

Study of the Pah

Session 15

Mentorship Class

A New Way of Human Being Can Begin Part 2

by
Da Pah Ekara San

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Da Pah Ekara San: San'a'ke! It is still I, Da Pah Ekara San. I decided I was going to stay for this second bit of the evening, after Da Pahdasan'ka and I were having a nice chat over there. So, I decided that in the advantage of the flow of the evening, I would present the second piece as well.

So, I guess, what Da Pah Kwan Yin San was attempting to do for this second part tonight is to go a little deeper with some of you, maybe even all of you, for tonight, for the time that we have left and go into the experiences that you all have had so far with the practice of white space training.

So... just having a sip of tea. Cheers to you all!

Maybe to start off here – because what we will do is, I will unmute one by one. If people do want to talk about things, you can always raise your hand – there should be an option for that here – but I think, starting with Da Amber San is always a good idea, the universe says. So, let's do that. And, Amber San, I am unmuting you. – There we are. Are you finding us?

Da Hana Akeyasan Amber San: Yes!

Da Pah Ekara San: There you are! San'a'ke.

Da Hana Akeyasan Amber San: San'a'ke. It's wonderful to see you, Da Pah Ekara San. Thank you very much.

Da Pah Ekara San: Good to see you, too.

Da Hana Akeyasan Amber San: Yes. I have to admit, it's a little bit... It's been challenging for me a little bit. Immediately... You know what was funny? (And I knew it was like obviously sahvak and mind come in.) After the very first experience, which was amazing, I wanted to know about: what is it like when you are in the metaphysical domain? And the thought came in it is like, you know, we are focused with these three kakras, head, heart, and belly, but that's gotta be in the physical. I don't think we have heads, hearts, and bellies in the other instances.

So, I observed that. Kind of like, it opened up a lot of questioning inside about how this really works beyond the focus of what we are, really, doing right now.

Questions of the Mind

Da Pah Ekara San: Before you even go deeper into that question or into that statement, I do want to, indeed, state... I think that the other day, Da Pah Kwan Yin San was on Imzaia City, was watching one of the Marcel Messing videos – some of you may know him – being interviewed by the Dutch podcaster Jorn Luka, in Dutch. The interview happened in Dutch, but there are subtitles for anyone that is interested. You can find it on Imzaia City. But he, Marcel Messing, also was explaining in that moment to Jorn Luka about the very same thing that you are questioning here for yourself in this moment. And in his conclusion – and I think this is a valid one – he stated that these types of questions that you are asking now of yourself, are questions that are related to the experience of time and space, being grand illusions.

Therefore, questions of such a nature, being asked by the mind, will never find an answer. They are quite literally unanswerable because, as you said, the being, that creator self, that exists within the Honomeia domain, within the expression of vah'lyn itself, is a being of a unified kakra system where the kakra does not holographically replicate itself in a quantum entangled state, being the heart, expressing into the head and into the belly. As you have always been told, there is, ultimately, one kakra, and it is the Akene.

So, indeed, these types of questions are the result of the mind, pondering a domain of existence where its ability to be literally at the head of you as an expresser becomes quite limited if not impossible. As such, these questions can never reach an answer because how can you explain to a being of time and of space a place that is not made of these things?

I think that what I said earlier in my lecture is a valid point that we must consider the mind our creation, and since we have an intercreational relationship with it, that means that you must take upon yourself the position of the universal mother, the universal father, to that creation and to understand that it, too, is your creator. You are learning from it.

And then the questions that the universal mother or father get a lot, “Why is the sky blue,” and, “why did the chicken cross the road?” are questions that have no answer, except for in the validity of asking the question itself. For is it not wonderful that there are these Ekaraias, that there are these spaces, these domains of reality, where, indeed, you can even ask of yourself such a question? That is the wonder of the Ekaraia assignment of this reality that you are currently in. You will come to see that.

So, I wanted to cut in there for a second and share that with you, before you continue.

Da Hana Akeyasan Amber San: Well, thank you. I mean, what I saw, that was actually... Because, actually, you've touched on this in so many different ways that I knew I knew the answer already, so it was really just resistance being presented. That's how I processed it. It was like, okay. But it was fascinating to watch like totally crap.

And this brings up, you know, what I think is important for all of us. I mean, this is... We have to be bold in our choice and want this more than anything, you know? Because that resistance will come up because, of course, the mind is going to play around. So, I have observed that, but I got kind of sick of observing it. I am moving forward into a place where I feel like, I can do this; I can make this choice.

But I wanted to admit that. I don't know if other people are feeling that. That came up for me, like immediately, and I wanted to know this, and I wanted to know that and I wanted to know this and I thought, "This is ridiculous!"

Da Pah Ekara San: Yes.

Da Hana Akeyasan Amber San: So, I allowed that a little bit, you know, and then I also made myself wrong for doing that. So...

The Five Breaths Exercise

Da Pah Ekara San: Also, what was once referred to as "The Five Breaths Exercise" a long time ago, the same information or the information that Da Pah Kwan Yin San completed in the "Remembering the Rivers of San" video last year I believe, in there, I believe, that that exercise can also help you in a moment of that sort of sahvokery taking place. Because, especially, if you are remembering that video, the entry point of universal life force coming in to either the sahvok point or — I am sorry to say — of course, the Ekara point. Now, I know why I wanted to be here! You see?

But anyway, when the energy, life force energy, comes into those points, then it is either going to be going through that translation process of sahvok, as you have seen in the back of the head kakra, as it is explained in that video, or it won't. So, that exercise can be of great value to you.

And, of course, let's not forget that this is now the first part of that video that you have received. Da Pah Kwan Yin San still intends to continue "The Rivers of San" exercise to include the heart kakra and the belly kakra, and eventually, to complete the cycle back into the head kakra, which then, eventually, of course, is one of those by-pass points that you will see, that we discussed earlier, to avoid the holographic quantum entanglement — that

is, ultimately, unnecessary – of the three-kakra system and to reunify it into one kakra. But that is part of the later part of this student journey.

Do you have any other questions, before we move onto another person, Da Amber San?

Da Hana Akeyasan Amber San: No, not really. I think that it really is a matter... One of the things that became very, very clear, is that it's really about a decision, a strong choice, and it is the only choice that you can make in the now, and to go there and to do it with everything that you are. And anything else is just resistance and it doesn't mean anything. So, I am going back to practicing again.

But it was interesting, I mean, the Five Breaths, I was really good at that. And yesterday, when I was practicing, all of a sudden, I forgot how to do the Five Breaths. I am saying, "This is ridiculous!" So, just to share that – yes, I am being honest – there is resistance coming up in me. So, I know that that is something that I have the empowerment to take care of on my own. I just have to really step into it. It was very, very helpful.

Da Pah Ekara San: Yes. I think that you have to conclude, really, that resistance is a very natural part of the process, until such time that the ego and the personality and the mind itself are unified as intercreational parts of the self. Then that resistance will disappear. As soon as the mind and the ego and the self, really, understand that it is not truly, you know, coming to an end, that it will continue to have its place in the larger beingness that is you. At that point, you can make peace, if you will, with the personality and with the ego and with the creator of that part, within that part of you that is generating that resistance.

Da Hana Akeyasan Amber San: Thank you very much.

Da Pah Ekara San: It is the inverted geometry that, ultimately, reveals the identity of San itself underneath all of these thoughts. This is being in active meditation, at the end of the day.

Pahdasan'ka, would you like to add anything to that yourself?

A Navigational System

Da Pahdasan'ka Barak Solarys San: Yes, I think just by the very nature of the fact that you are recognizing those thoughts, you could see that positively as a navigation system. That's all it is, just telling you where abouts you are on that ladder. Doesn't matter about the content of the thoughts that are coming in. It just shows you where you are. It's really important to think... there is not really a point to understand, there is nothing to be learned

from that level. Like I was reading in the mentorship classes... group something, someone had agreed to something that you had said... And Da Pah Lao Tze San often speaks about the fact that the mind doesn't know itself either. It doesn't even know what it is. There is never going to be any solution found within that level. Just look at it as a navigation system to ascend.

Da Pah Ekara San: Yes. Yes. Indeed. Thank you for that. – Let's have a quick look here. Is there anybody else that would like to share at this time, or shall I just roulette it and randomly pick someone?

Let's see. We haven't heard from heard from Da Jamie San and Da Kaia Blossom San, I believe if I am not mistaken here. I'm asking to unmute. It's still your own choice.

San'a'ke to the both of you! How wonderful to be speaking to you!

Da Akeyasan Jamie San: San'a'ke.

Da Akeyasan Kaia Blossom San: San'a'ke.

Da Pah Ekara San: San'a'ke. You have the floor!

Letting Go of Expectations

Da Akeyasan Kaia Blossom San: Oh, thank you. Well, the first time I experienced during meditation... I found that was able to go into, I guess, a different state. I'm not sure if it was the white space, but I was able to go to a different state and that felt very powerful. At first, I was having the sound in my head. I was doing it internally. And then, a few times after I did the practice, I started to connect with like the frequency, the tone, the energy of each sound. And that helped me go a lot deeper into it.

But I think, sometimes, I have expectations with it and so, I find not having expectations and just allowing and seeing what happens... It can be tricky sometimes, especially because if you have a good experience. You know, you expect it to go that way again or... you just, I don't know, in turn expectations. So, it can be tricky sometimes to just let go, but... Yes. I need to definitely practice it a lot more and have new experiences with it.

Da Pah Ekara San: Well, that is, of course, your... to some extent your expectation, the fact that there is more of a practice needed with this.

But may I ask you, your day-to-day life circumstances, how do they affect you within all of this would you say? Do you feel that most of the time during your conscious part of your day that you are able to move through the vibrational state of the day untroubled, or are you often on call with the mind, let's say, and needed in all sorts of external conditions? How does that play out in your life?

Da Akeyasan Kaia Blossom San: Yes, to be honest, it's like... It wavers I guess. Sometimes, I can be aware, and I understand what's real and not. I guess... not get tricked into I guess illusion or the external things that are going on.

Da Pah Ekara San: Do you feel that that feels like an effort, that this requires work? Or does it feel like... Let's say it this way: does it feel like going to the gym and working out for 45 minutes at the top speed that you can, or does it feel like coming home at night and taking your shoes off and relaxing on the couch when you are working on these things for yourself? Do these thoughts about practice or all of these things require effort, or do they come with a sense of freedom for you in this moment, as you practice them?

Da Akeyasan Kaia Blossom San: No, I wouldn't say it requires effort. I wouldn't think of it as going to the gym. And actually, I would say, it's like a freedom. I would say like what you were talking about earlier, it just requires focus and like bringing yourself to remember it, but as soon as I do it... Yes, it doesn't feel like I have to like force myself. It doesn't feel like effort. It feels very natural actually, when I do it.

Da Pah Ekara San: I would like to say about that still – and maybe also for the value of everyone listening – that in my own experience, the transition between the vibrational state of experiencing reality versus white space, very much comes down to the recognition of and the acceptance of the shi'ish ka'ra, or the celebration of the creator self within all things that are within you and that surround you, and that at the end of the day – if I may say it this way – at the end of the day, the continuous singing of that song towards all that surrounds you and towards all that is within you and, as I explained to Da Amber San earlier, that nurturing factor, that nourishing factor within the self, invoking that under all conditions is, ultimately, the easiest pathway into this hono'lyn'vah concept. And it is, therefore, a relaxing, a relaxing into the whole in a way that may not have been experienced that often before because it comes down to finding within the self the ability or the — what's the word — giving yourself the permission almost to go into that deep a level of relaxation within all the bodies the self. And I dare to say, even daring to stretch that into all of the lifetimes that are experienced within this Ekaraia, which is, ultimately, the so-called top life ability that the explorer of consciousness on its way to the creator self has.

Relaxing Into It

So, that is on top of the information shared earlier about focus. I want to add to that, indeed, that focus is extremely misunderstood on this Earth today – and I am not necessarily saying by any of you here, but maybe also by people listening at a later date – that focus is not about narrowing the field. Focus is about widening the field.

Da Kuthumi San said it so nicely in 2007, again, during a class in Hawaii, in Kealakekua Bay – I believe he called it “You are all Vibration” – and speaks of the flashlight of consciousness versus the floodlight of consciousness that either the flashlight is shining on a minor detail of the tree – a few leaves; the branches of the tree itself or the texture of the root structure – but when the floodgates open up, that is when the body relaxes, everything relaxes and, therefore, the horizon of the self widens.

And that is the focus that an Akeyan’shi I believe, should be seeking at all time in every action, in every thought. This is when life, the expression of life within this Ekaraia, truly becomes ‘da’ turning ‘imzaia’ – love turning into an active expression of itself – and ba continues to do the same thing when joy becomes a true part of... when it permeates all things. And, as it was shared with Da Pahdasan’ka earlier, at that point, the reality around you becomes charged with attention and with the presence of San. It is in that moment that you realize, or one realizes, that something was always there within the field. You were just not paying attention to it because you were so focused on other parts of this reality, other parts of the mind.

I just wanted to add that. Thank you for adding what you did.

Da Jamie San, do you have anything to add in this time or anything to share?

Da Akeyasan Jamie San: Well, it’s been a very interesting exercise for me. Yes, definitely, I can feel, as Kaia said, moving into it, like it really has a chance, I guess, of altering the state that you are in and are perceiving things in, moving through the different sounds or tones, I find extremely interesting to explore.

Da Pah Ekara San: Interesting in which way exactly? Or ‘exactly’... In the direction of where are we pointing here, let’s say?

Da Akeyasan Jamie San: I am just learning how to, I guess, to deeper understand my own self. I guess the expression of myself.

Da Pah Ekara San: Yes, yes. It is quite a beautiful and vulnerable, in a strong way; vulnerable in a way that is an empowering experience, indeed, to come to the most

abstract presence of the self, to understand that this is something that – we can sit here for days and talk – but this is something that, ultimately, goes beyond the verbal or even the expressive in general. It is something that can only be experienced.

And I believe for many generations, humanity in all sorts of ways has attempted to express this very thing. I don't want to keep pointing at different radio stations and podcasts this evening, like I already did earlier with Marcel Messing, but also Da Pah Kwan Yin San was recently watching a Joe Rogan podcast with, I believe, Jordan Peterson (is that his name?). He was talking about music and how music has one of these deepest relationships to the human experience or the experience of this universe in itself, as to how, ultimately, music only works in the meeting of the unexpected and the harmonious of the different layers of vibration and frequency that are created, and that when a person, as a musician or another type of artist, truly comes face to face with the creator self, that some call God, that, ultimately, that is the realization. That that simplicity is, ultimately, what it comes down to.

I believe that an exploration of such a nature as hono'lyn'vah offers – or any of these exercises really – as the self empties, as those pieces, those parts of the self are released because they are no longer necessary or they never were a real part of the self to begin with, then, what emerges then is a lotus geometrical pattern that cannot truly be touched or put into words.

So, I understand that putting this question to you, “What's happening with it? How's it going?” is not necessarily the sort of context, in which we are talking here. Yes. But thank you for your contribution.

Is there anything else you would like to add regarding this?

Da Akeyasan Jamie San: Not necessarily, just very grateful to be a part of it.

Da Pah Ekara San: As am I very grateful that you are, and that all of you are.

Shall I ask if anyone at this time still has a question, specifically towards the practice of hono'lyn'vah or white space training at this point? You can just raise your hand, and then I can invite you to unmute. If I don't see a hand, I will just pretend I see one! Ah! I see... There we go, Da Ekaraia Gaia San. If you unmute yourself.

How wonderful to see you!

Da Hana Akeyasan Ekaraia Gaia San: How wonderful to see you, too! Da'ka'ya for answering the questions.

Da Pah Ekara San: We should spend some time together soon over a cup of tea or something.

Da Hana Akeyasan Ekaraia Gaia San: Yes.

Da Pah Ekara San: Go ahead.

Da Hana Akeyasan Ekaraia Gaia San: I would have a lot to share about my experiences with this practice, but one of the main interesting things that happened really soon after the class, when I started practicing. I felt this connection. So, like the 'o' and the 'a' that would have the spiral going through the body and then changed my whole body. I don't know where to start, but I first experienced a lot of pain, like I know not everyone knows that I had experiences of pain in the belly, that was for years really intense and quite difficult to hold. Then it started to dissolve because what I saw during the class was three waves going out of, like grounded in this way with the 'o'. And then the passage through the body towards the 'a' did something that untwisted something that was there for so long that I cannot even remember the first time I had this pain. It was felt like a knife in the body, like something... I don't know what I thought about this. It was really something that I couldn't figure out exactly what it was. Not that I wanted to. I wanted to get rid of it, and now, it is done!

So, I wanted to ask about this, about this connection, energetic connection with the elements and the kakras, and then like the spiral taking the elements through the ingredients, like connecting them together. Something that was not there before. I saw a lot of things during the practice, because it had been a little while.

Healing as a Side Effect

Da Pah Ekara San: As Da Pah Kwan Yin San, indeed, explained in the previous classes, of course, while this is not – while working with hono'lyn'vah or achieving hono'lyn'vah – is not per se a healing experience or anything like that, it is, ultimately, true that, as you begin practicing it, these things that have often been inverted geometrically or stuck for many years begin to come unstuck.

Many, many years ago, I believe even in earlier than the Cosmic Manifest information in 2007, Da Jeshua San also told the groups that at that point were joining the classes that, that ultimately, a manifestation has three phases, through which it becomes a physical manifestation. There are, therefore, three bodies on that level that work with this. You have, of course, the physical body itself, the physical body, which you could consider the gravity field. It has compressed everything into physical matter, in other words. It has taken

vibration and put it into physical matter. And outside of that, right outside of that, you have the geometrical body. And outside of that body, you have the magnetic expression of the body.

And it is through those three expressions that, ultimately, something, anything – whether it is an anxiety or a physical ailment or a manifestation on the body or a manifestation around the body, anything that is, ultimately, in your environment, has traveled first magnetically expressed as a thought, which, ultimately, as you know, magnetics is the closest child to the ‘da’ expression, which is love. Magnetics is, ultimately, a vibrational expression of love and, therefore, this reality field, this Earth, has a magnetic field. And so do your bodies. And so does every single cell of the body, etc.

But as anything gets thought of or manifested, this will first become a magnetic frequency. Then, as it begins to solidify, it will move from a magnetic frequency into a geometrical pattern. In other words, the vibrational pattern of the manifestation – could even be a child about to be born – begins to take shape.

And eventually, if the continued focus on the manifestation is there even subconsciously, it will, ultimately, move from magnetic expression into geometric expression. In the best case scenario, that magnetic expression will be geometrically aligned with the active ingredients of San, much like you can see in the previous classes last year when Da Pah Kwan Yin San drew the geotrinities in the dahlyn expression, or they can be inverted geometries where a simple triangle can be lengthened to become inverted.

Or a good example of an inverted geometry that everybody will probably know about by now, is the new logo for the new Facebook company, which is now called Meta interestingly. But look at the infinity symbol that that company currently uses. If you look at it, you will notice that the center of the infinity is raised up, so that you get not this format [horizontal figure eight] but this square format. You can look up this logo. There you see an example of an inverted geometry.

Now, those can be inverted thoughts, thoughts that are not in line with the beingness that you are as San through love, joy, and freedom, etc. And that can become in the gravity expression within the body or within the world around you.

So, as you work with the Hono’lyn’vah Exercise or even the Rivers of San or any of these exercises, even something as simple as moving energy around – very early exercises – or vibrational resequencing – all of these things that we have shared with you over the years, but particularly poignant and potent for the Hono’lyn’vah Exercise, is indeed, the fact that all of these gravity wells that you have created – sometimes physically, sometimes mentally, sometimes emotionally; that depends on your sahvak of choice, let’s say. Everybody has a flavor of sahvak, don’t they? Some like to go fully physical; some like to

go mental; some like to go emotional. Some like to mix and match – because you can get three for the price of one sometimes! We should put it on the Imzaia Store. “Get your sahvok. Mix and match!” Or, “the sahvok sale, End of year sahvok sale!”

Anyway, so, when people create reality in those ways, as people have a tendency to do it one way or another, then it is, indeed, the bare power, the raw power of the simplicity of the White Space Training Exercise that will begin unblocking those particular entanglements in the system. And, therefore, it is incidentally sometimes considered a healing exercise, but we don't want to label it like that because that is a side effect and not the actual goal of the exercise, which is achieving white space.

So, as it moves through your belly kakra (for you, Da Ekaraia Gaia San) on the vish or on the vah spiral, as it moved through in this way through the body system (here being the belly), then, indeed, it will have disentangled probably or untwisted some of the oldest parts of the... in your case probably a mix between mental and emotional twisting up that has occurred in the very earliest phases of your current human expression, in the earliest phases of the lifetime, let's say. But that is a root principle of the personality that has been entangled.

And then what often happens, is that as this moves out of the gravity field and back into the field of geometry and eventually into the magnetic field, so, in other words, as the disentangling of these things dissolve, then you will often have the expression coming through the body. So, things might happen. All sorts of things might happen, weird situations, that when then properly seen as what they are, namely not illnesses or chronic diseases or negative situations that may be occurring around you, but instead the result of you untangling, disentangling and liberating and moving into a state of freedom with all of these things, as that happens, yes, then there can be some side effects. But that, of course, is temporary and will only continue to release itself.

So, I wanted to add that. But now, continue, please.

Da Hana Akeyasan Ekaraia Gaia San: I am going to continue with something that is related to what you said because I had a question about... Every time I practice, I would have the feeling of a lot of electricity in my mouth, really noticeable. Is it something...

Da Pah Ekara San: Do you drive a Tesla?

Da Hana Akeyasan Ekaraia Gaia San: So, I remember you actually telling me, like if you feel electricity in your mouth, that is the magnetics. And so today, listening to the Rivers of San again, I noticed that it was mentioned about the geotrinity and what you just explained about how the geometry and the magnetics create it in order to bring San to the density and bring it to the gravity.

Da Pah Ekara San: Yes.

Da Hana Akeyasan Ekaraia Gaia San: So, I pondered about this today because the first experience was seeing myself as a spiral. I shared it last time in the first class already. I could see myself just as a spiral, so the tones were like putting it together. And today, I realized that the spiral would be then the geometry, and then why...

Da Pah Ekara San: Still, indeed, yes.

Da Hana Akeyasan Ekaraia Gaia San: And why this feeling of electricity in my mouth could be related to magnetics. So, I had actually this question.

The Practice of Hono'lyn'vah

Da Pah Ekara San: Well, I would say that certainly, as I have just explained, indeed, there is a relationship, but I also wish to say, and I guess that goes for some of the other pieces of the conversation we have had here tonight and believe that Da Pah Kwan Yin San has had similar conversations with some of you here in Hana San Ka, that there is a tendency in the student when they begin practicing hono'lyn'vah to go too quickly.

And if you remember the past class that was offered last month, Da Pah Kwan Yin San pointed out to not give into the tendency necessarily to move from the 'o' or 'oh' element immediately into the next one because there is a tendency to go 'o', 'a', 'e', 'i' very quickly. But it is important to stay... if, at least, you want this process to go in a relatively peaceful way and you do not wish to necessarily experience too much of a discomfort sometimes or all of that, then you are advised to stay within the low 'o' range of the exercise, until such time that you feel that it moves through the system without any resistance, any hindrance, any inversion, any of those pockets remaining.

At that point you will see – if you do it in such a way, if you can bring yourself to the discipline of remaining on the 'o', even if in some cases it may take weeks or months before you are fully cleared out, let's say, of all of that. And this doesn't have to do with age per se. A person in their 90s can do it sometimes in one session; others in their 20s or in their teens can take longer. It all depends on the content of the mind and what has happened with that. But if you can stay on this low 'o' until that cleaning up phase has happened, then the – and when it can move through without any side effects remaining – then the higher 'o' and, ultimately, the 'a', the 'e', and the 'i', will not cause the experiences that you are having now, that can sometimes leave you a little bit vulnerable or a little bit... yes, a little bit affected, in the sense that things are happening too fast for the physical expression.

And what I have seen with that is that that is the case for many people, at least. It is not always the case, but the usage of ‘a’, or ‘e’, or ‘i’, or even the high ‘o’, too early on in that particular exercise, can leave you a little raw or shaken or whatever it is in many peoples’ minds. It could also lead to all sorts of thoughts. I believe that Da Amber San has already expressed that earlier as well, this resistance.

And I want to add to this, this does not mean that you per se, any of the people that have spoken here directly tonight, or any of the people here in the class even or in the previous class, have done this. I am not necessarily saying that people have immediately gone from ‘o’ to ‘a’ to ‘e’ to ‘i’ and that sort of thing. I am saying that, however, you need to realize that you are working as a Merkavah system on this, and that this Merkavah system is not limited to the individual Merkabah expressions that you all are.

Da Pah Lao Tze San, after the first class, being excited as he was or is about sharing this with the world, has opened up, as you will know, this work to the world. And, therefore, many are connecting to the Merkavah expression out there and working with these exercises, too. And if anyone out there will begin to go faster with these expressions from ‘o’ to ‘a’ without being ready, then everyone in the Merkavah, as it is a unifying principle, will to some extent be affected by that.

Now, this is not a good or a bad thing. It is just a general decision within the Merkavah body that eventually will go one way or the other anyway with it. This is about a super expression of consciousness, ultimately, which is holographically your own consciousness and the expression of consciousness of all the others that are participating, unified.

So, in that way, you can think of it – and during the vibrational times on Earth, when people were studying things like kundalini awakenings and such, kundalini activations via the spine, and those sorts of things, through the chakra system, instead of the kakra system at that time – then even you know of the stories that people had all sorts of side effects, or even to the point of the mythological spontaneous combustions, as some have even claimed for those that would go too fast.

Now, this is not a truth that I claim to adhere to. These are just wild west stories at the end of the day. But, you know, there is a choice that you can make in doing this in a gentle way or, you know, you can walk up the mountain or you can run up the mountain. If you run up the mountain, you will be out of breath, but you’ll get there faster. People will always say, “We can rest afterwards.” Yeah, right!

Anyway, but thank you for the additions, Da Ekaraia Gaia San.

Pahdasan’ka, do you have anything to add in this so far?

Da Pahdasan'ka Barak Solarys San: Well, if I listen to everything that has been said and the questions that have been asked, I think it is interesting to go back to what you were saying, to just relax into. I am personally still on the low 'o'. Da Kaia San mentioned earlier, there can be these expectations, and that is a really tricky one if you are not kind of relaxing into it because it also is like that for me. I can then counter that too much by not expecting anything either. And that seems to be in that space where then you are not just kind of relaxing into it and knowing that is the natural flow; this is the natural progression in the way you should be moving through it.

The Journey is No Longer Theoretical

Again, when you listen to what other people are saying about how that feels, then again, it is more evidence of the fact that you should just be observing it, what's happening. Still just relaxing past it and allowing that to just move on a – what I would suggest – a nice and easy pace. I know it is difficult to find a word for it. Raw, or some some kind, I can imagine, it can be quite disorienting if it is too quick. Da Pah Kwan Yin San said to me, you are definitely going to know when you are done with the low 'o'. It is not like you need to guess, “Oh, should I be moving up?”

This is also part of the mental thing that can happen. “Am I doing it right?” “Is it happening?” All of that, again, is just something to observe, and notice where you are with it and relax into it. And continue to move through.

That is the only thing I can add at the moment, I think.

Da Pah Ekara San: Well, it is a very good addition I would say, indeed.

Da Pahdasan'ka Barak Solarys San: And so, it seems like people are having experiences. It's having an effect. It's beginning. The ball has begun to roll.

Da Pah Ekara San: Yes. It is important, I believe, to understand mainly that this is not a theoretical journey at this point any longer, that indeed, the time of theory has moved into a time of practice. Not merely on the metaphysical path, but also, again, on the path of the larger expression of humanity, where we are now seeing a period of renewal. It took a little longer than anticipated, but it is here. And... yes.

I can only say, that even though I am not here every day, such as Da Pah Kwan Yin San is at the moment, that I do look forward to what is next. I hope that all of you understand that not only is this a very beautiful experience to have, this path, this study, and, ultimately, the ascension experience of it all as you do so, but you are also doing it at a very beautiful and

poignant time, which is one of the reasons I always feel so touched with the design and the beauty of this Ekaraia, of this reality creation. And even though many may sometimes not see that because of the immediate filters and mirrors that can be in place – I believe that all of you here feel differently and that you see differently and that you all can be of beautiful service to the whole that expresses itself within you and around you every day, as you move beyond this moment that we are sharing here together.

So, as we close for today, I express once again my wish for all of you to find even deeper, even more at the heart of the self and the whole this nurturing, loving creator self, this aspect, this totality that remains there for you and for all to be revealed.

Thank you for today. We will now close this class. This is merely the beginning. I look forward to being here a few classes from now again. There are many others lined up at the moment that do wish to speak in these classes. One of them being Da Merkavah San herself. And there are others, many of which you already know. So, it may take some time before I join you for these classes, but we will begin splitting off these White Space Training classes from the larger Eja'i Chi Pah classes in the near future, in the coming weeks, so that all of it can happen at the same time.

And I am also planned in by Da Pah Kwan Yin San recently to come back for a couple of different lectures that are unrelated to the Mentorship Program. So, I will be seeing you all soon.

Until then, beloved Akeyan'shi, eja'i ohami vish imzaia'e. Honomeia.