

ME: An Aspect can resist reintegration?

A: Yes, but this is rare and occurs when the Aspect retains an element of human fear, the fear of loss of self, which of course never really happens, even in full communion, because the individualization blends into the background of the overall sentience of the TES, becoming the overall sentience. Based upon this information, I will split the description of reintegration with the TES into two: full communion and partial communion.

### 9.1

#### *Full Communion*

When either the Aspect chooses full communion as its condition of reintegration with the TES, or the TES recalls it, the sentience and the body of energy that the sentience is assigned to merge together with the larger sentience and the body of energy that is the TES. The body of energy, simply being a vehicle for the sentience to associate itself with gains or regains its bulk volume—just like pouring more water into a jug of water. The reintegration of the sentience follows a different path, though. The sentience itself is individualized for the period of the work before the incarnation—the planning, the incarnation itself, and the period of work after the incarnation—the life review and the debrief. In all of these instances, an Aspect of TES sentience is separated out, fully individualized, and assigned to a body of energy. This individualization creates two things: a memory set and a personality. Ultimately both the memory set and the personality are created as a function of the integration of the sentient body of energy with the incarnate vehicle—the ego. However, there are small Aspects of both that are aligned to the period prior to incarnation. This gives the incarnate Aspect a feeling that there is “more” to

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incarnate existence and a desire, if this feeling is strong enough and the incarnate Aspect has not fully associated itself with the incarnate vehicle to creating a “solid” ego, to know more about itself and the wider environment that is not physically experienced. This makes the process of integration easier to conduct.

ME: Why would it be easier to conduct?

A: In the case of the Aspect that is being recalled into full communion by the TES, the Aspect may not wish to accept such loss of individuality. But in the case of the Aspect that is aware of the reality of what it is, it will accept the loss of the small level of individuality it has for the greater level of presence it will have as a fully integrated Aspect of TES sentience.

When the Aspect experiences full integration, the personality that is associated with the incarnation, the ego, is stripped away, leaving only a clean set of experiential memories, memories that become part of the overall memory set that is the TES. In essence, though, there are two sets of memories that result from incarnation.

The TES already has the memories of the incarnate Aspect prior to its reintegration with it because they are transferred to the TES at the point of experience. However, this does not contain the sentience that experienced it. Hence the need to reintegrate the sentience assigned to the Aspect. When the TES reintegrates the Aspect's sentience the experiential memories associated with it also include the resultant evolutionary content.

ME: That means that the TES does not accrue the evolutionary content in parallel with the experiential memory.

A: Correct. It stays aligned with the sentience that experienced it, hence the ultimate need to reintegrate all Aspects projected into the physical and other universal environments within the multiverse.

From the perspective of the TES this integration creates a sudden “high-definition” effect on the memory set, giving the TES significant detail over those memories that it accrued in parallel to the Aspect experiencing them.

From the perspective of the Aspect, it is a gradual awakening to a greater memory set which results in a merging of those memories and a loss of individuality. The loss of individuality results from the sheer magnitude of memories that are the TES versus the finitude of those memories that were accrued by the Aspect. It is like a single drop of water being introduced into the world’s oceans, the individuality of the drop of water being dissolved in the greater magnitude of the water. Initially the Aspect experiences greatness, which is then replaced by oneness and loss of individuality.

## 9.2

### *Partial Communion*

- A: Partial communion is the most common form of reintegration of the Aspect with the TES. It is the state of continued individualized beingness while still being integrated with the TES.
- ME: Why is it the most common form of integration, of communion?
- A: Simply put, because it is the most useful configuration for the TES to operate with.
- ME: Mmmm. How many Aspects are in this state of integration normally?
- A: There can be no more than twelve of course, but there are many TES that have all twelve Aspects in this state of integration, and there are others that have a smaller number.

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Some TES on the other hand have no Aspects in the state of individualized integration at all.

ME: Why the variation in integration? I would have thought that there would have only been full communion as a state of integration?

A: The level or state of integration is of course a product of how the TES ultimately wants to experience its environment and its own existence within that environment. There are no hard and fast rules here, except that everything is acceptable. It all adds to the overall diversity of evolutionary experience forwarded on to The Source (our Source, SE1) and The Origin.

ME: OK, we have two versions of partial communion to work with then. The first is fully partial; the second is partial with Aspects of full communion, true full communion being explained in the last section.

A: That's correct. If we take the last section as an example of how an Aspect would integrate into full communion as being identical for the function of partial communion with Aspects of both full and partial communion, then we don't need to describe it again. Except for, that is, the reason why an Aspect would allow or use this mixture of communion.

ME: Let's answer that part first then. Why does a TES choose partial communion as a state of being for its Aspects?

A: It's not so much for the Aspects but for the TES itself. You see, a TES needs to be unique in its application of experience and subsequent accrual of evolutionary content, so they choose to work in a way that both suits them and/or supports the level of uniqueness they want to apply. In the case of the TES who has a number of Aspects that are in partial communion, each of the Aspects has two specific specialisms. The first being a way of working based upon its own experiential knowledge base and skill set derived from working within the frequencies of the multiverse that are considered fully energetic when separated out from the TES.

The second being the experiential knowledge base and skill set derived from working in the energies of the multiverse that require an incarnate vehicle, the physical universe, with the physical universe providing the specialisms relating to certain types of environment-, community-, and relationship based interactions. These specialisms become individualized in their own right over the indeterminable number of times that the Aspect experiences separation from the TES, both in the fully energetic state and the low-frequency energetic of the incarnate state. Because they become specialized they start to be used in a specialized way by the TES, the TES selecting a specific Aspect to work in a particular energetic or incarnate state where that Aspect will make the most of the challenges presented to it in the most efficient way possible.

ME: Making the incarnation efficient? Doesn't that negate the whole point of the challenge of being incarnate, that a certain experience is supposed to be experienced without prior experience? Negating a karmic need!

A: Who said that an incarnation should be experienced without the benefit of experience? I certainly didn't and The Source didn't either. But I will say this, though. Each and every Aspect that is maintained in the state of partial communion will have experienced everything as if it was the first time, when it experiences it for the first time. It's just that over the number of states of individualization the Aspect gains experience in certain things, and so the difficulty of experience can be recalibrated to take account of the level of Aspect experience, to maximize that experience as a function of prior knowledge—in essence, making it harder, thereby increasing the efficiency of the incarnation. A TES therefore chooses to either have a full set of Aspects in partial communion, or a number of Aspects in partial communion with the rest of its sentient energy in full communion as the basis for its experiential plan. As I have previously described, the TES can create a temporary “thirteenth” Aspect that is a hybrid of the experiential and

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evolutionary components of the other twelve Aspects that are either in partial communion or are individualized (incarnate) in some part of the multiversal environment that would allow it to work with a certain environment that none of its current Aspects have experience of in the individualized state. Upon reintegration of this temporary Aspect the experiential and evolutionary content is shared between the Aspects whose components have been used, which ultimately adds on to the total TES evolution.

ME:How does the TES function when all of its Aspects are integrated in a state of partial communion?

A: Again, as I previously described, they function a little bit like the programs in a computer. Thinking of the TES in terms of a computer, it has access to all of the functionality of the programs (Aspects) and the data (experiential and evolutionary content) surrounding them and so uses them as a repository, an experiential and evolutionary memory database that is part of its Over-All self. In the last dialogue on this subject I described the Aspects in terms of souls and the TES as the Over-All soul, (the Over-Soul). Also note that the energetic volume of the sentient energies that are the Aspects in totality are only a small percentage (circa 30 percent) of that which is the TES.

ME:So if the TES is comprised of individualized sentient energies and that which remain as its “self,” what is the process that the individualized Aspects of the TES go through upon reintegration to the point of partial communion?

A: To a certain extent at the start of reintegration there is similar process followed by the Aspect that is undergoing partial communion with that of the Aspect that undergoes full communion. As you are aware, the Aspect experiences significant memory-, knowledge-, and ability-based expansion when it separates from the incarnate vehicle upon its demise. It becomes that which it is when individualized from the TES but not incarnate, a fully functional and, to a

certain level, independent Aspect of the TES sentience and energy set. However, although it can communicate without hindrance with the TES, and knows that it is an Aspect of the TES, it is uniquely individualized from the TES. This level of uniqueness is a product of the individualized work that it has done on behalf of the TES. The uniqueness is the total cumulative experiential and evolutionary content which can be expressed, in no specific order, in terms of its application of power, wisdom, and love—in essence, its specialized properties or personality.

It is this specialization, and the benefits of being specialized, that causes the TES to keep the sentience assigned to the individualized energies of the TES, which are the Aspect, in an individualized state, even in communion. This is why it is called partial communion. And so, the Aspect that undergoes reintegration to create a condition of what partial communion is undergoes the experience of expansion while being individualized twice, once at the point of the demise of the incarnate vehicle and once at the point of reintegration with the TES. Whereas, the Aspect that is due for full communion undergoes expansion only once while individualized because the momentary feeling of expansion experienced by the Aspect upon reintegration is dissolved when the sentient energies assigned to the Aspect become diluted into the overall sentient energy set of the TES. The Aspect, in experiencing partial communion, therefore experiences a second and more profound level of expansion, one that includes access to three sets of experiential memory, the Aspects' memories, the memories of other integrated and individualized Aspects, and those of the overall TES itself. Although these experiential memory sets are available to the Aspect reintegrating into partial communion they are not as instantaneously accessible to it as they are to the TES itself, it's more of a feeling of expansion than actual expansion. Think of it as being a localized version of the Akashic, one that is specific to the TES and its overall experiences. It's not the Akashic per se, though; I just use this description for illustrative purposes as the Akashic is a function of The

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Source that is specific to experience that is based upon the incarnate human vehicle condition within the physical universe and no other incarnate vehicles.

ME:How does this localized memory work then?

A: The Aspect has instantaneous access to its own experiential memory set while individualized, but when integrated in partial communion it has access to other Aspect memory sets and the memory set of the TES only via its communion with the TES.

ME:From the perspective of the Aspect in partial communion I find that rather limiting. I think I prefer to be in full communion as an Aspect becomes truly one with its TES.

A: It's as good as it gets for the Aspect in partial communion. Actually, it's very good because the Aspect has to formally request access to the memory sets of the other Aspects that are in the states of individualization or partial communion. If the Aspect had full instantaneous access to all memory sets, it could create psychosis within the TES. You see, the TES has its own overall personality that is the sum of its own personal experiential memory and evolutionary content, and the memories of all its Aspects that are either individualized, in partial communion, or have been absorbed into full communion. If one or all of the Aspects gained full instantaneous access to all of these memory sets it/they would start to behave like it/they was/were the TES and not an Aspect/s of the TES. This of course is not a real problem because the total percentage of the sentient energies that the TES projects in an individualized form external to itself, and/or is in partial communion with, is no more than 30 percent. Based upon this, there is a significant difference in the mass, so to speak, of sentient energies between the TES and any or all of its individualized Aspects. Although not a real problem, it would and could cause a certain level of distraction for the TES in its need to remedy the matter.



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The evolutionary content, by the way, is solely accrued by the TES and not the individual Aspects or Shards employed to perform this role. The evolutionary content is therefore only owned by the TES, The Source Entity, and ultimately The Origin, although in reality it can only ever be wholly owned by The Origin.

ME: So the Aspect in partial communion feels expanded and has permission-based access to the total experience of the TES and its Aspects?

A: Correct. But it also feels something else. From the perspective of the Aspect in partial communion it feels like they are connected again, part of a bigger organism so to speak, like being an essential piece of code in a computer program, one that has its own role and reason to be within a community of interconnected and integrated pieces of code within the program rather than being an isolated piece of code with no sight of its role or reason for being in existence. It feels rather cuddly.

ME: Cuddly?

A: Yes, cuddly. Like being whole but without experiencing personal un-wholeness, because you are part of the wholeness and not part of the separateness—the un-wholeness being the feeling that something is separate from you, that something is missing. You are reconnected to a much bigger part of yourself, rather than integrated.

ME: As a descriptor then, there is a difference between being reconnected rather than being reintegrated?

A: Think of it in these terms. Reintegration leads to a level of communion. Full communion is equal to full integration and partial communion is equal to reconnection—integration being assimilation by the whole, whereas connection is being connected to the whole.

ME: All of this is looking at it from the perspective of the Aspect, isn't it? How does the TES experience reintegration of the Aspect?

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A: Simply put, it doesn't make that much difference to it.

ME: Why? I would assume that with up to twelve Aspects projected into the various frequencies of the multiverse it would make some sort of difference to it.

A: You forget that the TES remains connected to the Aspect at all times, and at all times is cognizant of everything that the Aspect experiences. That includes all of the experiences in all of the parallel conditions created by Event Space. Based upon this, there is no real feeling of separation experienced by the TES at any time, irrespective of how low down the frequencies an Aspect is projected.

ME: So it's only the Aspect that experiences expansion due to reintegration then?

A: In general, yes. You see, when the Aspect is projected into the lowest frequencies of the multiverse, the physical universe, it remains in the frequencies associated with its level of evolution and not that which its Aspects are projected into. As a result, it experiences everything as if it was in this frequential level and not that which the Aspect is projected into.

ME: But doesn't this go against what the Aspect experiences in the lowest frequencies, pure lack of communicative bandwidth?

A: This is only relevant to the Aspect because it is ultimately the Aspect that is experiencing the low frequencies and the loss of communicative bandwidth as a result. This is the whole reason for the TES to project an Aspect of itself into the low frequencies of the multiverse, to experience almost total separation while not actually being separate. But, it is only a small part of the TES that experiences this, and as a result the experience is limited to the Aspect itself, in respect that is to the loss of communicative bandwidth.

ME: How does the TES continue to experience that which the Aspect experiences then if the Aspect is experiencing a lack of communicative bandwidth?

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- A: Remember, the Aspect is located in a low frequency and so it has very limited functionality and communicative ability. From its perspective nothing exists above its frequential position. The TES on the other hand has access to all the functionality it has at the frequency attributed to its evolutionary level and so can see and experience everything it needs to in all levels below it.
- ME: Yes, but how is this achieved? I mean, there must be some loss in the ability of the TES when it projects some part of its sentience into these low frequencies.
- A: Correct, but that is only the sentience that is attributed to the energies that are the Aspect. The sentience that remains within the main body of the TES does not experience such loss of communicative bandwidth primarily because it is in a body of energy that is at a higher frequential state and can access all experience from this level.
- ME: And again, how does it do this?
- A: By accessing The Source Entity's energetic state.
- ME: Sorry?
- A: In accessing The Source the TES places itself in a temporary condition of Omnipresent sentience, that being, "it is" The Source. You know we are all one with The Source?
- ME: Yes, of course.
- A: Well, being one with The Source has its advantages, and in this instance the TES can enter into temporary communion with The Source to affect an uninterrupted level of connectivity with any or all of its Aspects and/or Shards that are projected from it and are personally experiencing the temporary levels of separation experienced in low-frequency environments. In this way the TES, when integrated with The Source in this temporary form of communion, experiences all that its Aspects and Shards are experiencing, as they are experiencing them.

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ME:I have just been told that this is achieved only while in this temporary state of communion and that it uses Event Space in some way—that it experiences all Event Spaces created by its Aspects and/or Shards concurrently, and so in some respects experiences that which the Aspect and/or Shard is linearly experiencing before they actually experience it.

A: Yes. And an Aspect that is well connected, one that has a higher level of frequential state even when projected into the lowest frequencies, can access this information from the TES. This is how mediums can see the future, how they see another Event Space.

ME:So that is achieved by accessing the TES only?

A: Yes, and because a well-connected Aspect can access this information from its TES, it can also access all other events as well. Simply put, when an Aspect is connected to the TES in this way, it has access to all the information that the TES itself has while in communion with The Source.

Getting back to the question about what the TES feels upon the reintegration of an Aspect or Aspect and its Shards or Aspects and their Shards, it is not about the integration of the experiences and the memories, as I have just stated. It is more about the reintegration of the sentience and energies that they are assigned to in a holistic sense rather than operational sense. It's a bit like having full lungs and then breathing in to a higher percentage of fullness. The lungs don't notice anything different other than having more air. This is the same for the TES energetically and sentiently.

ME:Is there a real need for the Aspect to reintegrate with the TES then?

A: If you think of it in terms of the experiential memories, no, but if you think of it in terms of the TES and what it is holistically, sentient energy, then the answer is yes because the Aspect is just that, an Aspect of the TES itself and not separate from the TES. The only reason the TES projects an Aspect of itself into the lower frequencies of the multiverse

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is to experience near separation from Source, while not actually being separate. It can only do this via a smaller Aspect of itself, just as The Source can only experience itself fully by the use of the billions of TES it created to occupy the structure of the multiverse.

ME: Why is something like the life review performed if the TES knows what the Aspect has achieved in its state of near separation and existence in an incarnate state? It also seems pointless.

A: The life review in this instance is very important because it allows the TES to understand how well that Aspect of itself performed in this state of near separation. In essence, the TES lives, or should I say exists, in the incarnate through the Aspect, and so in this way it establishes how it may have performed if it itself had incarnated, and not just as a small or a series of small Aspects.

My illustration of using the lungs in a state of inflation and how the additional air affects them is quite relevant to how the additional sentience and energy affects the TES. In this instance, both the sentience and its assigned energy is part of the TES, even in projection, and so integration is not an increase in its overall condition, just as the air is either inside or outside the lungs. It is the same air, it's just that it's in a different location. The air exists within and without the lungs and is therefore "air" and so the TES sentience and the energy assigned to the Aspect exists within and without the TES boundary and is therefore the TES.