

Study of the Pah

Session 16

Imzaia Live

The Memory of the Now

by
Da Zyona San

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Da Pah Kwan Yin San: Da Pahdasan'ka Barak Solarys San o Da Pahdasan Kalynda San o Da Akeyan'shi, honoleia. I am Da Pah Kwan Yin San and I am very, very pleased to be spending the next hour to an hour and a half with you all here tonight in some fashion or another. Because obviously I won't be here for very long tonight as many of you already know from our invitation because our guest speaker for tonight's class is Da Zyona San.

Now, it has been quite a while, hasn't it Pahdasan'ka?

Da Pahdasan'ka Barak Solarys San: Long time indeed.

Da Pah Kwan Yin San: Yes ... since Zyona has been here with all of us. Of course publicly. I believe that over the years there have been visits and recordings of her work that still have to be released in the Study of The Pah. But for most people out there at the moment, it has been quite a number of years.

Either way I am very appreciative of all of you spending time here with us today, tonight, wherever you are. I see that we have people from Canada, from the United States, all over Europe, the Netherlands, Belgium, Germany, Sweden, and various other countries, Portugal. I see South Africa, I see Australia and various other countries. And the people continue to drop in, so hello to you all. It is wonderful that you are all here with us tonight.

As you all know this is a continuation of a previous class which I started back in 2021, in March of 2021, that is called 'Remembering the Rivers of San'. If you have not yet seen this class, there is not much you can do about it in the live broadcast of course, but if you are watching this afterwards, you could go and check out that class. It is not necessary to understand the information that is going to be shared here tonight, but it is always interesting.

Alright, that being said, I think it is time for me to make the switch and to bring Da Zyona San in for her presentation. While that happens we are going to be listening to some live guitar music by Da Pahdasan'ka Barak Solarys San.

Da Zyona San

San'a'ke o Da Akeyan'shi Pah, greetings to one and greetings to all. I am Da Zyona San, this is my signature. My patterning is that of the Ish, which (pronounced with ish ending) is the love in your heart in case you wonder where that comes from.

Beloved ones, I have been invited to speak to you all tonight on the topic of San. I believed it to be a rather generic invitation when Da Pah Kwan Yin San said: "Let's talk about San, Da Zyona San." But given the now moment and the expansiveness of it I believe that the perfect topic for tonight will be one of San's most important rivers: A'ko'da. The memory of the now.

For a student on this path, such as yourselves, the deeper understanding of the memory of the now is of great importance. Particularly when it comes to achieving the lightness of being that is required by those such as yourselves that venture on the mountain passes and paths of the metaphysical realities that are neither here, nor there.

On such a journey indeed, that journey of ascension, there is no here, nor there. There is no past, there is no future. There is only the now and within that you and it within you once again. Repeating at infinitum, infinite repeating cycles of a vortex that travels through the foundation of the field that is you which, indeed, inside of this ekaraia expresses in the form that you are aware of as the torus.

The memory of the now from the perspective of ascension training is indeed a tool, which in its own right, transcends all other tools and all other exercises and touches upon all of them as well. Take for instance the simple explanation offered a long time ago by Da Jeshua San that you know of as the 'Circle of Awareness'. A simple circle in four quadrants divided, where in the two top quadrants you have the future of the self and the future of the other or the world. And in the two bottom quadrants, the past of the self and the past of the other or the world. And indeed, in the centre, the self, the now moment.

The Expression of a Dancer

Now, as you know, my energy expresses here on this reality field often through the art of expressive energy and therefore, I like to give you the idea of the memory of the now in the form of something that you may very easily comprehend and indeed, have already enjoyed in your lifetimes many times before. The simplicity this is of music, and particularly the relationship to music that is found in dancing.

So we are going to discuss dance for a second, or a bit longer than a second. Because dance, beloved student, is a tradition of human expression that by default, through the eye of the practitioner, and the eye of the observer, occurs in the now moment.

If you think of yourself as an expresser in such a right, if you think of yourself as an expresser of dance, then imagine your field that surrounds you, your stage, if you will, of life. And on that stage a light beam, created by the spot of the creator self, that comes down onto the podium and creates a circle of light, where you as the dancer stand. On that circle you see the four directions that I have suggested earlier: the future of the self, the future of the other and the world, the past of the self and the past of the other and the world, and you on the beat of the River of San, know as A'ko'da, moving along the rhythm of Ka, life itself. Moving into the future, into the past, rarely staying at the centre of the circle, in the now moment. Because as an expresser of dance, of course, where else must one move but in those four directions?

Now imagine a direction that is going within. And as it does, a stage opening up within that same surroundings that you found yourself in before. From this perspective the light circle leads nowhere. There are no four quadrants, there is only the now moment. In this expression, which is of a temporal nature that could be considered fourth dimensional perspective of time, easily accessible through this river, through the memory of now, the student moves indeed in these four directions as described earlier, but not in one's own expression of time, but rather in what would be known as bi-locating the self. In other words, the now remains locked in the now, and the being, the student, having gone within, to the stage within, makes the same movements as one does throughout time and space itself, except for the fact that the original self, initiating the exercise, remains in place.

Now at this point I only want you to consider this theoretically but perhaps later in your day or later in your time to come, let's say, you can consider this in a practical way.

The best way that one can describe the jumping off point between both stages that one can access is to think of the same dancer now transformed into an artist about to jump off a cliff. And when one does, as one jumps into the ocean, obviously one reaches forward and head-first creates a spiral movement. It is this movement, this sensation, invoking this within the self during meditation or exercise that will trigger you into the space of A'ko'da that I am currently attempting to explain to you.

Now, as I find within the silent moment you come to a point of awareness that allows you to invoke the stage I have just set, let us discuss the true nature of A'ko'da, this River of San, known as the memory of the now. And not only why it is so important for the practice of for instance bi-location but how a student can apply it in such a way that it is of the greatest service to self, the greatest service to other and the greatest service to whole perspective possible.

Think about this. The stage that has been set. The light on this stage and you at the centre. What I have described is a situation that you experience in your day every second. Every nano second of every day.

In any moment of your experience you are at the heart of your experience, after all. Now, what is this you, let us leave that up for another discussion. But the fact remains that you are at the heart of your experience, at the very centre of it. And surrounding you the world, the stage at large. And within the light beam that you as the artist, the dancer are standing in, your immediate environment, your direct world.

Particle versus Waveform

Now why is this important? This is important because of the same discovery that is currently being made deeper and deeper through your quantum physicists. Not only the field of entanglement is being investigated at current, in deeper and deeper ways, but most specifically the condition of every element of energy in your world, expressing itself either as a particle or a waveform. In other words, to simplify: something is either there or it isn't there. Your senses are either directly locking geometrical patterns into vibrational states such as you are doing right now with the screen you are watching me on for instance, or, if your phone or your computer were to be in another room than the one you are in right now, the other principle that would be happening is it would not be translated by your senses and therefore it would be in a waveform.

Now this waveform, as many of you know, is a waveform of all potential, in which a particular particle can manifest into a vibrational material expression, yes? Now what does this mean, beloved student? And why, you will wonder after understanding this, have you not thought to apply this before. And I will tell you this later. But what does this mean? This means that everything that is not in your immediate sensory expression is not in a vibrational particle state but in a waveform. In other words the geometry of those things that are not in your immediate surroundings, the geometry of the things that are for instance behind you and that your senses are not immediately picking up are in a wave state, a field state. They are non-local. They are not locked into time and space.

If you were to do a simple exercise, which is hard to imagine, but a very simple exercise where you and a fellow student were to stand back to back and you stand without touching one another and you stand perfectly still so that none of your senses, not your eyes, not your ears particularly but even not your most delicate of senses, can pick one another up, then technically to the observational experience of each of you, the other one is in a waveform state. In a state of all potential indeed.

Now, I am telling you all this, and earlier in the class I specifically pointed out all three states of service — self, other and whole — because this is one of the most simple and effective techniques that has been used against you for years. Your entire lives, and entire generations before you, an amazingly imaginative type of wizard, mage, however you want to call it, demonic entity perhaps, locks itself away in a dimension, not merely in a room, in a dimension that is impenetrable of light, life and any other ingredient, for a very brief moment at least, and in that time can use the technique of A'ko'da inverted, in such a way that it can change your entire reality perception and you will never have known it happened to you because you will have admitted to entering into a waveform state for that brief, non-existent moment.

The Power of the Merkavah

And this is how your reality gets rewritten by those that would dare to overreach in their attempt to overpower you and it has been done for a very long time. But you, student body, Akeyan'shi, Akeyan'shi Pah, you have the ability to not only do what I just expressed as an individual, but you have the empowerment of Merkavah. The ability to unify in community, in unity, all you individuals, merkabah bodies and to reimagine in service to the whole that which is not manifest.

Now, if you take this a step further into the abstract, then you begin to understand the power of what Da Pah Kwan Yin San has explained as Shi'ish ka'ra. Because in unifying, in that akeneic perspective at the heart of a Merkavah, imagine what two or more of you can accomplish. Inverted geometries be gone. Return of San and Lemurian times be here.

You, beloved student, all of you, whether you watch this today or whether you watch this a week from now or a billion years ago, all of you in this ekaraia, when you unify have this ability in a peaceful way. And it is the memory of the now, one of the most simple techniques that some of you would imagine, that gives you access to this.

Once again, your senses are not passive tools that are locked into a lump of flesh that just happens to breathe and live and walk around on this earth, no! They are active expressions of you as the creator self. They create reality. As you watch, as you hear, as you see, as you listen, you hear and see, and listen and watch the difference between the passive and the active states?

Why have You Wasted So Much Time?

Beloved student, why indeed, have you wasted so much time? So much time of your day you let this principle that I express now be guided by another. Those in authority in your mind or in your world are 24/7 busy with planting messages in your world in such a way that you will use your senses and your perspectives to create those types of reality that you are now barely beginning to walk out of.

In fact, Da Pah Kwan Yin San will tell you that it has been years ago now, all the way back in 2016/17 perhaps that Ascended Life, myself included began alerting this particular group of Hana Akeyasans to the fact that an urgency was arising. This urgency that eventually would manifest in the experience that you have had in these last couple of years is the direct result of applying the technique that I have now described, the technique of A'ko'da, at any second of a being's day that wishes to manipulate, or manifest a better reality, has been applied every second of every day. It is an awareness that does not leave those that attempt to manifest reality in this way.

One addition I need to make to this however is that this is not a 50/50 technique. I say this meaning the following: You might think: "But if the student body, if I and others apply this A'ko'da technique, and from a perspective of service to self, other beings merely do the same, aren't we then merely ping-ponging a reality back and forth?" No. No. And the reason is this as the Pahdasan'ka and others will tell you, as you study deeper into these techniques and into this metaphysical training, you will learn that much of what is being applied today, through governments and through people in positions of negative power and authority, are ultimately techniques that originate from the metaphysical domains. Techniques that are inverted.

Therefore it is not a 50/50 perspective, for when a tool, abused as it has been, is returned to its original function, the essence of that tool will want to be in that original function. You see the same in the human mind, or in the animal mind. An animal or a human that has been abused for a long time will never lose its actual humanity, its actual core of love and joy and freedom. Initially there may be layers around this core, which seem impenetrable, and to some it may even seem as though the core no longer exists, but to those like yourself that know how to look, you can see that these things remain and that a being, an animal, under any circumstances can return to wholeness.

Bring A'ko'da Home

This goes for these techniques as well. They are alive, they are essences, and overtime you will learn to appreciate the visits of beings such as A'ko'da in these classes. They, their

consciousness, their essences is at the heart of what has been abused here in this ekaraia by positions of power. Even though these techniques were used to abuse you in your reality perspective, the techniques themselves obviously are aware of this. They are alive. And they are seeking the liberation that those like yourself can bring by applying them through the intent and the perspective from which they originated. The perspective of San.

When you do, by the way, you will see I believe, very strongly that, or at least you will come to realize very strongly, that you have in fact been applying this your entire life. And the hardest realization will be the one that without realizing it, without meaning to, you may have been applying it in the same way as the hidden hand and the negative masters on this game board. You may have been applying it for manipulative reasons, to get what you want, as they say; to get ahead; to get into the white lie, all of these things.

And this takes courage, to come to that realization and to purge yourself from it by applying the simplicity of the intercreational relationship to this very important working of the mind. Because yes, beloved student, all of these techniques ultimately all exist inverted within the mind. So as you learn, going forward, to apply these particular rivers and these particular exercises and other exercises in such a way that it, in the simplest of terms, continues to open your heart, you will also notice that it continues to open your mind. Without abusing these techniques in inverted ways your mind will also return to balance. Your thoughts will become your own again. Your belly will be expressing that which is in your heart, not that which another has placed in your mind using techniques like the one I have now described.

Bring A'ko'da home, beloved student.

I believe that at this time enough has been shared. I will merely add: think about these things, think about the importance of you, in every moment of your day and as has been explained by others already, allow that to relax you. Because you are here. You are here now. Your focus here, your focus now, in every moment of every day is all you need to make all the changes that are necessary. Changes that will return you and your surrounding world and environment to the preciousness of the expression that now awaits humanity.

What an amazing time where I and others like me can once again be here with you and begin to bring you, return to you, these pieces that will allow you to achieve these goals that you and many with you, for many, many years and generations before you have worked to achieve.

I want you to know that you are doing brilliantly. It may not always come across in such a fashion, as in the chaos of creation, in the chaotic spectacular, which is the Akonai'da, the simplicity of the song and the simplicity of the dance can be found.

So, beloved student, undo yourself of the burdens that come with the manipulative part of the self, and the manipulative part of the world and return your senses, your power of the observer, of observation, and of expression back to the heart of all things, where it belongs.

I greatly appreciate you having taken the time to join me for today's class, and the focus and presence that all of you have shown in this hour or so.

I bid you a wonderful, wonderful practice and I will return soon in order to discuss that practice and to assist you with next steps in A'ko'da as well as the other rivers yet to discuss.

Until then, I am Zyona. This is my signature. My patterning is that of the A'ko'da in your heart.

Ohami.

Closing Moments with Da Pah Kwan Yin San

San'a'ke again everyone!

Wow, here we are. It is me again, Da Pah Kwan Yin San by the way, in case everybody was wondering. I am just talking to Da Pahdasan'ka here after what was quite a brilliant class, I thought, and I was also looking at some of the comments here in the chat and I see Da Lisa San. San'a'ke Da Lisa San who is with us here today, who expresses many thanks to Zyona and says that she is speechless. I feel pretty much the same, I don't know if you can see it. But, yes, it has been a long time, as I already said, that I have had the opportunity to allow Zyona through in this way. In fact, I believe that the last time even was several years ago.

The crew and I, the Imzaia crew and I, we were still living in Portugal in the Algarve in Vilamoura at the time, and we had just introduced the Study of The Pah, even very recently at that time, to the student body of the Imzaia crew directly, and Zyona San came in and presented a class, which still has to come on to Imzaia World as well, where she discussed the what we have begun calling the customs. Of which you could say that the Rivers of San etc. is one. And these customs, you may already have seen on the website for instance, or when I start the broadcast these days, that I will begin with the word San'a'ke or Da or those sorts of expressions of Dah'lyn.

Zyona presents this 15 minutes piece, which I will share with you soon, where she explains the importance of this. That it actually offers the student to express a conduit between one another that is completely free of vibrational effect. So in other words, you can pretty much get into the space that is required, that Zyona San was talking about here earlier today, you can get pretty much into that space by first making sure your Dah'lyn conduit, your conduit between each other and also toward yourself is clean of vibrational effects. That is the importance of these customs.

And in the same way, in the same token really, A'ko'da also is an expression of these customs in Dah'lyn because as we break that down into the geotrinity like I did back then, last year, in the first class on this topic, in a, in ko and in da, then the a of course as also has been recently explained again, sits in the heart kakra, it is one of the elements of reality creation — being o, a, e and i, which also refers to this spiral that I brought up in recent classes, in white space training — so this refers to the element of water, or the abstract energy you should think of it more as water, so then it is more about flow than it is about the actual water that one would drink of course, although that is a vibrational manifestation of that same thing and as Zyona was trying to explain earlier as well, through your senses, the A'ko'da.

So ko then being the reference to ka, ko refers to ka, the life force ingredient, but because of the o, at the end of it, instead of a, ko instead of ka, you must think of it as life force. Ka being expressed through the belly kakra, which is the o energy, as I have explained before.

And da, the third part of the geotrinity of A'ko'da, being of course the ingredient, the active ingredient of love. So you have a flow of life force energy which gets expressed into love. And that is therefore why I thought it was so brilliant that Da Zyona San takes that and from her artistic expression turns it into the image of a dancer. Because that is in a way what I would think of if I see an artist performing a dance routine on stage for instance. Anyway, I felt like adding that. I guess I am a little bit still in the clouds here after what was a beautiful time with Zyona San.

So I think what is most important now is that we give you some time to get acquainted with this. That means I am going to work as hard as I can still, hopefully tonight, later tonight I will still be able to share this particular class with all of you, and with the world, so that you can do the same.

I see Da Lisa San say: "That makes sense." Yes, I think so too.

And may I just say Da Lisa San and also I see Da Joy'ya San here and yesterday and the day before we had so many wonderful beings dropping by, all of you that we are very appreciative of spending this time together.

So, yes, having said that, Pahdasan'ka, is there anything that you would like to add still?

We Are in Special Times

Da Pahdasan'ka Barak Solarys San: I would just like to say how very special it feels that the other voices are beginning to speak again.

Da Pah Kwan Yin San: Yes.

Da Pahdasan'ka Barak Solarys San: I mean if you think about, I know Da Zyona San spoke to us personally in Vilamoura, but actually the last time we said that Ekara was six years ago. So everybody else is before that.

Da Pah Kwan Yin San: Yes, oh my God.

Da Pahdasan'ka Barak Solarys San: If you that Da Pah Lao Tze San, we released a few videos of the seminar then, but that is it. So this is really a special time if you consider that everything has been at least six years ago since this happened. So I just want to say thanks for a new chapter of all of that.

Da Pah Kwan Yin San: Yes, a new chapter, and everyone is co-responsible for that, for making that happen out there, you know, so I am really thrilled.

Da Pahdasan'ka Barak Solarys San: Yes, da'ka'ya for that to everyone here and everyone that will watch later.

Da Pah Kwan Yin San: Yes, yes. And I believe, to just finish the thought, that the public recording of Zyona might have been as long ago as 2009, maybe 2011 indeed. But anyway, it is like at least ten years!

So yes, thank you for being part of this very special moment. Check our event schedule perhaps before you close your computer or your phone down so that you can check what is happening next. That will be on Saturday. I am going to have a quick look myself here to see that I am not misspeaking. Yes, Saturday February 19th, we will have another live broadcast, through the same system, and this will be a lecture by one of us. I am not sure whether it is going to be me or somebody else that is going to present, but it will be about "Healing Hidden Anger" and this ties into my brief exercise that I released a while ago "A Timely Message for when in Pain". Watch that again before Saturday, if you like, because that is the start, that will be the starting point of that particular lecture. And I hope, once it has happened, it will be of great service to you and those that you will pass it on to. Just like tonight.

Alright, beloved Imzaia, thank you, wherever you are, have a great continuation of the moment. Pahdasan'ka, would you like to say goodbye?

Da Pahdasan'ka Barak Solarys San: I look forward to seeing you all again very soon. Thank you very much for being here with us tonight. It means a great deal to us. Imzaia'e.

Da Pah Kwan Yin San: Yes, imzaia'e and you are in our hearts, always.

Ohami. Honomeia.