

Trained as a scribe..channel of poetry in this life

Reading 9160.

Now let's go to the important Records which are brought before us here of the Greater Akasha and set aside for a moment the concerns of the body and the mind.

Now, as we read, there are, there have been quite a series of important experiences of development and preparation for this time and for this work. Perhaps chief among them on balance was your work in service as a scribe to Bezeliel. Your name then A-mos or Amos, is called in this time, and if you like it, use it.

You had been trained by the Egyptians in those schools in which also studied Ma-zes, Moses, and from your experience as a scribe, as an assistant to the builders of the Temple Adama, called in this time the Luxor Temple, where you studied, and which you might well visit upon opportunity.

Now from your studies here at the feet of the builders, and then you worked as a scribe, you were prepared to assist in the design and drawings, not to suggest you worked as a designer, but as a scribe, as an assistant to the designer, as an associate to the architect, and with great honor you were allowed to assist in the renditions which became expressed as the Tabernacle of the Lord in the wilderness.

There are memories from that time which can be of service in this day as you study particularly, as you study from the works and particularly the second-hand renditions, the interpretations, adaptations of the works, of RA. Schwaller de Lubicz in his research on these projects. These will give assistance in renewing memories and bringing to the present your abilities to offer some of these memories and services in this time.

Now you ask a question further, of the source of your studies and development as a scribe, and your questions require that we go earlier to training, and these were at the feet of the one called Hermes, not Horus, but Hermes. Now Hermes, of course, is said to have been Horus incarnate, and it is in this manner that you understood or understand or remember these teachings of the source of them. This is the source of your fascination. But never mind, these stories are not important, just that you have imprinted in your consciousness the ability to serve as a scribe to the masters, to the gods, as it were.

Now, let us here gently remind you that for your status, gain in such work, you came to be in demand at the hands of those who would use your services for their self-glorification as they called you to build structures and to create writings such that you offer your services commercially, and so were scolded, cursed at the hands of the priest, Bezeliel.

And it is as a result of that experience that you've had difficulty in this time with the result of that curse, and it is time because of the purification of your heart and your mind that your beseeching in love for release from this karma will allow you once again to be a scribe to the gods.

Which, child, you so highly developed such skills, such training, that in spite of the curse, you have done it, haven't you, in this lifetime? Scribe to the gods.

Now, there's little to be said to you concerning your channeling. It has been done. It is done. You have done it well. You do it well. Now what you have not been allowed to do in this time is to serve as a scribe at the feet of those who come asking questions. Your, pardon the profane expression but we use it for effectiveness here, the mis-wiring of the apparatus, the instrument, in this time is the result of the curse. Now not curse given in anger, but condition placed upon you to prevent you commercially using the highly developed abilities you've had to serve as a scribe from the Akashic Records, to prevent your misusing of that highly developed skill, you see.

It has prevented you being able to offer your services as a channel to those who might need communication from the Records, but in spite of it, in spite of the limitations placed upon you, you still yet have lifted words, ideas, and images from the Great Record itself. Except that to pen and paper as a channel. And we of course suggest that you continue in what you have seen as the writing of poetry, but which is a form of channeling, of course as you know.

Now, step out preparing to share these writings literally in publication.

Now having rebuilt your commitment, you may in a time, months, be able to offer your services again as a recorder, a receiver, a channel, both for the ideas and the energies and the inspirations which have come to you and for the service of individuals.

You've asked for an opportunity to channel in the same manner, techniques and style perhaps of this channel who sits before you, and no, it shall not be granted. Now this is refused because your talent and your training are in the channeling as a scribe.

Now the verbal communication could be easy for you and you can do it. What is really difficult is the reapplication, you see, of those ideas. You lift them from the Record and attempt to turn them, but it requires back to front and downside up to lift them from the Record and to put them to paper. But this has been set before you as a task for the re-organization, the re-wiring, as it were, of your instrument to end the curse, to establish yourself again as you have done.

And the work this channel has who sits before you is not superior to that you've done. It is a difference in kind of style, not quality. Then we recommend that you not wish for the talent of another as if it were superior to your own, but rather that you begin to recognize the gold that has been given and is being given to you and through you.

Now as a scribe, Amos, you sit before one of those who was blind. Remember him? That Temple of Aloe, the blind teacher whose hand you held and you lead him and you sat at his feet as a scribe? He sits before you, and you're offered opportunity in this time to assist as a scribe in the transcription of his records.

Now, it was necessary for you then, child, to speak the words to him, for he could not read them as you applied them to paper. So it is incumbent upon you in this time to speak them that he may hear, to organize them that you may see your creativity, your design, your channel, and

you've set yourself, and you've set your feet to the challenge of bringing it to the paper, to the lion's den as it were in that day, that you in your frustration in that time could not help him to see through his blind eyes. Not karmic situation, but rather his age, his deterioration of physical sight as he tried to read your depressions, your depressions of the pen upon the lion skins so that he could read with his fingers. And in that time, you remember your brother, not physical brother, but brother, student, Ma-zees, whose voice you heard, stammering speech, with which you also were affected.

Do you see the poetry child of the interwoven relationship tapestry of the bringing together of karma and grace. In that time, your blind teacher asked that you read to him, and in your halt and stammering speech with great difficulty you attempted to speak it, but you found it easy to write it, letter upon letter, letter after letter, letter in appropriate relationship to letter, which of course they were.

And you took his hands, fingers, and moved them across the glyphs, particularly those carved in stone in this temple, but as well for your writings on the skins of lambs, which he found it difficult to sensitively feel. Have you reversed the role? Do you find it easy to speak it to his ears? How well do you tell a story? How well do you speak and entertain, communicate live by the tongue? Are you not wonderful, wonderful with words? Is it not?

Difficult to write them that he might touch them, poetry, poetry of ideas and principles and mysteries, isn't it?

Brother initiate, little brother. Welcome.

We are through for now.

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