahdasan'ka may ask a next question or broach a topic for the benefit of the entire Akeyasan student body and the Pahdasan'ka may take his time.

I recommend in these scenarios, which will unfold for all of you regularly when you will be asked to bring forth a question or a topic that you do not search for it in your mind. The reason why we say, "take your time," is because the Pahdasan'ka is invited to sit within the field of the Akeyasan student body and to let emerge from him that which must come, not from the mind, but merely from the self, the total self, the universal self. It is in a way a channeling of a question, a bringing forth. Do you understand?

Da Pahdasan'ka Barak Solarys San: Yes.

For the benefit of the entire Akeyasan student body, could you explain the often misunderstood concepts of trust and surrender?

Da Pah Lao Tze San: Greetings.

Da Pahdasan'ka Barak Solarys San: Greetings Da Pah Lao Tze San.

Da Pah Lao Tze San: I am Da Pah Lao Tze San indeed! Well guessed! Yes, I could explain these concepts.

You bring up the topic of surrender. You bring up the concept of existing in a space that many craved to exist in from the moment the soul incarnates here. So, the only being, being part of you that can be doing the surrendering is that which is coming to an end, that which has resisted; that which has held on. And the space that you feel that being, part of you, surrender itself to itself, the space that surrounds you, is built upon the neutralized essence of that which was vibratorily held together in a tight and suffocating web. It is the vibratory space itself. It is the vibratory part of the self which has surrendered to open itself up to become the very landscape that it was so afraid or so desperate – or fill in any emotional state or any dramatic state here – to find, to enter into.

Now, as long as that process is continuing, the concept of – as you brought up earlier – the concept of trust or surrender, you, no matter how much you are in the landscape, you are still creating a past identity, even though now that past identity sits no longer in the present moment, but in the past.

So really, regarding this question, I would invite the student body to examine its vocabulary and its terminology and its very notion of reality creation itself. I believe that most students in the student body will find most likely for themselves that many of these building blocks, many of these concepts like surrender, trust and such, come with a vibrational backlog. They are not the concepts that many think they are and they have been inverted and introduced to the spiritual seeker of the 20th and 21st century through the new age paradigm and everything else that has surrounded that paradigm, as being positive words.

But, Pahdasan'ka, as you will understand, we do not seek to create a student that is weak, a student that needs to trust, a student that surrenders. We seek to create a student that is empowered, that understands these concepts and their origin and their very location in your larger universal body within the vibrational realm for what they truly are.

In other words, it would only benefit a self-serving, service to self oriented being – which I am not indicating at all, of course, that anyone in the student body is – it would only benefit such a being to continue working with the concepts of trust and surrender, etc., because they carry such inverted power.

Da Pahdasan'ka Barak Solarys San: Yes.

Da Pah Lao Tze San: The service to others or the being that seeks service to the whole can choose to eliminate these realities, not simply from its mind or its vocabulary, but from its very paradigm.

When earlier in this conversation Da Pah Kwan Yin San indicated that at the beginning of one's day one seeks to step into the student body that one is, the vector of the Pah, the Vah of the Pah itself, you can look at it as though you are standing in your dressing room in the morning and you pick out your outfit of the day. But in this case you, as a tonal being, pick out your reality for the day, your very expression within that reality, which will cause that reality, and you merely decide that the other items that you have long since worn and that you have probably worn out, can stay in your wardrobe, in your closet, until they are needed, or they can be entirely removed because it is not these pieces, not these concepts with which you will even create your merkabaic personality codes with which you will enter vibrational reality in appropriate times. It is not those concepts at all.

The concepts that you will use will be very specific geometries that will be designed for you to not merely walk around unnoticed in vibrational space, but instead, you will walk around in vibrational space very much noticed, yes? For those beings that you will interact with will come in touch with the geometries that will be designed to dissolve the very concepts that raised this question. So, that is truly what I have to say about that.

In summary, I would say: the Akeyasan – later on the Akenayan and the Pah'kenayan and so on, as one enters and continues to move on the Pah – has an opportunity for rebirth, for incarnation, experience without the baggage, the compromise, the vibrational existence that has plagued it before and that caused it to seek our tuition in the first place.

Personally, for many Akeyasans I believe that this is part of a vibrational habit, as has been discussed the other day and will be discussed many more times I'm sure. But it is also a way for you to measure joy and to measure love. And these are things that... Everything that you are feeling now in the space that you have been in recently, the tonal space that you have entered into, cannot be measured. It is immeasurable. Therefore, they cannot be compared. These spaces cannot be compared, nor can they ever touch,

nor can they ever be overlaying on one another. They exist in different universes altogether.

And in fact, not to give away too much of the next Akeyasan Ekaraia, the Ekaraia Sans that will be coming soon, but the main thing for you to understand here is that the concepts that brought up this question are part of the universe, the universe that humanity exists in. What you are learning now and the space that you are beginning to enter into fully now makes up the larger part of the universe or the larger part of the cosmos, I should say; the larger part perhaps of the hologram itself. It is something that which often has been labeled in the English version of this tuition as the 'transverse' – a Lemurian translation to follow.

It is within that space that science, nor religion, nor the human mind can ever seek answers, can ever find answers or can ever see clarity. It is the larger part of the human universe, the transverse, that which is unseen, that which is hidden from vibratory sight, that which is labeled vaguely as junk DNA and dark matter and dark energy and black holes and quantum realities that are too small to be observed or, oppositely, plethoric realities that are too large to be observed. All of that is the world, the tonal universe, the transverse that you have now embarked into.

In conclusion: you must understand the world of trust and the world of surrender and of all of these things, the world of allowing, the world of all of that, all of that human emotional vibratory range is a very, very lonely one, not only because of the separation in which everything plays out, but also because it is literally – due to its own vibratory walls – separated from everything else. It separates that which you know as the universe from the transverse. It separates mind from mind, but it does not separate consciousness.

So, with that being said, I hope to have clarified somewhat more of the choices that come with entering the Pah.

And with that, Pahdasan'ka, I take my leave of you. I am Da Pah Lao Tze San. Namaste.

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