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Pan artwork by James F. Brisson, Williamsville, VT 05362.

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The Perelandra Garden Workbook

FROM PAN

If you could imagine the placement, pattern, rhythms and timing of a co-creative garden as a complex orchestration, then it would be logical to extend this imagery to include dance. For when nature and the gardener move into the garden environment for the purpose of facilitating the fusion of spirit into form, and they are being responsive to the multi-levelled orchestration which has been co-created by the gardener and nature, they are truly moving in dance.

I have specifically chosen the image of dance because in order to participate fully in dance, you must lift your spirit, center your senses, focus your thoughts—in essence, you must strike an attitude that will allow you to hear the music all the way in your soul and move in accordance with that music. It is this attitude I wish to suggest if you wish to move into the co-creative garden in harmony with what is happening there.

Part One GETTING STARTED

IS THE PERELANDRA GARDEN WORKBOOK FOR YOU?

Whether or not this book and its information are for you depends on your answer to three key questions:

- 1. Do you believe that there is an intelligence within nature?
- 2. If so, do you think it's possible for humans to access this intelligence?
- 3. If so, does that intelligence have anything useful or relevant to "say" to us?

If you answer "yes" or "perhaps" or "possibly" or "maybe" to these questions, then this book is for you. Prepare yourself for an adventure and read on. If you answer "no" to any one of the questions, take the hint. The information will not be a comfortable fit for you—at this time.



Chapter 1

WHY BOTHER? A Matter of the Soul's Integrity, A Matter of the Heart

You've answered the three questions and decided that this adventure with nature is for you. As a co-creative gardener you will need to face some challenges to your old way of thinking and how you do things. So why bother putting yourself through this? Especially in light of the fact that the conventional practices in gardening and farming are "good enough."

I'm aware that this is a valid issue. In the past I've raised the question myself. I was especially prone to raising it when crouched over in the garden for the third day to do something that takes regular gardeners less than an hour to do. I would stand my weary bones upright, look toward the sky and give serious thought to the state of my sanity. But each year as I watched my garden flourish under adverse conditions and the other gardens around me struggle, even die under the same conditions, I raised the question less and less. I also realized over the years that my garden does not flourish because I'm a good gardener. I'm surrounded by gardeners who have been at it longer than I. And to be quite frank, in the world of gardening, there are many who are more technically advanced than I.

The Perelandra garden thrives because of a new approach taught to me by nature. What I'm going to describe to you does not fit comfortably into the recognized notions of tradition, logic or even sanity. In fact, it tends to thumb its nose at all three, especially sanity. Be that as it may, it works. And that's what drives conventional

gardeners a little nuts. It's also what will drive you a little nuts. Everything you know that has gone into establishing your sense of order, stability and balance, namely logic—in gardening, farming, ranching, landscaping, forestry, lawn management, pond management and in every other area of your life—will be challenged. For you see, even though *The Perelandra Garden Workbook* is presented through the prism of the Perelandra garden, this gardening is a metaphor for the whole of life. As you change how you approach your garden, you will, in turn, change the very fabric of how you approach everything else in your life.





Let me give you a brief background on how I began my adventure with nature.

We moved from Washington, D.C., to the Virginia countryside in 1973. While city dwelling, I became interested in ecology and its corresponding responsible life styles. By the time we moved to the country, the idea of putting in a vegetable garden on our new land was as practical and logical as putting a house on the land. I didn't give much thought to the matter. I just put it in. To do otherwise would have seemed odd to me. I had not had any gardening experience prior to this, so I spent the first couple of years educating myself as to the ins and outs of "good" gardening. I also listened to the advice of my neighbors, some of whom had fifty, sixty and seventy years of gardening under their belts. These were farmers who depended on the produce from their gardens for their main food supply. As a result, my first couple of years were quite successful. We had more food than we knew what to do with. However, the high amount of produce was directly related to the fact that I was following my neighbors' suggestion and using the insecticide Sevin. Then the information on the back of the bag stating that I should not eat vegetables within twenty-four hours after spraying started me thinking. Using Sevin assured me of successful production, but what was I doing to my body once I ate the food? And did spraying this stuff do anything to an already fragile environment? I didn't even raise the question of killing all those bugs—I still considered them pests who stood between me and a successful garden. But the questions I did raise led me to organic gardening.



Organic gardening certainly addressed many of my concerns over our health and the environment. Its focus on environmental balance and building healthy soil as keys to better quality food made all the sense in the world to me. But anyone who practices organic gardening knows that it is made up of a huge volume of hints, tips, ideas and practices—some of which, when tried, work and some don't, despite the fact that the organic gardener just down the road did exactly the same thing and got incredible

WHY BOTHER?

results. Reading volumes on organic gardening in an effort to find the magical combination of practices that would give me the kind of garden one always sees photographed on the covers of books and magazines made me feel that not only would I not reach a respectable level of gardening until age eighty-five, but that I had no right to expect it before eighty-five. I had to put in my time like everyone else. I was just thirty-one years old, and at the time the road to eighty-five seemed awfully long.

In 1976, I discovered the Findhorn garden books. They introduced me to the idea that there was an intelligence in nature and if I applied myself a bit, I could communicate with this intelligence and "be told" what to do in my garden. To say the least, I found the notion appealing and worth a try. So two weeks later, on a cold January night, I went out into our woods and declared my intention to work with and learn from nature within the context of a garden. To my surprise, I felt nature immediately responding in a way that can best be described in today's words: Let the games begin!

My experience with nature in that first season's garden is described in the book *Behaving as if the God in All Life Mattered*. I don't think I'm overstating it to say that it was a mind-blowing experience that challenged and changed just about everything I thought I knew about reality. I used the winter to catch my breath and as I moved into the second season, we were off and running again and there was no turning back.



One of the important things I learned early on is that how nature defines the reality in which you and I live and function is not the same as how we've been taught to perceive that same reality. For example, according to the dictionary, a garden is a plot of ground where plants are cultivated. And this is pretty much what we normally think of when we use the word "garden." I suspected that this didn't quite capture the reality of a garden. So one day I asked nature for *its* definition, and here's what it said:

A GARDEN AS DEFINED BY NATURE*

From nature's perspective, a garden is any environment that is

- initiated by humans
- given its purpose and direction by humans and
- maintained with the help of humans

For nature to consider something to be a garden, we must see humans actively involved in all three of these areas. It is the human who calls for a garden to exist. Once the call is

* I access nature's intelligence in two ways: (1) using muscle testing (PKTT) and (2) using a type of inner "hearing" that I then translate into words. I find PKTT the quickest and more efficient way of getting nature's input when dealing with lists and simple yes/no questions. For all of the work outlined in *The Perelandra Garden Workbook*, you will be using PKTT. It's easy to learn, it's fast and it's efficient.

For the longer information that is italicized throughout this book, I set up special sessions with nature and we proceed with the inner hearing and translation process. I do not hear voices in the conventional way. Instead I "hear," sense, feel or see the intent of what nature wishes to "say" and I marry the words that best convey that intent.

* Involution

Nature's dynamic: Providing balanced order, organization and life vitality for moving soul-oriented consciousness into form.

EVOLUTION

Human dynamic: Providing definition, direction and purpose.

** Nature's typical gardens include farms, agribusiness, ranches, potted plants, forests, fisheries, ponds, lakes, oceans, aquariums and atriums.

Based on nature's definition, gardens can also include homes, businesses, classrooms, professions, art, personal and professional goals and projects. For working with nature in these types of gardens, see the book, *Perelandra Soil-less Garden Companion*.

*** The word "co-creative" as it applies here and in all of Perelandra's publications and information refers to the conscious, working partnership between humans and nature intelligence. made, nature responds accordingly to support that defined call because a garden exists through the use of form.

Humans tend to look at gardens as an expression of nature. Nature looks at gardens as an expression of humans. They are initiated, defined and maintained by humans. When humans dominate all aspects and elements of the life of the garden, we consider this environment to be human dominant. We consider an environment to be "nature friendly" when humans understand that the elements used to create gardens are form, and operate best under the laws of nature and when humans have the best intentions of trying to cooperate with what they understand these laws to be. When humans understand that nature is a full partner in the design and operation of that environment—and act on this knowledge—we consider the environment to be actively moving toward a balance between involution and evolution.*

As a result, the environment with the human/nature partnership supports and adds to the overall health and balance of all it comprises and the larger whole. It also functions within the prevailing laws of nature (the laws of form) that govern all form on the planet and in its universe. In short, when a garden operates in a balance between involution and evolution, it is in step with the overall operating dynamics of the whole. The various parts that compose a garden operate optimally, and the garden as a whole operates optimally.

Nature does not consider the cultivation of a plot of land as the criteria for a garden. Nature considers a garden to exist wherever humans define, initiate and interact with form to create a specialized environment. This is the underlying intent of a garden and the reason behind the development of specialized environments such as vegetable gardens. Nature applies the word "garden" to any environment that meets these criteria. It does not have to be growing in soil. ** It only needs to be an environment that is defined, initiated and appropriately maintained by humans.

This is what nature means when it uses the word "garden." The laws and principles that nature applies in the co-creative*** vegetable garden are equally applicable to any garden, whether it is growing in soil or otherwise. In order to understand why the processes described in The Perelandra Garden Workbook apply to any garden, one must understand

how nature defines a garden. The principles and processes apply across the board because all gardens are operating with the same dynamics—only the specific form elements that make up each garden have changed.





Well, I have a feeling you'd agree that nature's definition of a garden is not what we've been led to believe a garden to be. After reading this definition, I came to the conclusion that our understanding of other words we commonly use was not the same as nature's understanding and that to work well with my partner, I needed to understand its terminology. Take the word "nature." It is generally defined as follows: The natural physical world including plants and animals and landscapes, etc.

NATURE'S DEFINITION OF NATURE

In the larger universe and beyond, on its many levels and dimensions, there are a number of groups of consciousnesses that, although equal in importance, are quite different in expression and function. Do not misunderstand us by thinking that we are saying that all reality is human soul-oriented but that there are some aspects of this reality that function and express differently. We are not saying this. We are saying that there are different groups of consciousnesses that are equal in importance but express and function very differently. Together, they make up the full expression of the larger, total life picture. No one piece, no one expression, can be missing or the larger life picture on all its levels and dimensions will cease to exist. One such consciousness has been universally termed "nature." Because of what we are saying about the larger picture not existing without all of its parts, you may assume that nature as both a reality and a consciousness exists on all dimensions and all levels. It cannot be excluded.

Each group of consciousnesses has what can be termed an area of expertise. As we said, all groups are equal in importance but express and function differently from one another. These different expressions and functions are vital to the overall balance of reality. A truly symbiotic relationship exists among the groups and is based on balance—universal balance. It is absolutely correct to characterize the human soul-oriented dynamic as evolution in scope and function. And it is correct to identify the nature dynamic as being involution in scope and function.

- Nature is a massive, intelligent consciousness group that expresses and functions within the many areas of involution, that is, moving soul-oriented consciousness into any dimension or level of form.
- Nature is the conscious reality that supplies order, organization and life vitality* for this shift.
- Nature is the consciousness that, for your working understanding, is intimately linked with form.

WHY BOTHER?

* Order

- 1) The many smaller individual elements that together make up a larger reality.
- 2) The arrangement or disposition of things or people in relation to each other according to a particular sequence, pattern or method.
- 3) A state in which everything is in its correct or appropriate place.

ORGANIZATION

- 1) The scaffolding or structure containing and defining the many different elements or parts.
- 2) An organized body of things or people with a particular purpose: a business, society or garden.

LIFE VITALITY

- 1) The action and energy embodied in a thing or person.
- 2) The state of being strong and active.
- 3) The power giving continuance of life to all things.

To summarize

The organization creates "the room." The order positions the individual elements in that room. The life vitality addresses the action and energy contained within the individual elements and the overall organizational structure.

- Nature is the consciousness that comprises all form on all levels and dimensions. It is form's order, organization and life vitality.
- Nature is first and foremost a consciousness of equal importance with all other consciousnesses in the largest scheme of reality.
- It expresses and functions uniquely in that it comprises all form on all levels and dimensions, and is responsible for and creates all of form's order, organization and life vitality.

During the first year of my partnership, I learned that the insights and information I was getting about my garden were not coming from the nature I could see and touch in front of me but, rather, from the intelligent dynamic contained within each of those things. In short, a tree wasn't talking to me. The intelligence contained within that tree was giving me information that was relevant to the tree. Understanding this distinction led me to the next question:



What Is Nature Intelligence?

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 force between the form of that life and its highest level or soul. Note the word "organizing." Because nature is the order, organization and life vitality of all form, 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 brain, for it to be present and to function. It only requires that there be a focal point (the whole form itself) through which its 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. It is an organizing flow and it does not require that it be held, sorted, identified and catalogued. It simply flows.

What all form has in common is intelligence. How it expresses its 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 highest or soul dynamics. Intelligence is the organizing force that provides the movement of soul through form. If you could see and feel this dynamic, you would experience an active force moving throughout all creation that in

WHY BOTHER?

size, scope and power would be beyond words—and, from the perspective of humans, beyond belief. How humans currently express and understand intelligence is reducing true intelligence to its smallest point.

We have said that all form has in common intelligence. By this we mean that the organizing intelligence dynamic within all form may be viewed as similar. This is critical for you to understand because it is the reason you may interface and interact with the intelligence of anything around you. You may say that the intelligence of something operates within a universal framework, thus allowing for full and complete interchange.

Human Intelligence vs. Nature Intelligence

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 humans, 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 dynamic moves through its various forms reflecting inherent balance—always.

When humans impact nature adversely, they do not disrupt nature's intelligence dynamic. Instead they interfere with nature on the level that humans can see, hear, taste and touch. What you judge to be out-of-balance is nature's form on the five senses level that has been adversely altered by humans. Its intelligence dynamic still maintains that form's sense of inherent balance. Humans cannot alter nature's intelligence dynamic. 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 the nature involved for answers. That intelligence contains inherent balance and can define all that is required for reflecting that inherent balance within a specific environment and through its 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 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,

* Nature intelligence can project patterns and rhythms into the future for us but it is always from the perspective of how they were set up at the time the projection is made. If we interfere with and alter the patterns and rhythms that were initially set up, the projections may no longer be accurate.

observe, develop opinions, educate and inform oneself, believe, hope, 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.* It simply knows if something is in balance, if it is out of balance, and what is needed for it to achieve balance. It does not need the facilities for understanding what it knows and why.

** PKTT: A simple form of muscle testing used to discern yes and no answers from nature intelligences. This testing method is described in Chapter 3. In order for you to acknowledge and interface directly with nature intelligence, you must put aside the criteria that make up human intelligence and create bridges through which the two different intelligences may directly interface. You must understand something about your own intelligence, how it operates, the range of its operation and what must be supplied in order to meet the needs of that range. You must then extend yourself 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, examples of a common meeting ground are the use of PKTT** as a communication tool between both intelligences and the various processes that have been developed for mutually beneficial work to be done together. *** PKTT and the processes create a common framework through which the two intelligences—human and nature—may work together.

*** See Parts Two, Three and Four of this book.

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, you must learn to access it in an orderly fashion that meets the needs of your own intelligence as well as nature's. For example, besides creating a common framework using PKTT and the processes, a mutually agreed upon language must be developed that contains mutually agreed upon definitions.

Nature does not use or need words. At all times, nature knows. On its own it does not need words to convey within nature what it knows. Language, then, can become another bridge between the two different intelligences. It succeeds when the differences between human and nature intelligences are recognized, addressed and incorporated in the common language. It fails when humans expect nature to understand and use language and to otherwise intellectually function as humans do.

The Devic and Nature Spirit Levels

One example of the language bridge is the widespread use of the words "deva" and "nature spirit."

• In general, "deva" refers to that area of nature intelligence that operates in its architectural or creative mode.*

Because this word has been used in similar ways by humans for centuries and because nature knows the intent and definition humans apply to this word when spoken, its use allows that individual to access this area of nature's intelligence. Saying "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 you access to the creative level of intelligence that addresses kumquats. Remember, nature responds in inherent balance. "Broccoli" does not equal "kumquat." Therefore, connecting you to the area of nature intelligence dealing with architectural information for kumquats when you request the Deva of Broccoli cannot be nature's response.

• "Nature spirit" refers to the action and implementation functions of nature's intelligence** as it applies to a specific type of plant growing in a specific environment (for example, broccoli in your garden).

The intelligence input about the fertilizing needs of broccoli growing in Kansas, Australia and Scotland will differ because the broccoli in each location is in a different environment. The nature spirit aspect of nature intelligence focuses on specific form within individual context and is, consequently, regional in its function. However, the devic aspect of nature intelligence is universal in its function. If the same variety of broccoli is planted in each of these three locations, they each maintain the same devic or architectural information that makes up that specific variety of broccoli.

Because of the mutual understanding of deva and nature spirit, you may use the two terms to access these specific and defined areas of nature intelligence. "Deva" and "nature spirit" allow you to link in an orderly and mutually agreed upon manner to the different pieces of that puzzle that have been heaped on the table before you. However, if you choose to switch the definitions—"nature spirit" for you would mean creativity and universality and "deva" would address implementation and action within regional context—accessing nature's intelligence would not be effective because there is no mutual agreement about the new definitions. You may also choose not to use these two terms at all. Perhaps you would prefer to use the word "plipcock" to refer to the creative areas of the intelligence and "mangoby" to refer to action and implementation in regional context. You cannot assume that nature

WHY BOTHER?

* DEVA: Identifies and provides the individual elements that go into creating a specific plant variety, animal species, object or specialized environment.

Pronounced "day-vah," not diva (dee-vah), the temperamental, demanding singer.

** NATURE SPIRIT: The action and implementation information contained within nature intelligence—i.e., a plant's growth cycle, what is needed to ensure full growth, and the timing and how those things are to be provided in order to strengthen and maintain balance.

* You may use PKTT to verify with nature that the new terms are clear and accepted. See Chapter 3. intelligence automatically acknowledges and "records" these changes simply because you have thought of them and/or written down the new words and their definitions. All this is an exercise of human intelligence. To create an active language bridge using new words, you must directly address nature intelligence and "enter" the new terminology and definitions—that is, state the new word and its new definition. You must then make sure nature understands your intent and 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 you mean when you use your own terms. If nature "rejects" a new word, 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 the word. It requires you to be clearer than you have been.

ABOUT ELVES, FAERIES, GNOMES AND DEVIC ANGELS: Nature intelligence does not include these types of beings. It is a massive and flowing intelligence force. It is not made up of individualized half human/half animal or energy life forms. One may look at beings such as elves and devic angels as more communication bridges between humans and nature intelligence. If nature wishes to communicate what it knows to an individual, it may create form through which this information and 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 an elf is an inherently balanced response to a moment. 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. Nature's intelligence does not need elves and gnomes to function. It flows through all existing form directly. When an event such as seeing, hearing and even speaking to an elf occurs, many humans unfortunately tend to overlay the moment with expectation and definition that is unique to human intelligence rather than understand that this is another communication bridge from nature intelligence. It has different dynamics and has been initiated and activated for a specific purpose. If you 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 you, as well.

WHY BOTHER?

The Pan Function

The word "Pan" refers to the part of nature intelligence that bridges the creative activity (devic) with the action and implementation activity (nature spirit). 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 intelligence 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's creativity, action and implementation, and then combines this mixture with its soul dynamics.

In essence, by combining the soul dynamics, it provides the driving foundation for all nature intelligence—that is, inherent balance. It is this action of bridging the combined devic and nature spirit levels with the soul dynamics that creates nature's inherent balance.

When you connect with the Pan function within nature intelligence, you are linked with a most vibrant and comprehensive knowledge. 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 all the mixing and bridging has occurred, the Pan function instantaneously shifts this new reality into its appropriate form. It is the Pan function that actually fuses the nature intelligence flow with its form. Once fused and stabilized the intelligence flow for that form commences and humans may then connect with and access its devic level, its nature spirit level and its Pan function.*

* We currently do not have a measurement short enough for measuring how quickly all this mixing, bridging, shifting, fusion and stabilizing takes. Just assume it's beyond what we think of as instantaneous.

The Animal Kingdom

We would like to address the animal kingdom now, for it is this area of nature where nature intelligence expresses itself most closely with human intelligence. Notice we said "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



Louie, our companion albino skunk

balance. Often this is demonstrated through instinct. Animals act on instinct. The fact that members of the animal kingdom have brains, central nervous systems and sensory systems does not mean that animals function 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 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, you 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 that defined environment. The two very different needs are expressed within one environment that is provided by humans. (Conversely, in the wild, the wild animal provides the environment's operating "rules" that the human adjusts to.) When the relationship between man and companion animal is not successful, he has provided an environment that is to his own liking but does not allow the animal to express its 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 you 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 you to experience nature intelligence more easily. But the similar physical makeup

WHY BOTHER?

between human and animal does not mean the intelligences are similar. It only means that some of the ways of expressing the two respective intelligences are similar.

People with companion animals may say that their animals have the ability to argue, observe, 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. 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, you must view the animal trait from the perspective of inherent balance and the human trait from the perspective of free will. Only then will you begin to understand the true differences between the traits and how they are expressed. And it is then that you will begin to learn and understand something about the intelligence, which is so different from your own, that is called "nature intelligence."*

* Important

From this point on, when I use the word "nature," I am referring to nature intelligence—unless I indicate otherwise.

MY PARTNERSHIP WITH NATURE IN THE PERELANDRA GARDEN

"What Is Nature Intelligence?" contains a lot of information, but it can all be applied in practical ways in a garden and in life. I think it's fair to say that *The Perelandra Garden Workbook* provides the guidelines for the practical applications. But here's a short overview of how I've translated "What Is Nature Intelligence?" in my work in the Perelandra garden.

DEVIC LEVEL. Each element in my garden "contains" its own devic level. There is, for example, the Deva of Soil, the Deva of the Shasta Daisy, the Oak Tree Deva, the Carrot Deva... Each deva holds the information about the elements that are required for creating each thing in balance. If there are to be any physical changes made—for example, changing carrots from the color orange to pink—they must be made within the devic level in order to achieve success and maintain natural balance. When a botanist alters the elements of a plant in order to "improve" it, that scientist is adjusting the plant on its devic level, and to ensure success his changes must reflect and maintain the overall devic balance of the plant. If he's not working with nature when making these changes, he's flying blind. Change made through our pure will and human desire disregarding the devic dynamic of balance is called "manipulation" and results in weakening the plant. (Think about those tasteless square tomatoes that were



* Plant varieties and where the plants are located in the Perelandra garden change each year because of the many variables that interface with a garden biosphere.

These variables include weather patterns, rain levels, air quality and available soil nutrients. Nature knows how to adjust a garden to best address those changes while

maintaining the garden's

balance and strength.

created by agribusinesses to facilitate shipping. They succeeded in reducing shipping costs, but the resulting tomato tasted like cardboard.)

"All the elements required for creating each thing in balance" refers to the elements that make up something as small as a carrot as well as the elements that create larger, more complex biospheres like a field's soil, ponds, lakes and gardens. I work with the garden's devic level—specifically, the Deva of the Perelandra Garden—when I want to know what is needed to create the Perelandra garden in balance for that season. This devic information includes what is to go into the garden, which seeds to buy, which plants and how many are to go into each row, their location within the row, and the timing for planting.*

NATURE SPIRIT LEVEL. Once I have the devic information, I shift my attention to the nature spirit level of the Perelandra garden where I get the information I need for all the areas of action such as planting and maintenance throughout the season's growing cycle. It is from this level that I receive insight and assistance on process and timing. What is the pattern and rhythm each element of the garden is to be worked with in order to maintain the garden's strength and balance?

In terms of how I relate to the nature spirit level, let me assure you that I do not have a phalanx of little elves and gnomes wielding hoes and shovels in my garden. (However, I now have human garden assistants wielding hoes and shovels!) I rely on this level of nature intelligence to give me the information I need to apply all that devic information in practical, efficient ways in the garden. I frequently ask, "What's the best way to do this?" Over the years I've discovered that some ways we humans do things enhance strength and some ways take away strength. I like the strengthenhancing options and look to the nature spirit level to point them out to me so that I don't get into a frustrating and time-consuming game of trial and error.

My communication with this level can be through sudden insight, intuition, visualization, PKTT, charts, *Workbook* processes or specific sessions that produce lengthier tracts of information giving me deeper understanding. The avenue used depends on what information is needed and the most efficient and effective means for us to communicate with one another. For example, if I'm planting or working in the garden and need a "course correction" for what I'm doing, I'll most likely get an insight or intuitive hit from the nature spirit level. If I need to ask a direct question, it's often more efficient to ask the question and get the answer from nature using PKTT.

As you probably know, there is a huge volume of literature around nature spirits that stretches back centuries. Usually nature spirits are individualized and portrayed as cute.

After over thirty-five years of experience working in partnership with the nature spirit level, I can honestly say I have never thought, "That's so cute." Funny, yes.* But never cute. For some reason we needed to apply the cute thing to them and it stuck. It's more entertaining to read a story about a little green elf with an old worn top hat and a magic stick than "What Is Nature Intelligence?" If you think about it, "cute" makes something childlike. And the nature spirit level of nature intelligence is not childlike. It's fine to have the charming stories that delight us and make us smile, but it's important to keep in mind that they have nothing to do with the true reality of the nature spirit level within nature's intelligence.** Seeing this level as "cute" gets in the way of the deep experiences it has to give us.

ABOUT PAN. We have an equally large, centuries old body of literature that portrays Pan as powerful, threatening and even demonic. I experience strong, calm knowledge and power when connected with the Pan level of nature intelligence, but I have never felt anything that can even remotely be characterized as threatening or demonic—only a calm strength and power that is equally balanced by love and caring for me, Perelandra and planet Earth.

Because connecting with Pan gives me access into the heart of nature with its unique mix of the devic, nature spirit and universal dynamics, I include this connection in all of my work now. It provides a flow of intelligence, insight and understanding that is exceptionally useful to me and something that I treasure. So let me give you a touch of the Pan experience from an early session about the nature spirit level.

PAN ON THE NATURE SPIRIT LEVEL

Mankind's immediate relationship to Earth is through his contact and work with the nature spirit level. For, as Machaelle has pointed out, it is here that humans learn the practical lessons concerning the fusing of soul energy into form. This is why mankind has come into the Earth plane—to learn these lessons of relationship between the individual soul and physical reality. If one were to look at the dismal state of the natural environment on Earth, it would be easy to see that on the whole, mankind has barely begun to recognize the purpose of his existence on Earth, let alone explore ways to facilitate the fusion of soul energy into form for the perfect functioning of that energy through form. This same dynamic of purpose exists within all nature, and it is here mankind has the opportunity to learn these lessons and demonstrate them outside himself within the arena of nature. From this experience, he may draw what he needs in order to seat his own fully functioning soul dynamic into a fully functioning body reflection.

WHY BOTHER?

- * Be prepared to laugh from time to time. Nature actually has a wonderful sense of humor and love of practical jokes that show up more as the partnership develops.
- ** I loved the Harry Potter books, but I can't tell you how many times I winced when Ron and his siblings had to go out to the family garden to toss out all the "menacing" nature spirits. I kept thinking, "Well, that's just downright stupid, not to mention counterproductive." (But I truly was charmed by Dobby.)

The nature spirit level knows precisely what I am communicating to you here and is especially adept at practically grounding universal and soul energy into form in balance. So rather than relegating the nature spirit level to entertaining and charming you through your arts, I suggest that you seriously consider looking to it as your teacher. All you need do is open your heart and your intent and you will be most surprised at how quickly this level of nature intelligence will work to communicate what it knows and what you need.



WHY I BOTHER

Over the years I've been asked what the Perelandra garden means to me. I can hardly believe the question is even asked, and I have barely been able to articulate a response. I keep wanting to say, "Isn't it obvious?" Friends say I am naïve to believe that it is. Now it's even a tougher question for me to answer. My partnership with nature has expanded to include many different kinds of gardens—some growing in soil and some I call "projects" that are not growing in soil. For example, this book is a garden for me. No matter what kind of garden I'm working in, I still look to my partnership with nature to give me the vital information I need to successfully achieve each garden's goals. So with this expansion of my work in mind, here's my latest attempt to tell you what the partnership means to me and why I bother.

My partnership with nature is my life and my heart. Nature is my dear friend, my teacher and my key to the universe. I draw from it my questions, answers, approach and direction. How I live springs from what I've learned and experienced from our partnership.

It is my access to truth and universal natural law. And my gardens are the demonstration of this played out before my eyes. It is my proof that truth and universal law course through all reality—and this includes any garden.

My partnership has taught me about true power—my own and that which is contained in all life around me. About equality. About balance. About teamwork on a peer level. With nature I have experienced different environments and situations where the focus is maintained on the welfare of the individual parts as well as the health, balance and well-being of the whole. And I have experienced extraordinary results from that focus.

Nature links me to the greater whole. This allows me to experience reality beyond space and time. It has taught me that life is truly beyond five-senses form and that form (five senses and beyond) is the essence of life itself. From this I have dramatically changed my thinking, what I know, my actions, how I perceive reality and my life.

WHY BOTHER?



In 1985, when I was about to begin writing the first edition of the *Perelandra Garden Workbook*, I felt that I was to draw one card from *The New Tarot** and that this card would clarify the direction of the book. I drew "The Knower," which says in part:

The Knower holds an egg to his heart and the egg sprouts a root with two leaves. The fruit of this plant is the winged and shafted Sun above his head. The Knower shall plant this egg in the earth and a new kingdom shall be grounded on Earth.

I took an egg into the center of the garden, planted it, returned to my desk and began writing.

For this book I've drawn another card, but this time from the Perelandra Nature Cards. I asked nature, "What message would you give to the readers of this book?" I drew one card:



It's twenty-seven years since I published the first edition of the *Perelandra Garden Workbook*. I sit here at my desk reviewing that book with an eye to upgrading the information to include the understanding and growth gained from my experiences over these many years. I am both pleased and grateful to see that what I was taught way back in the beginning holds firm today. My continuing work with nature has expanded on the foundation that we laid with the early garden and the first edition of the *Workbook* in ways I could not begin to imagine back then. But that original foundation remains solid and true.



* The New Tarot by John Cooke and Rosalind Sharpe. This book is no longer in print and the cards are no longer available.



Chapter 2

GUT GARDENING: Jumping in Fast and Easy with Co-Creative Gardening

WITH A LITTLE LUCK, NATURE AND I HAVE INSPIRED YOU. You're feeling that Chapter 1 has hit all the right notes and that the time to start a garden is *now*. Right now. Tomorrow is too late. Of course you'd like to work directly with nature in your new garden, but perhaps this notion has overwhelmed you. And the practicalities of starting a garden have overwhelmed you as well. Then there's the size of *The Perelandra Garden Workbook*, and that has you thinking you don't have enough years left in your life to learn all that's in this book. Now you are overwhelmed beyond belief and your brain just crashed.

To help you regain consciousness and start moving, I introduce you to Perelandra Gut Gardening! No, you won't be planting guts or even harvesting guts. You will be using guts—your guts, to be precise—to forge a partnership and to work consciously with nature in your garden. This couldn't be easier. No PKTT to learn and no testing to do. It's just you, your gut and nature. You may begin gut gardening with your already existing garden (see p. 29) or you may start a new garden from scratch. And if you don't have a plot of land, you may apply gut gardening to houseplants or potted deck plants or anything else you have growing in soil. All you have to do is activate your gut garden by doing the simple two-step process (p. 22), and then you can get on with your adventure.



* DDP= Definition Direction Purpose

** DEFINITION: vegetable garden.

DIRECTION: Supply produce over the spring, summer and early fall.

Purpose: Supply vegetables for my family of four (two adults and two children ages eight and twelve). These are the vegetables my family will not eat.

*** Even if you don't include flowers or herbs in your vegetable garden, nature may include some of each in order to create a more balanced garden biosphere. It may even include a vegetable you listed that your family won't eat.

For an herb garden you may need to include some flowers or vegetables. To achieve balance, we can't get ourselves locked in. In co-creative gardening, flexibility is key.

ACTIVATING A GUT GARDEN

1. Write down the description and goals (the DDP*) of your garden.

For example: A kitchen garden with vegetables and herbs that can provide fresh produce through the late spring, summer and early fall for my family of four (two adults and two children ages eight and twelve). These are the vegetables my family won't eat and these are the vegetables my family loves: (write down each list of vegetables).

Or: Potted deck plants filled with flowers that I will be able to maintain easily with my hectic schedule that includes working full time, taking care of our two kids and volunteering once a week at the local Red Cross. I'd like my deck and these flowers to give me a quiet place to rejuvenate and regain my balance.

Or: The ten-acre field located just beyond the west end of the barn. I want this field for grazing our twelve sheep over the upcoming spring and summer.

These are examples to give you an idea of what to include as you describe your "garden" and its goals. You are giving nature the definition, direction and purpose of your garden.** This is what nature will be using when giving you the information needed for creating and maintaining your garden in balance. You may have more or fewer people you will be feeding. You may want flowers in your kitchen garden, as well.*** You may want just an herb garden. It's up to you to define what kind of garden you want. Also, add any information about time constraints. The amount of time you can spend in your garden if you also work full-time and no one else in the family is willing or interested in joining you in the garden is different than the time a family of four who are all interested in gardening can put in. So don't be afraid to add realistic time issues. Remember, all gardening, and especially co-creative gardening, should be relaxing and fun, not torture.

2. Find a quiet spot, get comfortable and say the following (aloud):
I want to activate a Perelandra Gut Garden for working consciously with

nature and I want the following DDP to be the focus of the partnership. [Read aloud what you wrote down in step 1.] I ask that all relevant input from nature be given to me through my intuition, gut instinct or any other manner that is consistent with a Perelandra Gut Garden.

That's it. You now have an activated co-creative garden and an eager partner who is looking forward to working with you. Congratulations!

GUT GARDENING

STARTING A NEW GARDEN

THE ALL-IMPORTANT START BUTTON. *Each time* you want to begin gardening (planning or physical work), focus your attention on nature as your partner (just think about this partner) and say,

I want to work with you in the garden now.

That's all you need to do to hit the start button. It takes about five seconds for you, nature and the garden to be clearly and cleanly connected. *So wait the five seconds before starting the work.*

THE EQUALLY IMPORTANT STOP BUTTON. *Each time* you are finished and are about to leave to do something else, hit the stop button. Say to your partner,

I'm finished for now.

Wait five seconds. Nature will automatically adjust its connections and you'll be able to continue your day without dragging the garden around with you. If you resume gardening later on the same day, be sure to hit the start and stop buttons again.

NOTE: Don't hit the start button if you just wish to sit in, walk around and otherwise enjoy the garden. This is your time to feel and experience the beauty and what you have accomplished, and you don't need help from nature for that. Of course if you want to share the time with your partner, hit the start button and say you're just there to enjoy the garden. Before you leave, be sure to hit the stop button.

LOCATING YOUR GARDEN. You've got a strong connection with your partner now and you're ready to begin. Tell your partner you want to locate where to place this new garden. Then go outside, walk around and sense where your intuition and gut instinct are moving you. Get your head out of the way and disregard all previous ideas of where you think a garden should be. Just step forward in the direction you now feel drawn. You are using your connection with nature to locate the garden in the best spot for the balance of the garden as well as the balance of your home and land. So what feels right? Where do you feel drawn? If you're not getting a strong feeling, say to your partner, "I'm not sensing anything, and I need your input to be stronger and clearer."

Don't be afraid to talk to your partner as if it's standing right there beside you. Speaking out loud doesn't have anything to do with nature "hearing" you. It hears you whether you say it out loud or not. However, saying something out loud allows you to hear *yourself* and you can more easily catch those times when you are not speaking or thinking clearly. Also, hearing your own voice is a sensory stimulus that helps you maintain focus.







* Some people come to this moment with a clear desire or idea of what shape they want their garden to be. To work with nature, this has to be tossed out. Here's where you have to ask yourself if you want your garden shape to be what nature is suggesting or do you want it to be what you want. If you want what you want, you are not working with nature in partnership. You are dominating the relationship.

YOUR GARDEN'S SHAPE. Once you feel you've got the garden located, turn your focus to your garden's shape. Sometimes a traditional rectangle won't work well when considering a garden's strength and balance.* So stand in the location and ask your partner, "What shape should this garden be?" Most likely you'll visualize a shape or get a quick intuitive hit right away. If nothing happens, I'm betting you're nervous. Tell your partner you're nervous and take a moment to settle yourself. Then try it again. If you still get nothing, tell nature you need to step away from the garden and come back later. Hit the stop button and go do something enjoyable and/or distracting. If, while you're away, you suddenly visualize a shape or get an idea of the garden's shape, don't dismiss this. Your partner is recognizing that it's easier to gently shift information to you when you are not thinking about it and you are no longer in your own way. As you work together, you'll become more self-confident, and information will be given to you in the moment in the garden.

YOUR GARDEN'S SIZE. You've got the shape. Now work on the size. Here's where it's helpful for you to walk around your garden with a few stakes/markers in hand.

If your garden's shape has four corners, ask nature to help you locate the first corner. Go to it and place a stake. Then ask for the second corner and place the second stake. Repeat this until you have the four corners staked.

If your garden is circular (or any variation on the circle) and missing corners, ask nature to spot the first point on the outside border for you. Go to that spot and place a stake. Then ask for the next spot and place the next stake. Keep doing this until your garden's shape is well staked and defined. For a circular shape you'll need to stake every few feet to make sure you identify the real shape. It may not be a true circle. It may even be more free form.

The point of all this marching around your garden with a bunch of stakes is to identify what shape and size your garden should be for creating the best balance and strength. Your garden's location, size and shape may be the key things that eliminate some of the typical problems that plague the conventional gardens in your area.

SEEDS AND PLANTS. Tell your partner you want to get a list of seeds and plants that are to go in your garden. Then sit down with any seed catalogs that feel right to you and go through them picking out the seeds that catch your attention or "twang" your gut. If you're planning to purchase plants, go through the same process to find out which variety of plants you should get.**

** Most (if not all) seed companies and nurseries have websites now. Identifying seeds and plants and placing the ones you sense should be in your garden in the shopping cart as you go along is an extremely efficient way of getting everything ordered.

GUT GARDENING

SOIL. Tell your partner that you now wish to address the garden's soil. Is your gut telling you to get the soil tested? Are you sensing that one fertilizer is better than another for your soil? When is the best month/week/day to apply the fertilizer?

MOVING ON FROM HERE IN PARTNERSHIP. All of the questions I've listed for you are typical questions any gardener needs to ask. Normally the gardener makes decisions on his own or turns to gardening friends, neighbors, relatives or "experts" for the answers. A co-creative gardener consults one source for answers—nature. In a true gut garden you can get ideas about the questions you need to ask from a book, but you don't get your answers from that book. The same holds true for *The Perelandra Garden Workbook*. I tell you how to set up with nature, and I give you lists of questions to ask. I do not give you any answers to those questions. Everybody's answers are different because every garden is different.*

So from this point on, continue moving your garden along step by step with nature. To help maintain the partnership balance, at each point along the way ask nature:

- What do I do next?
- How do you want me to do it?
- What do you want me to use?
- Do you want me to do it now or later? If later, when?

* You may get more ideas for what to ask by glancing through the lists of questions in Parts Two and Three of *The Perelandra Garden Workbook.*

It's Not Working!

So you've gotten this far and none of it is working for you. There's no insight, no intuition, no visuals. Ya got nothin'. Or, you thought all was going well but you are looking at your new garden's shape and it looks like a labyrinth designed by the local town drunk: you suspect you are not getting accurate information. Let's address this head on. Most likely you're standing in your own way. You're nervous, you're afraid you are going to make a mistake and you're afraid nature will think you're an idiot.

First of all, nature doesn't indulge in character judgments. That's something we humans do. So if you're picking up on some unkind judgment vibes, that's coming from you. Put those thoughts and feelings aside and stop beating yourself over the head. Of course, if you're feeling judged because you notice your family and/or friends now think you are mad and this nature "business" is nuts, that's a different situation. My advice here is to give them a little smile and tell them that yes, you are now nuts and they are going to have to get used to it. Then get on with your gardening.



Secondly, I don't know if there is anyone who isn't nervous when starting a co-creative partnership. Establishing a partnership with another person, either personally or professionally, tends to be nerve-wracking in the beginning. A co-creative partnership is with nature intelligence. Now you have a partner you can't see or hear. The way through these feelings is to accept them as "normal." Then turn your focus to your garden and do whatever you are picking up intuitively to do or move wherever your gut is directing you. Seeing how different your garden is, experiencing the multitude of little successes resulting from your gut feelings and observing that those successes are working beyond anything you could imagine will give you confidence. *Your only way out of your doubts and fears is to act and observe.* Act on what you sense you are to do and observe the differences and successes. Trust me. You cannot think your way out of self-doubt. Many have tried and they've all failed.

As for being nervous about making a mistake, I can tell you from personal experience that nature is brilliant when it comes to making a course correction with me after I've made a mistake—and over thirty-five years I've made plenty. In fact, my best lessons have come from making a mistake and experiencing the course correction nature then has me do. I have warm memories around those moments, once I got over the deep mortification from having screwed it. Nature would much prefer supplying us with a needed course correction than see us freeze in fear and not act at all.

If you are still overwhelmed with doubt and fear and can't keep your focus on the matter at hand, step away from the garden for a few days. You can even explain the problem you're having to your partner and ask for the insight you need to be able to relax about this garden and the partnership. Then hit the stop button and go do something that takes your mind off the garden. Get some sleep. Eat or drink something. Go for a walk. In short, do what you need to do to pull yourself away from the garden physically, emotionally and mentally. When you feel more at ease and want to give it another shot, return to your garden, hit the start button and say to your partner, "Okay, let's try this again." Then pick up where you left off.



Is Nature Ignoring You?

Your instincts have been strong and you're moving along just fine when all of a sudden you are faced with a decision or question and don't know what to do. You've said, "Gut, don't fail me now," but your gut seems to be taking a coffee break. All you have to do is say, "Nature, I need some help here." Then describe the problem/question as fully as possible. (For example: "Insects I've never seen before are eating all of my

broccoli plants. What do you want me to do?"*) Explain the situation as you would to another gardener, stopping along the way when it's obvious answers could be given at that point. If you do not sense anything right away, step away from the issue (either leave the garden altogether or work on something else in the garden). Within twenty-four to forty-eight hours you'll get your answer(s) and the information you need from nature. It may come from several angles: a sudden instinct or intuitive hit as you walk down the street, or a news report on TV on this very issue that leads to an insight, or a conversation with another person that leads to an ah-ha moment, or your three-year-old child/grandchild comes up to you and says something nutty that somehow clarifies the whole issue for you. Nature will use whatever means necessary to get the needed insight to you. So stay alert but remain patient and calm. When you return to the garden, explain what information and insight you've gained and ask if this is relevant and if it's the direction nature wishes you to take. If it feels right, if your gut says "yes," then apply that information to the garden.

The Gut Gardener Challenge

Working intuitively and instinctually with nature in a gut garden has a certain grace-fulness, ease and elegance. But there is a major pitfall that everyone has to be aware of and watch out for. It's that little, itty-bitty issue we call "control." When working in a gut partnership, it's easy to fool ourselves and take control. We attempt to control something when we want to "ensure" that we get what we want or feel comfortable with. Human issues that drive control include fear of the unknown and our egocentric belief that we humans are superior and know more than anyone or anything else. Once you activate your gut garden and your partnership with nature, your big challenge will

be to stop overriding your gut instincts and reverting back to the safety of what you know about how gardeners have done things traditionally and what others tell you to do. Or whatever you learned in botany and biology classes or agriculture school. The more you are faithful to your instincts in a gut garden, the stronger your working relationship with nature will be, the less likely you will want to control or dominate your garden and nature, and the more successful your garden will be.

GUT GARDENING

* Always leave open the possibility that nature's answer to this kind of question is, "Don't do anything. It will self-correct."

It's also possible that nature will want you to do nothing for now, allowing time for natural adjustments to occur. Then later you may sense you are to do something to help take care of the problem from your end. At that point ask, "What do you want me to do?" (Describe the problem as you see it now.)





How Does a Gut Gardener Know the Information Is from Nature?

Sometimes, especially in the beginning, you'll wonder if you are just talking to yourself or if you are controlling the garden and making all the decisions on your own. You will ask yourself, "Is nature really giving me this information?" When this occurs—and it will often—think about what you have done in your garden based on intuition and gut instinct. Would you have come up with this body of information or plan of action on your own? Or was it beyond anything you could have come up with or even imagined? In short, when you see that there have been times when your instinct has been beyond your sense of logic or knowledge, you know nature is working with you. When you've said, "Hmmmm... that's interesting," about different bits of insight, you know nature is working with you. When your new garden is doing better and feels better than your neighbor's older garden, you know nature is working with you. When that neighbor says to you that your garden looks and feels great and asks you what you are doing, you know nature is working with you.

Here's a little trick you can apply whenever you feel swamped by doubt. Talk about it with your partner (nature, not your spouse). Explain what you are feeling and why you are doubting this whole crazy gardening thing. End by telling your partner you'd appreciate a little help in getting through the doubt. Then either turn your attention back to the garden, if that's what you feel like doing, or hit the stop button and leave the garden for a day or two. Something will happen that will convince you that you're not crazy, that you actually have a real partner who is capable of communicating with you, and you are accurately picking up that communication.

ABOUT THE REST OF The Perelandra Garden Workbook

As a gut gardener, you can do something to get to know your partner better. During those hot summer afternoons when you have no desire to work in the garden, find a nice shady spot, settle in with a cold drink and read the italicized nature sessions I've included throughout the *Workbook*. This will give you a better idea of the range of information nature holds. I suspect that as you become more familiar with nature through the sessions, how you work with nature in your garden will expand as well.

Over time you may want to incorporate some of the *Workbook* processes described in "Co-Creative Gardening 2.0" and "Troubleshooting 2.1." Whatever you feel like doing, be my guest. Gut gardening gives you time, and you can gradually incorporate the rest of the *Workbook* processes as you feel more comfortable and confident about working with nature. You don't have to jump into everything all at once. In fact, for your own peace of mind and sanity, I suggest that you not jump into everything all at once. You'll overwhelm yourself unnecessarily, get frustrated and stomp out of the garden until you feel that you have come to your senses. The important thing is to start a garden and to commit to working with nature in an organized and conscious partnership. If you are happy as a co-creative gut gardener, you can remain a gut gardener forever. It's up to you. But I suspect once you get comfortable with gut gardening and leaf through the *Workbook*, you'll realize how easy those processes are and you'll feel incorporating a few of them from time to time might be beneficial.

SHIFTING A PRE-EXISTING GARDEN TO A CO-CREATIVE GUT GARDEN

If you already have a garden and want to start working with nature as a gut gardener, all you have to do is go through the two-step activation process (p. 22) and follow the guidelines I've described for the new gut gardener. It doesn't matter if your garden season has already begun. The gut garden will commence right at the point you activate it. The information you'll get from nature the first season will center around what's needed to provide the best balance in light of all the variables you already have in place. Next season, see if nature suggests that the garden be relocated or if the size and shape should change. (You have to be brave to ask these questions when you already have an established garden.) If you want to keep your garden location, size and shape the same, nature will provide the information you need for creating garden balance in light of these potentially less-than-optimal variables. Another way of saying this is, your old garden may not have the best setup from nature's perspective but, as far as your partner is concerned, it's still workable and a strong balance can be achieved with a little extra effort. Move forward and work with nature to identify your seeds and plants, and continue through the season step by step as I've described. This journey will be especially interesting for you because you'll be able to compare and contrast the new co-creative garden with your former garden.



PARTNERSHIP ETIQUETTE

How would you conduct yourself if you were working on a project with another person? Would you ignore him? Would you control the schedule and dominate the process? Would you blame him for a mistake you made? In the middle of a discussion would you walk out of the room to do something else without excusing yourself? Would you schedule a meeting and then not show up? In short, would you feel entitled to act like an arrogant ass or would you feel the partnership called for cooperation, consideration, clarity and respect on everyone's part?

I think the easiest way to consider etiquette when working in partnership with nature is to think about the conduct we would expect if we were working with another human who we could actually see, smell, touch (appropriately) and hear. It's really quite similar—except for a few "tiny" differences: Nature is *the* leading expert on balance, something we humans know nothing about. So our partner isn't some hack. Also, nature doesn't hold grudges, get angry, feel insecure and unloved, pout, have bad-hair days, wear too much perfume or aftershave, wear not enough deodorant, leave dirty coffee mugs around and trash on the floor, ignore deadlines, demand a day off right at a critical point in a project or call you nasty names to your face or behind your back.

* Okay: Extra points if you read "respect" and immediately imagined Aretha Franklin singing R-E-S-P-E-C-T... The best word to describe how nature conducts itself in the partnership is "respect."*

Nature respects us as individuals with complex lives, achievements, great potential and wonderful promise. In the partnership we can feel their respect. Sometimes we'll describe it as caring or loving or kindness. Whatever shading we give to it, it's all part of nature's respect for us. Our partnership with this intelligence may be the safest, clearest, cleanest and, of course, most respectful experience we'll ever have. It provides us with the support we need to be true to ourselves. One of the reasons co-creative gardeners talk about what an amazing experience it is to work in their gardens is the quality of the relationship and the support they feel from nature. In a nutshell, nature provides safety and security—and it doesn't blindside us with junk. In that environment, it's no wonder we flourish.

Despite the fact that it is the top expert on all issues connected with balance, this high level of expertise has not turned nature into an egomaniac. When someone or something simply knows and knows he knows, he doesn't need to wrap himself in a bunch of obnoxious ego trappings. So with nature you feel "pure, balanced knowing" and that comes wrapped in a calm that is devoid of competition or envy.

In the beginning of the partnership, some folks become overwhelmed and try to place nature on a pedestal. Nature doesn't require that we treat it with unnecessary deference. No crowns or thrones required. We don't have to bow, dance or make it into a religion. We don't have to wear special clothes or colors or jewelry. Nature doesn't even care if you show up in the garden buck naked. However, your neighbors might.

There is an ease and joy that I pick up from nature that encourages me to joke and kid around a lot. In return, I find that nature is not above playing practical jokes on me. I am treated as a good friend and I try to respond in kind. Besides cracking lame jokes, I say "thank you," "excuse me" and "I'm sorry." And when something special has occurred between us, I take a moment to acknowledge it. After over thirty-five years, I still don't take these moments or our partnership for granted.

NATURE SANCTUARIES

One of the first things I did after activating my partnership was to open a nature sanctuary (or as I call it, my Elemental Annex). If you are gut gardening, this is something you can do as well. A nature sanctuary is a gesture, a gift, from the gardener to our nature partner. The sanctuary itself is a spot that we give completely over to nature with the intent that it remain untouched by humans. This is a gesture that is especially meaningful in a world where we humans tend to interface with and alter the environment around us to our liking. Aside from being a tangible gesture on our part, it demonstrates that we have a new understanding of nature, its value and its importance in our lives.

Designating an area for a nature sanctuary means that we are committed to not entering, altering, adjusting, "cleaning" or "beautifying" the spot in any way. It is not to double as a sitting or meditation area or a play area for children. However, pets and wild animals fall under the category of nature and, when they enter or pass through a nature sanctuary, it is not considered an intrusion.

Keeping out of a nature sanctuary doesn't stop us from observing the changes that go on in it. By giving nature that space, we allow the sanctuary to move through a balancing process that is unfettered by us humans. Left untouched it may appear unruly for a year or two. But if you can avoid your temptation to charge in and "straighten things up a bit," you'll see how the nature sanctuary evolves into a thing of balance and beauty. This alone is a worthy teaching moment for us to experience.



There's something else interesting about a nature sanctuary. Although nature intelligence flows through all form and is present everywhere, it intensifies within a nature sanctuary. In the beginning I acknowledged this heightened energy by saying that my sanctuary was nature's office building. Over time I've come to realize that the stronger energy is nature's response to my gift. The fact that we don't enter a nature sanctuary doesn't take away the larger fact that it exists solely because we made this conscious gesture and declared that humans would not intrude. So you can't say that a nature sanctuary in your backyard equates to some nice spot in the wild where nature's rhythms happen to be relatively untouched by humans. A nature sanctuary isn't an accident. It is different because we consciously initiated it and the intensity of the energy flowing through the sanctuary reflects that difference. In return, the heightened energy isn't limited solely to within the sanctuary. You can't fence it in. It mixes with the natural energy that permeates everything outside the sanctuary as well. This, in turn, strengthens the balance of everything else on your property, including your home and garden.

Nature Sanctuary Specifics

It can be any size. You don't get extra points if you declare half your yard as the sanctuary and you don't lose points if it is just a one-foot square of land or a nice rock or a tree. It's the gesture and the commitment to not intrude that count, not the size. Since humans are not to enter—that includes your partner, your children, the neighbor's children, the person who has custody of the lawn mower and insists on mowing everything, the mailman and anyone else who may saunter up to your house—the sanctuary needs to be in an out-of-the-way area where people don't need to be. It's your gift. You get to decide on the location yourself, so don't consult with nature for this.

Once you have decided on the location, put stakes or a rope or a nice looking fence around its perimeter. The rope/stake/fence is to remind people to stay out, not keep nature in. By referring to it as a sanctuary, we are not saying that spot is sacred. Instead we use this word to remind people that the spot has been gifted to nature and does not belong to us humans. So stay out.



Activating a Nature Sanctuary for Gut Gardeners

- 1. Choose a suitable area. If you are gardening, consider an area near the garden.
- 2. Rope off the area or mark the boundary any way you wish, making sure it is easily discernable to the human eye.
- 3. Standing just *outside* the area, hit the start button by saying,
 I wish to activate a nature sanctuary. I offer this spot marked off before me
 as my gift and in recognition of my new understanding of nature, its value,
 its importance in my life and our partnership.
 - 4. Wait quietly for *five minutes* while the activation is completed. You may feel or sense some changes. But if you feel nothing, don't worry. That's quite common. The activation is occurring whether you feel anything or not. When you're ready to leave (anytime after the five minutes), hit the stop button by saying,

I recognize the activation of this nature sanctuary is complete and I request that this process now close.

PAN ON NATURE SANCTUARIES

The nature sanctuary that Machaelle has described is more important than ever before. There are areas around the planet that have not been initiated by humans but, rather, established by nature itself. Some of these areas have been discovered by humans and called "fairy rings." If a human stumbles upon such a place, he describes it as enchanted and indeed heightened with a strong and vital energy.

Long ago, when humans and nature co-existed on more friendly terms, nature established many special points of intense power that were strategically spaced around the planet through which Earth could be infused not only by nature's intelligence but by the universe as a whole. But as man's age of development caused him to dominate and infringe on the very existence of nature, these points of concentration were either de-activated by nature or moved to safer ground, shall we say. They took on an energy of protection—protection from humans. One must remember that so much of man's modern development has been contrary to the well-being of all that is natural on the planet. The shifting of these points of concentration away from human proximity has been a retreat by nature, resulting in a significant diminishing of the scope and intensity of the natural power grid around the planet. Consequently, today there exists an alienation between human and nature, and a planetary environment of form devoid of its strongest levels of vital life energy.



The initiation for the reunion between humans and nature must come from humans. The time has long passed where it is appropriate for such an action to be initiated by nature without the conscious participation of the humans who will benefit. The age we are all moving into is one of conscious teamwork, not blind benevolent trust that all will be well.

As each sanctuary is made available by mankind and activated by nature, it will send out the word that once more humans and nature are ready to work together—only now they are ready to work in an equal, life-supporting, co-creative partnership. And as each sanctuary is activated around the world, you will feel nature's energy re-entering the world at large in new and intensified ways for the purpose of revitalizing the planet. 📣



Dismantling a Nature Sanctuary for Gut Gardeners

Sometimes it becomes necessary to dismantle the sanctuary—for example, when you move. Or you located the nature sanctuary right where your teenager insists on mowing the grass each week. In these kinds of situations, it is important to dismantle the sanctuary and either move it to your new home or out of harm's way. The deactivation is easy.



- Start 1. Hit the start button by saying, I'd like to deactivate the nature sanctuary.
 - 2. Explain what is happening that requires you to take this action.
 - 3. Request that the sanctuary now be deactivated and dismantled. Wait quietly for five minutes.
 - 4. Before leaving, hit the stop button by saying,

I recognize this dismantling process is complete and I'll be leaving now. Stor



NOTE: Nature doesn't get "bummed out" when we dismantle a sanctuary. Nor will it argue or debate the issue with you. On the contrary, it considers this a responsible act on our part. And for us it's an act of respect to let nature know why the dismantling is necessary.

If you plan to move the sanctuary to a new location on your current property or to a location on a different property, you must first dismantle the old site and then activate it as a new sanctuary at the new site.

THE EQUINOX AND SOLSTICE CYCLE

GUT GARDENING

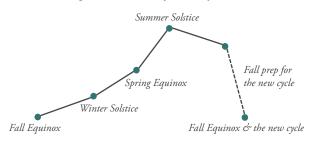
There are four annual dates that are especially linked with nature. They are fall equinox (around September 21^{st)}), winter solstice (around December 21^{st)}, spring equinox (around March 21^{st)} and summer solstice (around June 21^{st)}.*

Astronomically, the equinox refers to the two days of the year in which the sunrise and sunset are twelve hours apart, with equal hours of day and night. The summer solstice is the longest day of the year, and the winter solstice is the longest night of the year.

But there is something else that makes these four days important, especially to a cocreative gardener or farmer. About twenty years ago a soil scientist tested the Perelandra garden soil and verified my suspicions about an annual energy cycle that is tied to the equinox/solstice rhythm. After testing the soil on and around those four days for over two years, he discovered that life vitality was released to the soil at the precise moment of each equinox and solstice.** He also discovered that the level of life vitality that was released was different for each of the four days and created a consistent pattern that was repeated annually. When he tested several non-Perelandra soil samples, the same thing occurred, indicating that this is something that happens globally and is not unique to Perelandra.

Nature's new year and the beginning of its annual growing cycle begins at the fall equinox.*** It hits its high point at the summer solstice. And then at the next fall equinox, a new cycle begins. During the fall equinox, the smallest amount of life vitality is released. At the winter solstice, a greater amount is released. At the spring equinox an even greater amount is released. And at the summer solstice, the greatest amount of life vitality energy is released. Within twenty-four hours after each solstice/equinox release, the life vitality reading of the soil changes to a level corresponding with what is released.

Annual Equinox/Solstice Life Vitality Release Pattern



The amount of life vitality that is "captured" and held in the soil during these releases directly relates to the level of the soil's health. A healthy soil holds a higher amount of available life vitality. A depleted soil holds a lesser amount.

* You can find the exact date and time of an equinox or solstice posted on our website or you can consult an almanac—or you can Google it.

** All this testing was done using a radionics machine.

*** If you're in the southern hemisphere you'll need to reverse the order of the cycle—our fall equinox and the beginning of our cycle is your spring equinox. The levels of life vitality released in the northern hemisphere are reversed in the southern hemisphere to coincide with the different growing season.

A high level of life vitality indicates that the soil contains the action elements required for efficiently producing and releasing nutrients to whatever is living and growing in that soil. Let me put this a different way: The average production cost for planting corn in central Illinois in 2010 was \$533 per acre. Fertilizer alone was about \$250 per acre—and rising. If you raise the level of life vitality in that soil, the fertilizer and seed costs can be reduced by as much as 45%. A high level of life vitality makes the entire soil process and activity that much more efficient. In short, the field with the higher life vitality levels provides more bang for the buck.



Over the years I've observed in my garden that the different life vitality levels correspond to what is happening at each stage of the garden cycle.

- The fall equinox activates the new year's cycle. The environment in which the new cycle is "born" (the garden) is quiet and at peace. The general garden feels "relaxed." The lower life vitality level with its lower activity creates the perfect environment for the birth of the new cycle.
- At the winter solstice the cycle begins to come into focus by taking on organization and form. It's the time when the plans and designs (devic level operation) come together and, to facilitate the task of getting the devic information, I always wait until after the winter solstice to get the new garden plans.
- At the spring equinox the garden is preparing for planting (the nature spirit level operation). All the different parts of the garden are being moved around and readied by the gardener and nature. This stage ends with the garden planting.
- At the summer solstice we have a garden that is fully realized. It is growing, producing and demonstrating its strength. It needs all the life vitality it can get and the greatest amount of life vitality is released to it at the summer solstice.

The release of life vitality that triggers each stage of the equinox/solstice cycle happens with or without human awareness or attention. It's part of Earth's natural rhythms. But we co-creative gardeners can choose to actively participate with nature at these special times. Nature once said to me that nature is powerful beyond belief and humans are powerful beyond belief. But when nature and humans act together, that combined power is intensified a hundredfold. As with the nature sanctuary, this is another one of those times where a small gesture on our part can do a lot for the moment.



Observing the Equinox and Solstice

1. Your participation begins with finding out the exact day and time of the next equinox or solstice.

- 2. Fifteen minutes prior to the precise moment,* step back from your day's (or night's) activity, sit quietly and shift your attention to nature, your partnership and what is about to occur from nature. You do not need to be in the garden for this.
 - For the FALL EQUINOX, focus on nature's infusion of the life vitality that initiates and triggers the new year's cycle.
 - For the WINTER SOLSTICE, think about the second stage of the cycle and the life vitality that is being poured into the planning and design of the year's cycle.
 - For the SPRING EQUINOX, focus on the physical preparations that are required to bring the garden into form and fruition.
 - For the SUMMER SOLSTICE, think about the fully realized garden that is now moving through its final stage. It is the coming together of the plan and design (devic) with the matter, means and action (nature spirit). And it is the full reflection of the Pan function and your co-creative partnership. Surely this day calls for chocolate!
 - NOTE: Sometimes at the precise moment you may feel or sense the energy shift. However, if you feel nothing, know that the release and the benefits from your participation will occur whether you sense it or not.
- 3. Remain quietly focused for fifteen minutes after the precise time. The amount of quiet time you spend prior to and after each solstice or equinox moment can be as long as you wish but not shorter than the required fifteen minutes.
- 4. When you are ready, return to your day (or night). STOP



Bells, Candles, Frigid Swims, Dances and Songs

Some folks like to add something special to an equinox or solstice. Over the years I've been known to light a candle. I've also been known to not light a candle when the moment arrives in the middle of the night. This way I won't forget to blow it out before falling back to sleep and burn the house down. These days I feel comfortable striking a note for simplicity by just sitting in silence and focusing my attention on what is happening. But if you'd like to do something like light a candle, ring a bell,

* If the moment occurs at 3:13 A.M. (for example), I will set the alarm, wake up, observe the moment and then go back to sleep. Of course I gripe and groan about an equinox or solstice that hits at such an ungodly hour. I'm not that crazy! But I observe the moment anyway. I feel the benefits far outweigh the inconvenience.

do a little dance or sing a special song, go right ahead. But keep this in mind: You are observing a moment that is happening on its own. You are not there to try to create the moment. So if you choose to add something a little special, make sure it doesn't interfere with your ability to focus on the actual solstice or equinox moment. If you want to sing or dance, plan to do it after completing step 3.

* The Perelandra Nature Cards are explained on p.104.

** If you are including a garden, a soil-less garden and your personal life cycle, draw three cards, one card for each focus. Request insight for each focus prior to drawing its card.

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WINTER SOLSTICE ADD-ONS. Just after the winter solstice moment, I draw two cards from the Perelandra Nature Cards* deck. I request (state out loud) that the first card give me insight into the new garden cycle.** Then I request that the second card focus on this year's personal life cycle. (See p. 39.) The cards give me the first glimpse at the direction of each new cycle.

And for those of you who want to celebrate the winter solstice by jumping into a frigid lake or ocean for a short swim—the operative word here is "short"—well, you're crazy. But if you insist, I'm sure nature will appreciate your nutty gesture. Just make sure you're not experiencing brain freeze while the winter solstice moment is occurring.



The Life Table in the garden assistant's office celebrating the winter solstice, nature and our co-creative partnership

Incorporating Personal Life Cycles

Along with the annual growth cycle in nature, we humans also have a growth cycle. It's more like an annual evolutionary cycle. Growth in this case doesn't mean getting taller or gaining weight. Instead it refers to the cycles we participate in that involve our relationships, home, work, education and general activities in life. As you've probably guessed by now, you may align your personal cycle with the equinox/solstice rhythm. Nature's life vitality infuses all form and patterns automatically at the time of the equinox/solstice, and this includes the various elements that make up your life. By including your personal cycle with nature's, you intensify the infusion of life vitality to the personal cycle as well as the garden cycle. As a result you move through your own life more efficiently and with greater ease. One might say that nature, through the equinox and solstice rhythm, provides the wind at your back as you move through your evolutionary process each year.

To include your personal life cycle, you need only state the following *each time* you sit down and begin step 2 (p. 37):

I wish to include my garden (and/or soil-less garden) *and* my personal life cycle in the solstice/equinox rhythm.

I can't give you hard evidence that there has been a drastic change in how I move through my personal cycle each year. However, I feel that there has been an enormous amount of clarity added to that process, its purpose and direction—and this could certainly be attributed to including my personal cycle during each equinox and solstice moment. It seems like the pieces of my life and the direction I am taking are appropriately energized and enhanced four times each year, and the result is that those pieces fall into place more smoothly and with more clarity.

IMPORTANT: Often when I activate the new year for my personal life cycle at the fall equinox, I haven't a clue about what I'm activating or what's in store. Of course, if I'm in the middle of a project that extends into the new year, I'm aware that these things are ongoing and that I'm activating their next stage. It's the unknowns I'm talking about. I make it a point not to artificially create or guess about an unknown at the fall equinox. I have faith that whatever gets activated is next in line to be activated. This way I stay out of my own way mentally, keep the surprise element in my life and allow my evolutionary process to unfold more naturally. Life vitality isn't withheld from what is unknown. Whatever defines the current cycle we are activating in the fall—the known and unknown alike—becomes infused with nature's life vitality at the moment of the equinox.



NATURE ON THE EQUINOX AND SOLSTICE CYCLE

In general it is important that you consider the power and impact of action when performed within a state of conscious awareness. The recognition of the equinox and solstice rhythm is a perfect example of the fusion between human awareness and nature's action. In this particular case, we have two examples:

- First, there is the recognition of the special energy released during these four days that is directly linked to the planet's natural rhythms.
- Second, by taking a moment to stand back from your day-to-day schedule to consciously consider your life and its process, you revitalize your commitment to your life and that process.

What I am saying is very similar to the relationship a believer has to a religious festival. He may be challenged on a day-to-day basis to live his life within the context of his faith in any given moment or situation. A festival enables him to step out of the forest, as it were, where he has been busy concentrating on each of the trees, and gives him the chance to see an overview of what he is doing. The result is a revitalization of his commitment to the day-to-day process that, in turn, enables him to step back into the forest and once again work more easily with each tree.

The annual solstice and equinox cycle functions much in the same manner for those individuals who choose to participate. It does not matter if you are actively working in some area of nature. The overriding commitment during these times is to the natural process that exists throughout the entire planet. Of course, if you are actively working in a natural environment, your participation during such a moment revitalizes that co-creative partnership with us and directly enhances this work in every way.

The equinox and solstice cycle has existed on the planet since the establishment of the patterning between the planet and its moon and relative positioning within the solar system. I say this to remind you that cycles such as this go on around you whether they are recognized by humans or not. The elements making up the planet are naturally aligned to such cycles and automatically receive the beneficial energies these cycles release. Those who have no conscious awareness of the equinox and solstice cycle also receive benefit by the mere fact that they are present on the planet at the time of a release and by the fact that they are directly linked to the three kingdoms in nature through their physical body.

If left alone, if not consciously recognized, energy is still released, resulting in a general revitalization on the planet. But when humans enter the picture and add to it their

* Personal process steps include nature's order, organi-

zation and life vitality that are

required to keep our life goals

(direction, definition and

purpose) in balance.

conscious choice to actively participate in the moment, they strengthen that moment many times over. This, in turn, strengthens the natural revitalization not just for the individual but for the planet as well.

Human awareness is a vital dynamic within the broad picture of reality. It is not some random, minor personality trait, as many seem to feel. It is a dynamic with its own power that can be used for the benefit or detriment of humans. And it can be directly linked with the planet's natural cycles, thus benefiting both and becoming another example of co-creative partnership.

So, as you consciously link your awareness to nature's cycles, and your awareness and understanding about those cycles broaden and deepen, the activity triggered by the event is strengthened to the degree directly proportional to your level of awareness. With this, the released energies permeate the planet and all that exists on the planet more directly and clearly.

In the case of the annual equinox and solstice cycle, it is appropriate to include your personal evolutionary cycle because that which is inherent in the process steps of the personal cycle* is precisely that which is being infused and revitalized by the equinox and solstice cycle. If you did not recognize this similarity, there would still be beneficial infusion of life vitality into your personal evolutionary cycle. In order for your personal process to become accessible and its goals successfully achieved, it must move through the natural laws

of your environment. Therefore, when on Earth, you demonstrate your personal process in physical action and form. The key to physical action and form (order, organization and life vitality) on Earth is nature. Therefore, when you include your personal cycle with nature's cycle, you are in fact taking a specific dynamic (your personal cycle) and consciously linking it to nature's rhythms (the equinox and solstice life vitality cycle), thereby strengthening and clarifying it many times over.

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CONTACT US

WEBSITE: www.perelandra-ltd.com E-MAIL: email@perelandra-ltd.com

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— J. Edwards, Virginia