

This is an excerpt from Chapter 1 of:  
*The Perelandra Garden Workbook*  
by Machaelle Wright

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*

*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.

\*\* 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.

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

*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.*

*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.*

*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*

### WHY BOTHER?

*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*

\* 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.*



## The Pan Function

WHY BOTHER?

*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

*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.”\* 🍀*

## WHY BOTHER?

### \* IMPORTANT

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