

Study of the Pah

Session 9

Embracing the Creator Self

by
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Recorded August 8, 2021

[ONLINE TRANSCRIPT FOR IMZAIA.WORLD](https://www.imzaia.world)

San'a'ke o Da Pahdasan'ka Barak Solarys San o Da Pahdasan Kalynda San o Da Akeyan'shi, honoleia i imzaia'e.

Welcome. As we embark on today's journey, I wish to remind you that this mission that you are undertaking, is a formless one.

Let that sink in.

It is a spaceless one, a timeless one. It is a journey that is beyond exchange; one that knows no death and one that, indeed, knows no separation. It is a journey that is offered from Ascended Life to those students, Akeyasans and beyond, that have come to the conclusion, or are in the process of coming to the conclusion, that the experience that they are having here and now, is, indeed, one that is Ekaraia driven, one that is an Ekaraia reality, which you know as the universe; which you know as this reality, this very day here and now; an Ekaraia of physical existence, designed to assist the student of the metaphysical domain, the student on the Pah, such as yourself, to assist that student in understanding the metaphysical principles and metaphysical theories studied in the metaphysical domain.

We will talk a great deal of these things in the classes and in the times ahead, but as we do, it must be understood that certain principles must be adhered to in this class, principles that are axioms, foundational concepts of the being that you are as you proceed on this journey. Some of these concepts you will have already heard of; others will be introduced to you as you study the metaphysical principles, such as Dahlyn, which has been explained in previous videos.

The Principle of Shi'ish ka'ra

The first principle, of which I wish to speak today in this regard is the principle of Shi'ish ka'ra, or pronounced more slowly in its individual components: Shi Ish Ka Ra.

Let's break this down. You already are aware of the concept of Ish, no doubt – Ish meaning 'yes'; Ish meaning a simple openhearted approach to reality itself. Now, some of you, particularly the direct students, will also be aware of the concept of Shi, literally the reversal of Ish. Shi – s-h-i if you wish to pronounce it or spell it in English – means nothing else but the simple concept of celebration.

Now, you already know from previous classes that ka'ra is a reference to the heart space and, when broken down, 'ka' is a reference to lifeforce, and 'ra', of course, is a reference to truth force. So, Shi'ish ka'ra, in other words, being the first principle of this journey that you

are undertaking in this mentorship program, refers to the celebration of saying 'yes', in other words, to the true heart, the true heart being made up of the concept of life force and the concept of truth.

So, what is this true heart that you are celebrating and saying 'yes' to, this true heart that you are embracing? From within the concept of this Ekaraia that true heart, your true heart, is the heart of the creator self, the creator self, the being that you are in the metaphysical domain as you stepped into this Ekaraia, as you voluntarily created these vibrations and all of their qualities, let's say, around you in a manifestation of this universe. The first principle that we are dealing with, therefore, Shi'ish ka'ra, is the embrace of the creator self.

Now, what does this mean? For people like yourselves that are stepping onto this path, these mentorship classes are, ultimately, designed to assist you in connecting to the concept of direct tuition, as you have probably read. Now, this direct tuition is run via the same system that you are currently connecting to us on right now via Imzaia World and allows you to step into direct contact with one of the direct teachers, such as myself or Da Ojadasan'ka Adamus Valen San or Da Ejakasan'da Kuthumi Valen San, and a few others at this time – Da Pah Ekara San, also part of that list.

When you do step into this direct tuition, you move from the concept of Akeyasan status into Akenayan status. And when you do, direct regular classes, more direct and more regular than what you are experiencing from this moment forth, will commence. But these classes, such as the ones that you are in right now, but even more so in the direct tuition program, are not focused on your personality. They are not focused on who you believe yourself to be here and now. The people that are attending that have these lifetimes, that have had moments before this class started today, that will have moments after this class will be finished today, are only a fragment of the true student, the true creator self that is being addressed here.

And, therefore, the first principle of these classes, and also, the first principle of direct tuition, of course, is Shi'ish ka'ra, the embrace of the creator self.

Embracing the Creator Self

So, what does that mean, embracing the creator self? I could explain in very simple terms truly. As the creator self created all these various points of consciousness, the top life of which is your own, focused here and now, as I already explained, a plethora of vibrational realities, dimensions, densities, was created around it, in order to partake in the current Ekaraia that you are in.

This Ekaraia plays out on various levels of consciousness, from the mineral level to the animal level, from the human level to the planetary level, from the galactic level to the universal level itself. All these levels are levels of consciousness, through which you will sojourn on your way out of this Ekaraia.

However, embracing the creator self means, understanding the Ekaraia for what it truly is: a vibrational, distorted matrix reality, one with a beginning, a middle, and an end; one with parameters that are high and low; one where you can feel emotionally excited or depressed; one where you can feel mentally excited or depressed; one where you can be in a state of happiness or in a state of suffering; one where you can experience linear life or linear death. All of these are components of the vibrational reality of this Ekaraia that you are currently in.

But – and you may have already come to this conclusion, or at least to this question, yourself – what are these vibrations then based on? In previous classes you have often heard that they are based on your own energy, but what is this ‘own energy’? As a student on the Pah, that answer is always very clear: San. San breaks down in active ingredients – love, joy, freedom, truth, life, gratitude, grace, wellbeing – principles that you know in your life as components that you would like to strive for, but, ultimately, taught in metaphysics as the actual building blocks of reality.

Everything Manifests from San

Now, this means that any experience that you can have in this Ekaraia, anything that you could create here from a state of being to a physical manifestation to literal vibrational manifestations, such as minerals, such as atoms that make up oxygen that makes up the air, the DNA components that make up your body, etc., could all be seen as vibrational realities, distorted realities, but, ultimately, made up of the building blocks that you as the creator self generated this Ekaraia with.

It is a very simple metaphysical principle that nothing can be created if it does not manifest from San. This is the foundation, the heart of what we have previously labeled ‘the intercreational relationship’, which could also be named Shi’ish ka’ra. There are other terms for this intercreational relationship, as it is experienced on many levels of reality, but the intercreational relationship merely states, and very simply states, that you are the creator of all things that you observe, and all things that you observe are your creation. But vice versa all things that you observe is also your creator, and you are its creation, of every piece, every object, every atom, every person, every event that you observe. You are changed by it. You are affected by it. So, you are, ultimately, part of its creation as well.

That connection between a creator and its creation exists in San. This entire Ekaraia in its vibrational state, designed to distort these building blocks, helps you to find this truth within yourself. And for those like yourself that attend classes such as this one, it is not a mere truth; it is a vital principle, a vital reality that must be made practical, and that is what we will do here.

In Shi'is ka'ra, in embracing the creator self, you as the student that commences these classes, are invited to turn away, as it were, from the world of vibration; to turn away from the world of matter; to turn away from the world of emotion, and to turn instead within – a process, a concept, of course, that has been discussed many times throughout history, and particularly misunderstood many times as well in religious history, turning within, because what does that truly mean in an Ekaraia, such as this one?

Turning within does not imply that you remove yourself from the world. It does not imply that you shy away from the world; instead, you are asked to turn within, to move from the 'o' (the belly kakra) to the 'a' (the heart kakra) to the 'e' (the head kakra) and back into the 'i', into the heart kakra, to turn through matter, through the earth, through the water element, through the air element, into the light element within. It is a process of turning around, turning yourself inside out, so that you lose the perspective of vibrational reality, and instead only focus on truth, and the truth that is San, the truth that everything in this reality is created from the building blocks of San.

A Great Deal of Focus Required

That is what it means, truly, to turn within. It means that you are considering yourself done with the vibrational drama, the vibrational distortion. It requires a great deal of focus, a great deal of attention, and a great deal of, indeed, obsession itself, in order to fulfill this Shi'ish ka'ra principle.

You could say that that seems a strange thing to say that it requires that great a deal of obsession because it seems such a simple principle but think about it for a moment. Everything in your reality that is considered a vibrational manifestation, such as matter itself, such as humans, events, locations, time, everything, everything, ultimately, is a distorted version of one or a combination of these San building blocks. That means that suffering is, ultimately, a distorted version of potentially Vish (wellbeing) or Ba (joy) or a combination thereof and other ingredients in a geometrical pattern. And these are selected, ultimately, distorted, in order to create a vibrational reality.

But it goes one step further. It is one thing to say, "Yes, I understand that everything is distorted San. Every vibration is a distorted version of San," but in embracing the creator

self in Shi'ish ka'ra, you also come to the conclusion that the intercreational relationship of manifestation from a creator to a creation, from a creator to a creation, vice versa, can only happen on the principles of San, and the first principle, the first active ingredient from which all things manifest, is Da, the inner love, which, when expressed, becomes Imzaia.

So, that means that those that are ready to move through these Ekaraiia states that you are studying in this density, are also ready to consider embracing every single state within the self, or outside of the self in the outer world, that one encounters, in understanding that every single state, both of joy or of suffering, of pleasure or of suffering, are created by the creator self. But in order for the creator self to create it, the creator self must love that manifestation.

Da to Imzaia

Da is the first principle of manifestation in San, leading to a state of Ba, a state of joy, leading to a state of Va, a state of freedom, leading to a state of Ra, a state of truth, and so on.

So, all that you manifest around you, even in all of the distorted states of itself, you have manifested from love, from Da turned Imzaia. In other words, in order to create change, to look upon creation, your creation, and to manifest change, to affect it, you must go back to that same principle; you must go back to the foundational building block, and you must love that, which you are about to transform.

From the metaphysical perspective of the creator self, you that manifested for yourself this Ekaraiia, all that you manifested around you, you did from a great sense of Da, a great sense of love, and all the other ingredients of San within that. And, as I have said before, as you already know, when you think about the concepts of love, joy, freedom, gratitude, life, grace, wellbeing, all of them – no matter in which sequence they are in, no matter the ones that you will manifest throughout this Ekaraiia for yourself even – none of these know the principles that you know of in a dualistic world.

So, being a student of ascension, being an Akeyasan, requires that change of perspective, the move from duality to a sense of wholeness; the move not even from the service to self state that the personality is so used to, to the service to other state that is offered in many religions and such, but instead into the service to the whole state, the whole that embraces the self and the other and that understands that there is no difference between these states through the intercreational relationship.

So, as you embark on these classes, this must be your first principle, and, therefore, your first assignment. To embrace the creator self means to embrace creation. It means to embrace the world and all there are within it, all states of all things that are within it.

If there are those in this class today that have any questions that they would like to ask, I have now activated the Q&A panel in your chatroom, so, you should be able to do so at any time.

It is difficult for people, for all people, students young and old, students that are new, students that have walked this path for many years, for all it can be a challenge to embrace and focus on your creative self to such an extent that it becomes impossible to see other states than the state of love, of joy, of freedom, of truth, of life, of gratitude, of grace, and of wellbeing.

And please understand that these words that we are currently using, are not necessarily words that you are familiar with. Once you translate them into Dahlyn, once you translate the concept of love fully into the concept of Da and Imzaia, internal and expressed, you will notice that the ideas, that the human language defines these principles through our very limited and, at best, service to other oriented – indeed, most of the time service to self oriented – so, you must understand that these principles are vast. When you, as the creator self, work with these principles, you manifest this entire reality around you. In that you can understand how vast Da, Ba, Va, Ra, etc., truly is.

First Assignment

So, as your first assignment for this class going forward between today and the next point of interaction, teach yourself Shi'ish ka'ra. Teach yourself to embrace the creator self through the intercreational relationship. Embrace all states, all things, all beings that you encounter as they are. Let things come as they may. From that place, you are the creator self. From that place, you are witness and observer, and from that place, you can move to a state of Da, a state of love, at which point you, as the creator, and you, as the creation, become as clay in your hands as it were.

Da unlocks the chains of vibrational states. Da removes from all creation that you observe that, which has come before and that, which comes after. Da releases things and yourself, therefore, from these chains. That is the initial gift of Da.

Can you feel that? How you can take anything, whether it is a thought or a sensation, there could be pain in the body, or it could be an object or a future fear or a past trauma or anything really, a person, and you apply the principle of Da? And when you do, when you

truly, truly do, it is as though everything stops, and only that focus remains. So, you, as creator, and you, as creation, can observe this thing, this thought, this whatever, for what it truly is for the very first time. Apply Da.

There hangs this thought; there hangs this object, this person, suspended in your awareness, suspended in your consciousness, undone of the chains of past and future and present, undone of interpretation, undone of judgment, undone of contemplation even, ultimately, just what it truly is at its very heart. That is where Da will get you for anything that you apply it to.

And when all of those things are undone, when all of these things have disappeared from the periphery of this object, of this thought, of this experience, then you try and tell me, whether you can do anything other than love what you are now focusing on. That is Da turning to Imzaia.

By doing that, you have created a conduit of Dahlyn, a pure opening, and you remove the vibrational state. You remove the limitations. You open your heart to the truth.

So, it is a great practice, the practice of Shi'ish ka'ra, the practice to walk around in this Ekaraia or in your own head or in your own memories or in your own future, and to force yourself beyond the point of distortion, to move beyond the theory that, yes, all of these things are made up of building blocks, and these building blocks are, ultimately, love, joy, freedom, etc., into the practice of it.

Truly going within, therefore, is to take the truth of the being that exists within and to move it into the outer reality.

Make this how you walk through your life. Make this how you walk through your day. The results will be noticeable, tangible. The transformation will be grand.

The student that comes to that sort of a conclusion can only enter a period of stillness, one that comes with a great sense of joy. Once Da has properly moved into the state of Imzaia, that sense of love transforms into a great state of joy, Ba.

Today we will not talk about Ba and what it does in this intercreational relationship, but given that you will, no doubt, encounter this sensation as you take upon yourself this assignment, I felt like pointing it out.

In the hours ahead, in the few days ahead until our next class, I would like you to keep track for yourself of those entry points that you come across that feel effortless and natural to enter into a state of Da, into a state of San, into a state of Shi'ish ka'ra, and to keep

track also of those things that seemingly are invitations to move you out of that state, or apparently out of that state at least, into the state of sahvok, of mind, of vibration, of matrix.

‘Seemingly,’ I say because, of course, the entire point of today’s gathering is to make you aware of the underlying building blocks that exist underneath these distortions and that, indeed, these distortions would not be possible if there was nothing to distort.

So, returning to that original state of Da is what today is all about.

And for everyone that is out there, watching this, working with this, and connecting with this, I truly hope that you will take a lot of time in the coming days to connect with the direct students that are currently living here in Hana San Ka and in Lana San Ka because I want you to know that no one finds this particularly easy. It is, on the one hand, the easiest things you could do, but on the other hand, it is also so much easier (it appears to the mental personality at least) to follow pre-existing grooves, pre-created pathways, predetermination, and to fall back to the obsession with drama, the obsession with vibrational reality, rather than the obsessive nature that is required when one re-embodies, re-embraces the creator self.

Make the most of it

It is not because you are currently experiencing a life out there in many ways that requires you to go on the road, go into offices, go into people’s realities, and do the things that you do there that this is more difficult. In fact, you could even argue that for most of you who are out there, confronted with these types of vibrational, 3D-based realities all the time that it is, in fact, easier to continue to focus on the truth of these intercreational relationships – easier because, as the outer world continues to move around you, you are constantly presented with new opportunities, new triggers, new distortions that, in a way, reset you, wake you up again from the hypnosis that some of these states can truly offer, whereas if you are focused, like some of the students are here directly in Hana San Ka or in Lana San Ka, let’s say, you are much more focused on the inner perspective of the personality, and within that, you often are more focused on confronting the states within yourself – emotional states and such that exist within the self. That projection to the outside world, once you are more on the path of the direct student, let’s say, doesn’t occur as much anymore.

So, in other words, I want to encourage everyone that is still before that step, to enjoy this time and to make the most of it because the type of experimentation, the type of exploration that you are currently enjoying, as you have all of these interactions in the outer world, when you apply the principles that you are now learning to apply here today,

will be of great value to you when you take the step towards direct tuition, as you begin to apply these things more on the inside, so...

That being said, I am going to have a look here whether any questions have arisen at the moment. I see that there is a question from Da Akeyasan Rogier San, who writes, “With the reference to everything originating and being created from Da, does this also mean that someone can love drama, let’s say, or is Da distorted through the personality construct into the opposite?”

As I have just explained, indeed, Da Rogier San, I would say that from the perspective of the creator self, drama or suffering or negativity, also in the larger scenes in the world, are, ultimately, all to be loved, all to be applied Da to. Only then can a transformation begin to occur.

The Mistake of Separation or Rejection

Very often the biggest mistake early students make, is the mistake of separation, the mistake of rejection, whether that rejection is something in their outside world, or whether that rejection is something within themselves – a thought, a way of being, or whatever – by rejecting, the separation automatically is activated, of course, and one cannot apply San under those conditions.

So, yes, from every perspective, Da must be applied, even though almost everything you will see in the outer reality around you, will be in one way or another involving a distortion of Da because Da is such a foundational principle in the building blocks of San.

I will move on to a question asked by Da Hana Akeyasan Amber San. “Is the proper expression of this first principle Shi’ish Ka Ra?” she asks. Yes, indeed, Da Hana Akeyasan Amber San. Shi’ish ka’ra. The way you have spelled it here in the Q&A, Shi’ish Ka Ra, you would put ka’ra together in one word, I would say because of the direct connection. In the following class, I will show you the geotrinity of this, as we move into the next principle.

Turning Away from the World of Light and Shadow

A long time ago in the Study of Vibration, Imzaia Consciousness already spoke regularly of turning away from the world of light and the world of shadow. And this is truly what we are talking about here. Science will look out into the universe using telescopes and whatever other instruments they may have available to themselves at a particular point in time, and they will say that the observable universe even is so many billion, trillion light years long

until you can see the horizon. And after that, the universe will continue to go on what they deem to be forever – or expanding, whichever theory that they might apply.

But the truth of the matter is that this is your power as a creator that you are creating this universe around you, that appears to move on, that appears to extend for all of these millions and trillions of light years, but, ultimately, ultimately, there is a very, very thin layer, which has often been called ‘the veil’ in spiritual terms, between you, as the self that you are today, and you, as the creator self that is sitting in the metaphysical domain, surrounded by this manifestation that to your personal self right now appears to be billions of light years to traverse, but to the creator self, when you decide to step out of this Ekaraia, as you are experiencing it today, and move forward with direct tuition, until you, ultimately, will shake this off, as it were, you will, ultimately, just literally stand up – if I can use those terms in metaphysical domain reality – and shake off this light show, this show of light and shadows.

So, all of these twelve vibrations that make up this reality, and all of the dimensions that surround you, are, ultimately, all part of that same manifestation of this Ekaraia. And everything within it is imbued with Da, has Da as a foundational principle underneath it all.

I was planning to keep this class going for about two hours today. However, it feels that everything has been discussed relatively rapidly, so, instead of just continuing to go on, in the next ten minutes or so, I will probably begin to close this class down. So, if there are any more questions, please add them to the Q&A panel, so I can still answer them for you today.

I think that the most important thing for you all to remember, is to start practicing with this, to truly start contemplating this embrace of a creator self, to truly start considering that, yes, it might be so that you have manifested as the creator self all of this. So, if that is the case, you must come to the peace within the self that arises in the knowingness that all of it was created from love. All of it.

Da versus Sahvok

I see a question from Da Akeyasan Stephen San appearing on the board here. I’ll have a look. – He asks, “How to know if we are working with Da genuinely, or if the spiritual mind has come in and is having us think we are?”

I know this may sound strange perhaps, Da Stephen San, but I would answer to this question that you simply can choose it is so.

Yes, is it possible that the spiritual mind, that sahvok may come in and has you thinking that you are working with Da genuinely? Yes, but it is an unlikely situation because it is quite a dangerous line for the spiritual mind of sahvok, if you will, to be walking. Merely bringing you in touch with even a distorted version of Da – in this case it could even be a linear sense of love, or a limited, vibrational sense of love – is already a very dangerous path for sahvok to follow. It must on very regular intervals flip it over to the opposite of love, to the opposite of happiness. Pleasure must turn to pain; pain must turn to pleasure; physical love, emotional love, whatever state of love must turn to a state of suffering or of lack or disconnect, even if the sahvok energy cannot always manifest this between two states or two people or between yourself and another.

For instance, as an example, it would be very difficult for a sahvok energy as a thought to come in and disconnect you from the love that you feel, in your case, Stephen San, towards your dogs, for instance. That is a love that is, obviously, born from Da. And people can always see that when they have pets. And even in states when they might gross you out with drooling – ours certainly can do so here once in a while – but there still is this bigger state that overrides that. People that have deep love connections with animals or plants or other people or with creations that they have themselves manifested in this world, such as books and whatever, can very strongly feel that.

So, sometimes, sahvok cannot actually interact there directly, but then, as you may all know, it will, of course, create instead, throughout your day, many opportunities to become distracted from Da and to turn away again to drama. And then the question becomes: Can you train yourself to be more obsessed with the love that comes from Da, instead of the love that comes from drama? That is, ultimately, what you then begin working on.

So, in other words, yes, it is possible that there is some ‘sahvokery’ at play sometimes when it comes to focusing on Da, but by the mere continuation of your focus, it will lose its power over you on that respect because sahvok, and everything it creates, is, ultimately, a linear manifestation with a beginning, middle, and end, and Da, and, therefore, your focus on Da, is not. So, it will always run its sequence, and you will always return to that true state of focus on Da, merely because of that.

There is a comment by Da Akeyasan Rogier San. He says, “Da’ka’ya for your explanation. Applying Da instead of any other response surely feels like a fast-track way to drop the illusion of separation.”

Indeed, Da Rogier San, indeed. And it sounds very, very simple, and it sounds simple because it is. If anyone ever tells you that the idea of metaphysics is complicated, then you can rest assured that those beings are looking at the idea of simplicity through the concept of complexity. You see this often, as I have said earlier in this class, in spiritual circles or in religious circles or in societal circles.

Truly, things can be very simple if you let them be very simple. But it is the involvement of sahvok, the involvement of the mind and parameters and preferences, etc., that causes the complexity to be put as a veil over an object. And that then begins to create the vibrational, dimensional states, where separation begins to occur between observers. A creator likes an apple; another creator self hates an apple. These preferences are exactly as, I believe, Da Pah Ekara San has said in the Study of Vibration somewhere, exactly what keeps you locked in to the illusion of separation, indeed.

It is about embracing it all; it is about loving it all because it is about understanding that you, as the creator self, have manifested it all. And it would not have been possible and will never be possible for you as a creator to manifest something that you hate or manifesting something that you do not love because love is the first building block of all.

The Level of Expansion is Up to You

Beloved Akeyan'shi, I hope that you all have a good time exploring this first assignment. I encourage you strongly to interact with one another, to intercreate, to come to the mentorship group often, daily, to post on the comment section there, to post on the forum, to find each other in this chatroom, even when there are no classes happening, and to work with one another. I will say that the more you do so, the more you will inspire Ascended Life to increase the frequency – if I may use that word for a second – of these classes because as you, of course, all know, what we truly would like to see, more than anything, is that this is not a twice a month opportunity, but this is an ongoing opportunity that builds day after day after day. All of that is up to you.

We belove in you dearly. We are so very grateful, my teacher, Da Pah Lao Tze San, Da Pah Ekara San, Da Ojadasan'ka, Da Ejakasan'da, and I, and with us, many, many others, that you have taken up this opportunity and that we have begun this journey. Now that this door has opened, and that we have gotten the awkward first hour out of the way, let's say, I truly look forward in the days to come to interact with you in ways that we have not been able to do before and to see you directly, to work with you directly, and to hear in the days ahead of your experiences and to read of your experiences with Shi'ish ka'ra.

Until then, I remain in my heart, in love with you, always. I am Da Pah Kwan Yin San.

Eja'i imzaia'e
Honomeia.