



What Is Nature Intelligence?

Perelandra Coning Session

by Machaelle Small Wright

In general, intelligence as a dynamic is above and beyond human traits defined by the sensory system and the human ability to communicate with others. It is a part of all life, and one may say that it is the organizing dynamic between the form of that life and its soul. Note the word “organizing.” Because nature is the order, organization and life vitality of all form,¹ it is accurate to say that nature plays a key role in the intelligence in all life—all form. Intelligence as a dynamic is much broader than what has been defined by humans. Their definition is but a drop in the bucket, as you say.

*Intelligence is beyond the human brain. Consequently, it does not require form to provide a specific physical facility, such as the human brain, for it to be present and to function. It only requires that there be a focal point (the form itself) through which intelligence may flow. It does not need a central nervous system, a sensory system or a brain. Again, it needs only the overall form focal point in order to flow. We have used the word “flow” twice now, and this is a key to understanding intelligence as a dynamic. It is an organizing **flow** from the soul to a physical focal point, and it flows through the form. It does not require that it be held, sorted, identified and catalogued. It simply flows.*

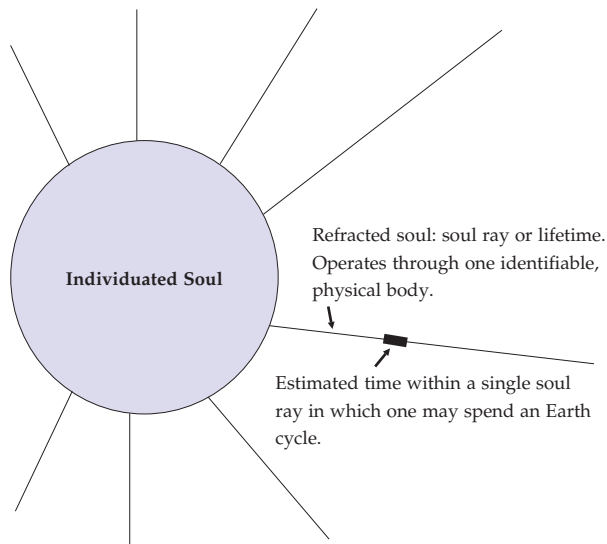
*What all form has in common is its intelligence. This dynamic is common in makeup and flow. How it expresses the flow is determined by the unique qualities of the form itself. All form must have intelligence in order to exist because all form must be linked with and express its soul dynamics. **Intelligence is the organizing dynamic that provides the movement of soul through form.** Intent² and intuition² (as defined by nature) are but two of the qualities within this massive, driving dynamic called intelligence. If you*

could see and feel this dynamic, you would experience an active, driving force moving throughout all creation that in size, scope and power would be beyond words—and, from the perspective of the Earth level, beyond belief. How humans on that level and many of the other “sister” levels or dimensions³ throughout reality express and understand intelligence is limiting true intelligence to its smallest point.

MSW: Tell me more about the soul.

At the time of the Big Bang,⁴ the force of all reality individuated. When we use the word “individuated,” people tend to think that every single element of form came to exist as independent impulses. This is a misconception. The force of all reality individuated into “packages,” as it were, that contain all the potential and all the elements needed for the full evolution that is required by the package itself. For humans, the individuated soul⁵ is made up of a package that contains all the elements required for each refracted soul⁵ in all its stages to move fully through evolution, and eventually return to and become part of the larger individuated soul again. (See diagram.)

When one considers the countless range of different refracted lives through which the individuated soul operates, one may get an idea of how large each package is. If you wish to visualize the scope of human packages, imagine each and every element of nature, from its largest whale or mountain to its smallest proton. Then multiply this by one thousand. From this you will begin to get an idea of the scope of each human package. Once every refracted reflection that is part of the individuated soul has completed its evolution and “returned” to its larger soul reality (the individuated soul), it is conceivable that the individuated



soul will then be prepared for its return to its pre-Big Bang existence.

One may say, then, that a form's soul is that massive dynamic that contains all potential and possibility. In short, it defines that form's full and complete evolution. A package contains all elements of the soul.

MSW: How does free will fit into this?

Free will applies to humans. Their (human) packages are fully involution/evolution (i/e) balanced.⁶ At the time of the Big Bang, the package was simultaneously fused with intelligence. In the case of humans, the Big Bang fused nature reality with human reality through the dynamic of intelligence. Because of free will, which is part of a human's package, a person has the ability at any time to consciously and willfully operate "outside" his own package. The potential for this is also part of the package. The human package supplies the full impulses of free will that include the ability to make conscious decisions to step beyond or outside one's own soul dynamic.

Because of free will, humans may deny the normal give-and-take between form (their person) and soul. As you might imagine, it is a serious situation when this occurs. But a major part of human evolution is conscious living. One cannot attain this state without free will, and one cannot have full free will without having the capability of denying (as well as accepting) any element of his own being. However, free will goes beyond just denial of one's essential self. It includes stepping outside one's soul dynamics and

embracing other elements in reality that are not compatible with oneself and his soul. For there to be free will, there must be total freedom.

Let us go on to nature intelligence. We have said that all form has its intelligence in common. By this we mean that the organizing dynamic between all form and its packages may be viewed as similar. This is critical for humans to understand because it is the reason they may interface and interact with the intelligence of anything around them. You may say that the intelligence of something operates with a universal framework, thus allowing for full and complete interchange. Nature intelligence is the organizing dynamic between the package of nature and its multitude of varying form. Consequently, when one connects with this flow, one accesses the full reality, potential and possibility of all of nature.

With each major classification of form there is a key element within its intelligence that defines it, making it unique with respect to every other classification. With human form, the key element is free will. With nature, the key element is inherent balance. Nature reality does not contain free will, and human reality does not contain inherent balance. The organization flow (intelligence) of nature's soul dynamics moves through its various forms reflecting inherent balance—always.

When humans impact nature adversely, they do not disrupt nature reality on its intellectual level. They interfere with its reality on the form level. An out-of-balance condition within nature is a balanced nature form that has been altered by humans. Fused with that form is its intelligence level that still maintains inherent balance. Humans cannot impact this level. They may only access it.

When humans consider solutions for restoring balance to an out-of-balance world, they need only access the intelligence of nature involved for answers. That intelligence contains inherent balance and is fully capable of defining all that is required for reflecting that inherent balance through specific form.

The biggest hurdle for humans in understanding nature intelligence is their habit of using human intelligence as the defining yardstick for different intelligences in the rest of reality. Human intelligence is but

one expression of intelligence. It is defined by the unique physical facility of human form through which human intelligence generally functions (brain, central nervous system and sensory system) and the overall driving dynamic of free will. Free will requires the development of intellectual characteristics such as the ability to think, consider, debate, argue, observe, develop opinions, educate and inform oneself, believe, daydream, fantasize, understand, define and hypothesize. Within nature intelligence—where there is not free will but inherent balance—these characteristics are not needed. Nature intelligence operates in a state of being and constantly within present time. Because of inherent balance, nature intelligence does not need to develop the same characteristics as humans. Nature simply knows. It does not need the facilities for understanding what it knows and why.

In order for man to acknowledge and interface directly with nature intelligence, he must put aside the criteria that make up human intelligence and create bridges through which the two different intelligences may directly interface. Man must understand something about his own intelligence, how it operates, the range of its operation and what must be supplied in order to meet the needs of that range. He must then extend himself out to an intelligence with a different operation, range and need, and discover together a common meeting ground in which both may communicate. At Perelandra,⁷ examples of this are the use of kinesiology⁸ as a communication tool between both intelligences and the various processes⁹ that have been developed for mutually beneficial work to be done together. Kinesiology and the processes create a common framework through which the human and nature intelligences may work.

From the human perspective, accessing nature intelligence is a mystery. It does not respond to the kind of research that humans use in order to learn about and understand their own intelligence. For a human, nature intelligence is like a 5,000-piece puzzle that has been dumped in a great heap on the table before him. He has no idea what the picture is or how and where to begin to access it. Nature, of course, knows the picture and has its copy of the puzzle already put together. From nature's perspective, everything is in order. To work with nature intelligence, as we have

said, man must learn to access it in an orderly fashion that meets the needs of his own intelligence. For example, he must devise mutually agreed upon "codes." **A language must be developed that contains mutually agreed upon definitions.**

Nature does not use or need words. At all times, nature knows. It does not need words to convey within nature what it knows. Language becomes the bridge between the two intelligences. It succeeds when the differences between the intelligences are recognized and addressed. It fails when humans expect nature to understand and use language as we humans do.

One example of the language bridge is the widespread use by humans of the words "deva" and "nature spirit." "Deva" generally applies to that area of nature intelligence that operates in its architectural or creative mode. Because nature knows the intent and definition of this word when an individual uses it, its use allows that individual to access this area of nature's intelligence. The word is automatically matched with that area of nature intelligence that corresponds with its agreed upon definition. "Deva of Broccoli" connects the person with that area of nature intelligence that deals with the creative elements of the plant known as broccoli. Connecting with the Deva of Broccoli will not give us access to the creative level of intelligence that addresses kumquats. Nature responds in inherent balance. "Broccoli" does not equate to "kumquats." Therefore, it does not reflect inherent balance, and connecting to the area dealing with kumquats when we request broccoli cannot be nature's response.

"Nature spirit" generally applies to the action and implementation functions of the intelligence that is unique to and addresses individual form within its (form's) context. The intelligence input about the fertilizing needs of broccoli growing in Kansas, Brazil and Israel will differ because the broccoli in each location is in a different context. The creative device scope of nature intelligence is universal in its function. The nature spirit aspect focuses that intelligence on specific form within individual context and is, consequently, regional.

Because of the mutual understanding of the terminology by many people, humans may use these two terms to access areas of nature intelligence that oper-

ate within the definitions of the terms themselves. “Deva” and “nature spirit” allow an individual to link in an organized manner different pieces of the puzzle that has been heaped on the table before them. However, if a person chooses to switch the definitions—“nature spirit” would mean creativity and universality and “deva” would address implementation and action within context—accessing nature’s intelligence would not be effective because there is no **mutual** agreement about changing the definitions. Someone may also wish not to use these two terms at all. Perhaps he would prefer to use the word “plip-cock” to refer to the creative areas of the intelligence and “mangoby” to refer to action and implementation in context. He cannot assume that nature intelligence automatically acknowledges and “records” these changes simply because he has thought of them and/or written down the new words and definitions. All this is an exercise of human intelligence. To create a language bridge using these two new words, he must directly address nature intelligence and “enter” the new terminology and definitions. He must then make sure nature accepts the new words.

Nature does not make judgments regarding specific words. It does not say, “Gee, we would have preferred ‘mango’ and ‘persimmon.’” This kind of preference is demonstrated within human intelligence. Nature needs to know what humans mean when they use their own terms. If nature “rejects” the new words, it is not because of preference. It is because the definition is not clear enough for nature to **know** what you mean when you use these words. It requires you to be clearer than you have been. In short, words such as “deva” and “nature spirit” are used by humans to access and address specific levels and areas in those levels within nature intelligence. They are mutually agreed upon accessing codes. When speaking about nature intelligence, these kinds of words do not refer to individual, independent beings within nature.

This brings us to the issue of elves, faeries, gnomes and devic angels. Nature intelligence does not include these types of beings. It is a massive intelligence, a dynamic. It is not made up of individual life forms. This intelligence dynamic flows through form. It is not made up of these forms. One may look at beings such as elves and devic angels as more communication

bridges between man and nature intelligence. If nature is to communicate what it knows to an individual, it may create form through which this communication can flow. Nature is, after all, the order, organization and life vitality of all form. At any time, it may create, modify and utilize form in response to the moment. The “appearance” of a nature spirit is a response to the inherent balance of the moment that includes an individual human being. More often than not, the nature-spirit form used is seen only within the mind’s eye of the person with whom nature wishes to communicate. **However, whether seen within the mind’s eye or by the individual’s outer sensory system, the form is equally real.** But it is a communication bridge in the form of an elf, not an elf with an independent life of its own. The nature spirit level of nature’s consciousness does not need elves and gnomes to function. That level simply flows through all existing form directly. When such an event occurs, many humans unfortunately tend to overlay it with expectation and definition that is unique to human intelligence rather than understand that this is a bridge from nature intelligence. It has different dynamics and has been initiated and activated for a specific purpose. If humans could focus on the communication surrounding such an event rather than get lost in the excitement of the event itself, more would come of the experience; and it would be more useful to them, as well.

The word “Pan” is used by humans to access and work with the part of nature intelligence that bridges the creative activity (devic) with the action and implementation activity (nature spirit) of the intelligence. The Pan function of nature intelligence also bridges these two activities with the overall soul dynamics of nature. Humans call these soul dynamics “natural law” or “laws of nature.” The Pan function is critical because it operates as a switching station for the various levels of nature intelligence to “meet and mix.” The Pan function organizes the flow in ways that are not found elsewhere in the larger nature intelligence. Because of its unique qualities within the overall dynamic flow, the Pan function may be accessed independently by humans and it may create a bridge on its own to communicate its unique knowledge to humans; hence, the experiences and sightings people have had with the forms they call “Pan.”

It is through the Pan function that one finds the “heart of nature.” This is because the Pan function mixes all levels of nature creativity and action/implementation, and then combines this mixture with its soul dynamics. In essence, by combining the soul dynamics, it provides the foundation for all nature intelligence—that is, inherent balance—as a result of its unique function. It is the action of bridging the combined levels with the soul dynamics that creates a different reality referred to as the heart of nature.

When an individual connects with the Pan function within nature intelligence, he is linked with a most vibrant and comprehensive knowledge that is a result of this mixing and bridging activity. It is not the pure knowledge of the creative devic functions, nor is it the pure knowledge of the action and implementation functions. It is the knowledge that is created when these two functions are combined creating a new, more complex reality; and then bridged to nature’s soul dynamics, creating an even more complex reality.

*Once the mixing and bridging of the various levels with one another and with the soul dynamics has occurred, the Pan function instantaneously shifts this new reality into its appropriate form. It is the Pan function that actually fuses nature intelligence with its form. Once fused, it is seated and stabilized. The intelligence-fused form is then maintained in its day-to-day rhythms primarily by the appropriate nature spirit level within the overall intelligence. **To repeat: The appropriate devic and nature spirit functions for a specific form reality are combined by the Pan function. This combined reality is bridged to the soul dynamics. The intelligence that is fused into form is this complex mixture.***

It does not reconnect with the pure nature spirit level of its intelligence until after the intelligence fusion to form has taken place. The fusion activates the nature spirit-level links that are appropriate to this particular functioning form mixture. This ensures that only those elements that apply to a specific form are linked with and activated for that form. (This is the action of inherent balance.) Thus, you will not have elements within the nature spirit level of intelligence that are appropriate for snow linked with and activated for the daily maintenance of broccoli. This mixing/bridging/release/fusion to form/relinking pro-

cess is one way nature intelligence organizes itself and functions in an appropriate and orderly fashion.

When the Pan function is included in conings (as is the case with the conings that have been set up for the Perelandra processes and programs),¹⁰ it introduces the dynamics of this vital activity within nature intelligence into the coning mix. Consequently, the coning dynamic includes the full mixing/bridging/release/fusion/relinking process. If an individual chooses to include only one “already identified” nature spirit element in a coning, he is eliminating the actual Pan function of the process. He has only a pre-Pan-function nature spirit link and/or a post-Pan-function link in the coning, depending on the definition of the name that is used for the specific nature spirit element. If he includes Pan, he automatically includes the appropriate nature spirit functions prior to the Pan function/operation and the nature spirit links that occur after the fusion of intelligence to form has taken place, plus the vital dynamic of the Pan function itself. Placing Pan into a coning automatically covers all the bases and makes for a stronger, more stable coning.

We would like to address the animal kingdom, for it is this area of nature where nature intelligence expresses itself most closely with human intelligence. Notice we said “expresses itself most closely” and did not say that the two intelligences were identical or related in any way. Within the animal kingdom, the underlying dynamic of intelligence is still inherent balance. Often this is demonstrated through instinct. Animals act on instinct. The fact that the animal kingdom includes brains, central nervous systems and sensory systems does not mean that it functions with free will. It does mean, however, that animals, because they have similar means of receiving and expressing stimuli, are more able to communicate what they know directly with humans in a way that is similar or familiar to humans. Oak trees simply do not have the same five senses for communicating with humans that a wolf or cat does. In short, oak trees don’t have lips.

An animal may express what it knows at any given moment through its sensory system. It also receives information about what is presently going on in its environment through its sensory system. Consequently, an individual may understand what an animal knows

through its eyes, its touch, its sounds. This does not mean an animal has intelligence traits identical to human traits simply because it can express what it knows through its eyes. Animals do not think, consider, debate, believe, daydream, understand, define or hypothesize. They don't need to. They know, and what they know is based on inherent balance and is expressed instinctually.

Animals that closely interface with humans (companion animals) also operate according to inherent balance. However, their environment and daily rhythms are defined by humans. Their instincts are expressed, but within the context of a human world. When there is a successful relationship between human and animal, the individual provides the environment and daily rhythm that takes into consideration and best suits the animal's ability to reflect inherent balance **within the context of the individual's defined environment**. In short, the two very different needs are expressed within one environment that is provided by man. (Conversely, in the wild, the animal provides the environment's operating "rules" for animals that the human adjusts to.) When the relationship between man and companion animal is not successful, man has provided an environment that is to his own liking but does not allow the animal to express inherent balance. The animal's daily rhythms are defined and dictated solely by the individual, and the animal often expresses behavior appropriate to the situation that humans call "neurotic."

It is important that man understand that the differences between human and nature intelligence remain the same when referring to animals. Animals are not creatures with one foot in the nature world and one foot in the human world. When an individual confuses this issue and looks at animals as furred or feathered humans, he misses the opportunity to interface with nature intelligence through form with a brain, central nervous system and sensory system that are similar to his own. This similarity enables humans to experience nature intelligence more easily. The similar physical makeup between man and animal doesn't mean the intelligences are similar. It only means that some of the ways of expressing the respective intelligences are similar.

People with companion animals may say that their

animals have the ability to argue, observe, educate, decide and understand—all aspects of human intelligence. A fight to establish or maintain dominance does not equate with the criteria of a human argument. The ability to see does not equate with the ability to observe. Evolutionary development based on opportunities presented in an animal's environment and survival instincts do not equate with education. Acting on instinct does not equate with the ability to make decisions. And knowing that is based on inherent balance does not equate with understanding. With each intellectual trait individuals observe in animals that appears similar to human intellectual traits, they must view the animal trait from the perspective of inherent balance and the human trait from the perspective of free will. Only then will humans begin to understand the true differences between the traits and how they are expressed. And it is then that humans will begin to learn and understand something about the intelligence, which is so different from their own, that is called "nature intelligence."

NOTES

Key to frequently cited references

- Behaving*: M. S. Wright, *Behaving as if the God in All Life Mattered*, 3rd ed. Jeffersonton, VA: Perelandra, 1997.
- Workbook I*: M. S. Wright, *Perelandra Garden Workbook*, 2nd ed. Jeffersonton, VA: Perelandra, 1993.
- Workbook II*: M. S. Wright, *Perelandra Garden Workbook II*. Jeffersonton, VA: Perelandra, 1990.
- FE Book*: M. S. Wright, *Flower Essences: Reordering Our Understanding and Approach to Illness and Health*. Jeffersonton, VA: Perelandra, 1988.
- MAP*: M. S. Wright, *MAP: The Co-Creative White Brotherhood Medical Assistance Program*, 2nd ed. Jeffersonton, VA: Perelandra, 1994.
- Dancing*: M. S. Wright, *Dancing in the Shadows of the Moon*. Jeffersonton, VA: Perelandra, 1995.
- MBPM*: M. S. Wright, *Perelandra Microbial Balancing Program Manual*. Jeffersonton, VA: Perelandra, 1996.
- PP #1*: "Co-Creative Definitions Dealing with Nature, Life, Science, the Universe and All Else," *Perelandra Papers #1*. Jeffersonton, VA: Perelandra, 1990.
- SR Guide*: M. S. Wright, *Perelandra Guide to Soul Ray Essences*. Jeffersonton, VA: Perelandra, 1994.

1. Reality is in a form state when there is order, organization and life vitality (action) combined with a state of consciousness. Nature is the conscious reality that supplies order, organization and life vitality. For the complete nature definitions of nature and form, see *PP #1, Dancing, MAP and Workbook II*.

2. Intent: The conscious awareness of soul purpose, what is required within the scope of form to achieve soul purpose, and how the two function as a unit.

Intuition: The communication bridge between the unconscious and the conscious. It enables what is known on the level of the unconscious to be incorporated with and become a part of the consciousness. For the complete nature definitions of intent and intuition, see *PP #1, Dancing, MAP and Workbook II*.

3. Sister dimensions: Within any single reality there are dimensions that are comparable in every way to specific dimensions in all other realities. In short, each reality has a dimension or "sister dimension" that corresponds in every way to what we are experiencing on Earth. This does not mean that our sister dimension is a mirror image of everything that exists on our planet. Rather, it means that our sister dimensions have a planet *similar* to ours. For more information, see *Dancing*, p. 26.

4. The Big Bang: The gigantic explosion in which the universe, as we know it, began. According to scientists, it occurred between 12 and 20 billion years ago. The Big Bang brought about two major dynamics: individuation and the fusion of soul to form.

5. Individuated soul: Individuated souls operate beyond time and space. Time and space are but two kinds of order and organization. There can be form reality without time and space. Individuated souls are in a form reality that does not include time and space.

Refracted soul or lifetime: In order to participate within many levels and dimensions, the individuated soul must modify itself to accommodate time and space. To do this, the soul creates what have been commonly called "lifetimes." At Perelandra, these are called "soul rays." The individuated soul refracts itself into a smaller unit that includes all of the qualities necessary for experiencing within a specific range of time and space. Each individuated soul has countless such refractions that are functioning in concert with it at all times. For more information, see *Dancing*, pp. 28–30.

6. Involution/Evolution Balance: Form is considered in i/e balance when it consists of an equal reflection of the soul dynamics (evolution), combined with an equal reflection of the form or nature dynamics (involution). For more information, see the sections on conings in the *MBPM, Workbooks I and II and MAP*.

7. Perelandra is a nature research center located in Virginia. Started in 1976 by Machaelle Small Wright, its primary focus has been the development of the co-creative partnership in the areas of science, health and agriculture. For more information, see *Behaving* and *MBPM*.

8. Kinesiology is another name for muscle testing. For learning kinesiology and how to use it, see *Workbooks I and II, MAP, FE Book and MBPM*.

9. As a result of the co-creative research at Perelandra, a number of processes and programs have been developed that facilitate humans and nature working together to accomplish a common goal. Examples include the *Energy Cleansing Process, the Battle Energy Release Process, the Calibration Process, MAP and the Microbial Balancing Program*. For more information, see *Workbooks I and II, FE Book, MAP and MBPM*.

10. A coning is an i/e balanced vortex of conscious energy that has been activated by a human for a specific purpose when it is necessary for that individual to work with more than one intelligence simultaneously. For more information on conings, how to set them up and how to work with them, see *Workbooks I and II, MAP and MBPM*.



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