

CADRE NUMBERING

Michael Channeled by Shepherd Hoodwin March 19, 2000

NOTE FROM SHEPHERD:

There is no universal method for numbering cadres, although some channels number them by their position within their group of twelve (*cadre group* or *energy ring*). Many students who know one another are in what are called Cadres 1, 2, and 3 because they are in the first, second, or third position of their cadre group, so there is often agreement on that numbering. (Through me, these are called 3, 4, and 5.) However, it's often not clear how channels number cadres beyond that. In fact, Yarbro speaks about groups of seven cadres rather than twelve, so we don't know what she'd call a cadre in, say, the eighth position of our cadre group. Many channels don't give cadre numbers at all, or only rarely.

In any case, without a unique number for each cadre, one needs to also know the numbers of each consecutively larger group that it is part of to know for certain whether two people are members of the same one. See "Planetary Sentient Organization" in my PDF "Casting Cadres" for a list of these consecutively larger groups.

<https://shepherdhoodwin.com/wp-content/uploads/2018/12/Casting-Diagram-Cadence-Position-Cadence-Greater-Cadence.pdf>

I felt that a unique number for each cadre would be more convenient.

In my PDF, "Entities—Traits and Celebrity Members," you can look up each cadre/entity from my charts and learn its position within its cadre group. That might help translate among channels. But to be certain, it may be necessary to ask individual channels how Michael through them are assigning numbers.

<https://shepherdhoodwin.com/wp-content/uploads/2020/11/Entities—Traits-and-Celebrity-Members.pdf>

Through me, Michael calls the cadre group I'm in "Cadre Group Two." A cadre group has eighty-four entities; it has roughly 100,000 members if

entities average a little more than a thousand souls each. Cadre Group Two is a student of Michael, although of course not every soul in it chooses to consciously study with Michael. At this time, the majority of students in the Michael teachings community are in the first three cadres, but students in higher-number cadres are increasingly being attracted—the word is spreading! (Cadres in the fourth and seventh positions are no longer incarnating.) Since “All is choice,” members of other cadre groups can also choose to study with Michael.

(Questions are from Dave Gregg.)

Q. Your system of cadre numbering through the channel Shepherd Hoodwin doesn't appear to match the work of other Michael channels. Does this mean that your cadences are different, too?

MICHAEL: They are the same.

Q. Did you create your cadre numbering system through him without him cross referencing? In other words, did the channel discover that his findings clashed with those of other channels, but instead of adjusting his system, did he merely seek his own explanations?

A. When this channel began to channel charts, he asked for a universal system of numbering cadres that could accommodate anyone whose chart might be requested. At that time, other channels were not using cadre numbers much. When they did, the numbering didn't generally extend beyond four. The concept of cadre groups had not yet been brought through.

What was called Cadre One by other channels we called Cadre Three in order to be able to use a single number to account for the two remaining cadres of Cadre Group One.

When the channel learned that other channels called his Cadre Three “Cadre One,” we advised him to continue with the system we had already implemented with him. The system is convenient and internally consistent, and it is not at all difficult to translate.

You will note that the channel Sarah Chambers brought forth still another

system, which is not contradictory but relates to a different aspect of what is really “three-dimensional.” All the systems are two-dimensional models and describe different aspects of three-dimensional structure.

Q. It has been said that your system counts Cadres One and Two not because of their cadre group numbering but because they have higher soul ages.

A. The mean age of a cadre, as we compute it for this purpose, is a combination of both soul age and the number of previous cycles, which mostly follows the order of casting from the Tao. It is measurable, and that is what we use through this channel for numbering. It is not surprising that the last remaining cadres of Cadre Group One would be slightly older than the first cadre of Cadre Group Two, although this would not have to be the case.

Q. Is it true that you place cadres in sequence without a break, and that when one cadre cycles off (say in 200 years), Cadre Three could, for example, eventually become Cadre Two?

A. None of these systems are likely to be in use by the time a relevant cadre cycles off. By then, your understanding of universal formations will have grown a great deal, and you will use different descriptors.

The reality of how cadres are cast from the Tao is far more complex than we are capable of transmitting at this time. The numbering systems currently in place now, however, are adequate for the time being.

If we were to use a numbering system based directly on cadre groups, it would not provide a unique number for each cadre.

Q. The same could be said about entities. If there are seven entities in a cadre, and one of them cycles off, isn't it true that according to your system, the space left open by the departing entity would now be filled by the adjacent entity, meaning that Entity Five would become Entity Four, Entity Six would become Entity Five, and so on?

A. Because entity numbers relate to casting order, if one entity cycles off, the numbers would be maintained. The cadre numbers in this system, however, are not related to casting order—they are simply conveniences. Cadre Three is not, say, third out of 7 or 12; it is third out of an open-ended

progression.

We think that too much could be made of all this. The purpose of the cadre numbers is to be able to refer to a particular cadre and know which one it is. It should not be assumed that all the Michael fragments who are channeled confer on every piece of channeling to ensure that all terms in a particular human language are consistent among channels. That would be exhausting and a waste of time; what is important is the meaning. The translation through individual channels necessarily has some leeway. It is up to students to ascertain meanings, and doing so is good work.