

Communicating with Nature Spirits

A documentation of personal experience

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Please note: If you are not familiar with the idea of nature spirits (“devas”), I strongly suggest that before reading this essay, you scan “**Excerpts from *To Hear the Angles Sing***” appended on page 17 below. It is a tight summary and compilation of what I found most pivotal in Dorothy Maclean’s (1980) autobiography telling the story of why and how she learned to communicate with the plant spirits (which she came to call *Devas*) at the Findhorn Gardens in Scotland.

Part One: Introduction

This is an unusual story. One dealing with nature spirits (“devas”) and their capacity to help human concerns—phenomena that are part of the mythologies of most traditional cultures, but which are dismissed by modern day scientists as “mere” superstition, even though considerable evidence exists that they can be real. Just as with the healing power of prayer, unimpeachable evidence of which now exists, even though it is still considered superstition by many who consider themselves “scientific.”

By way of beginning, I suppose this story should commence with a remarkable experience that happened to me, as a retired professor now living on the Hawaiian “garden island” of Kauai, when I was fortunate to find a lovely retreat “hermitage” cottage in a region of high intensity spiritual energy—the Kapahi district surrounded by Kahuna Road, immediately below the sacred mountain of Makaleha. To get to the cottage, I had to drive by a nursery called “Growing Greens”—a place that totally got my attention because, before even getting within sight of the nursery, I could always discern a very large and intense energy surrounding the nursery—an energy that I could only associate with the type of nature spirits called *plant devas* by the people at Findhorn Gardens in North Scotland. (More will be said about the Plant Devas at Findhorn later on.)

At first I didn’t give this energy any particular notice, other than to make a mental note to visit the nursery soon, so as to see what is happening there. But something else happened first. Something that totally got my attention, and made it imperative that I connect with the nursery for more than a cursory visit.

An extraordinary phenomenon

What happened is this: I had recently bought a cell phone from a company that advertised having good coverage over most of the entire island of Kauai. But my cottage seemed to be in something of a shadow from the nearest transmitting antenna, such that using the cell phone at home was very marginal. One day, however, after a long and intense period of meditation, I noticed that when I picked up the phone to use it, the signal strength went up, and when I finished talking, it went down. Struck by this seeming coincidence, I put the phone down, and as I was walking away from the front window across the room to

get a drink of water, I was struck by a totally unanticipated thought: *“I bet the fairies opened a pathway for the cell phone signal from the antenna tower to me,”* and just as I had this thought, it was as though the back of my head opened up; I heard the titter of tiny giggling voices; and as I did so, I felt an electric tingling go from the top of my head down my entire back to my buttocks!

Needless to say, I was quite impressed! Especially when I became aware that I hadn’t even thought of the word “fairies” for months if not years. But out of nowhere, just at the right time, I thought of this word in connection with the phenomenon that had occurred. And in a way that made sense. So I had to take the event seriously enough to pay attention and see if it happened again.

It did. Not only once, but many times over. In fact, it became an absolutely predictable sequence: *when I picked up the cell phone to talk, the signal strength went up*, sometimes even by “two bars” on the screen of the unit, and even when the weather outside was storming. And when I put it down, the signal strength also usually went down, but sometimes fast, sometimes slow.

Being of a somewhat scientific turn of mind, even though deeply dedicated to the study of consciousness in ways that frequently transcend the standard paradigm of conventional science, I try to find as many ways to validate “extra-scientific” phenomena (such as “ESP”). So it was especially noteworthy for me when, this “boost” of the signal strength suddenly vanished in the middle of an experience that conclusively demonstrated to me the validity of my hypothetical view about all this.

What happened is this: As part of my [*Inward Bound*](#) visioning work, I had occasion to use my cell phone to coach a student on the mainland in the use of [*Mental Time Travel*](#). (This is a process in which you alter your normal state of consciousness in a specific way that enables entry into and exploration of what may be called “probable realities,” especially probable and/or “preferable” futures.) Having already taught the student how to do this, I was now coaching her in how to teach others to do it, and she was using me as her guinea pig. *Precisely at the instant* that she had me shift my consciousness from conventional reality into the specific alternate probable reality she was instructing me to explore within “the theatre of my mind,” the signal strength of my cell phone went down so far that we had to break off the experiment, and continue the coaching conversation with me having returned to a conventional state of consciousness. Evidently the faeries couldn’t sustain their connection with me and my phone once I had entered the altered state of consciousness involving a different dimensional probable reality.

So it was that I found myself having no remaining doubts as to the validity of this phenomenon. Moreover, the fairies didn’t just help with making the phone work at my cottage. They also opened my attention to other things, such as the following.

A “Call” from the Nature Spirits

I mentioned above that when driving by the Growing Greens nursery, I was frequently struck by the energetic power of the place which I assumed came from nature spirits associated with the growth process of plants. Some weeks after the cell phone assistance began, these nature spirits began to call out to me at my retreat cottage, suggesting that I come to work at the nursery and with them. This was not a verbal

request, but rather something that I strongly intuited, and not once, but many times across a week or so. So, after considering this intuitive request, I mentally “replied” that I had already expressed an interest in working at the nursery part time, but had heard nothing. Moreover, since I was by now well into a set of spiritual practices that seemed to be productive, I asked why I should do anything additional dealing with the spirit world?

But the plant spirits essentially insisted, essentially “saying” (but still by means of a non-verbal intuitive feeling/motivation) that things are now different...and that I should call *NOW!* So I picked up the phone and called Liz Ronaldson, the CEO of the nursery. As unobtrusively as I thought I could get by with, I suggested that I was receiving a spiritual calling to work at the nursery part time, and asking if this would be possible.

Ms. Ronaldson was immediately receptive, and after a trial day or two, I found myself working there part-time for all of \$7/hour, doing such things as fertilizing, repotting and weeding—all of which gave me more than ample time and space to be interact with the plant spirits in whatever ways should unfold.

And thus has begun one of the most significant educational experiences of my life—a new direction of work (and re-creational play!) that appears to have considerable promise as a new approach to healing and wellness, both on the Garden Island and elsewhere on Earth—our “Ascension Island” in space.

But before describing this new path, however, I should note that a short time before the faeries began boosting the signal strength of my cell phone, a rather different sort of remarkable experience happened for me: at an Advanced Quantum Touch workshop in Spring of 2002, Joan Bihn, a gifted clairvoyant healer who practices on the neighbor island of Maui, had occasion to look deeply within my being, and immediately told me that I have a strong shamanistic side waiting for expression—but that I would need to forego the use of chemical entheogens (including cannabis and alcohol), if it is to emerge freely and without difficulty. Moreover, she said, “If you commit to living this way, I can shift something inside for you that will make this very easy to do.” After due consideration, I agreed. Since that time, my mind has indeed been clearer. And the pace and depth of my spiritual evolution has never been more rapid. This interaction and the changed life-style which followed was clearly a major trigger point in my life, for which I am most grateful—especially coming as it did on the heels of a recent divorce from a marriage that left me financially bankrupt, but psycho-spiritually awakened.

Part II: The Work Begins

I initially had little or no guidance as to how to interact with the plant spirits, or what to do. Although I knew that the previously mentioned group at Findhorn Gardens in Scotland had purportedly obtained miraculous guidance from plant spirits on how to grow a garden more effectively., the only detailed information I had was from a lecture by Cleve Backster on how plants are sensitive to human thoughts, which can be shown by hooking a plant up to a lie detector [later published as and *Primary Perception: Biocommunication with Plants, Living Foods and Human Cells* by Cleve Backster (2003)], and from *The Secret Life of Plants* by Peter Tompkins and Christopher Bird (1989).

With the Findhorn phenomena in mind, and not knowing what else to do, I made up an experiment at the nursery through which to focus my attempts to communicate with the world of plant spirits: to accelerate the growth rate of *Mondo Grass* – a very slow growing ground cover favored by many landscape architects. I began by asking for and receiving permission from the plant spirits to undertake this experiment, and then spent some weeks, dutifully keeping a journal, with an entry for each of the times I spent in meditation, or consciously sending energy to the *Mondo* plants.

For the first few weeks, nothing else of much note happened as a result of my working at the nursery—other than experiencing a rich blessing from working in the energetically charged atmosphere there. As part of my experiment, I did get some humbling “guidance” that seemed to come from the spirit world: *“Don’t try to foster faster growth by meditatively focusing on the plant spirits that seem to be overhead, focus downward, in the earth. Plants are Earth-based. Their roots are in the soil, not the sky.”*

Soon, other things took precedence over my *Mondo Grass* experiment. Outside of the nursery, my meditative work was centering strongly on various aspects of what can be called “ascension.”¹ And it was becoming clear that the plant spirits were much more interested in this ascension-oriented work than in my *Mondo Grass* experiment.

Also, because the cottage where I was living became needed by my landlord for other purposes, I found myself packing up to move...when lo and behold, on my bookshelves I found a book that I had at one time planned to read; hadn’t gotten to it; and by now had forgotten that I even owned it. But once again seeing it, I knew that here was precisely the guidebook I now needed for my emerging spirit work at the nursery.

What was the book? Dorothy Maclean’s (1980) autobiography telling the story of why and how she learned to communicate with the plant spirits (which she came to call *Devas*) at the Findhorn Gardens in Scotland: *To Hear the Angels Sing: An Odyssey of Co-Creation with the Devic Kingdom*. This book was a Godsend, and I immediately devoured it, yellow-marking a number of passages that formed the basis for **“Excerpts from *To Hear the Angels Sing*,”** appended on page 1 below.

Thus ends Version 1.0. Items covered in **Versions 1.0 to 1.5:**

Toward the end of some day perhaps writing a book on all this, what follows is a bullet & block list of the things that happened in this chapter of my life, taken from my journal:

- The most important things I learned from Maclean’s book (e.g., letting the plant spirits lead, even in what I should be asking about, rather than me taking charge and asking for their assistance (as I initially did with the *Mondo Grass* experiment—a project that by now was lying dormant for lack of interest from either me or the spirits).
- My meditative work outside the nursery with psycho-spiritual ascension.

¹ My focus on ascension is a whole story in itself, a brief version of which is contained at the beginning of the essay, “Ascension across Four Zones of Consciousness.” More about this in Ver. 3.0 & 3.1 of this essay, just before the appendix. How this connected with the nature spirit work is detailed in subsequent bullets below.

- How I discovered that the intention of the plant spirits seemed to be about how they could help with the healing of human suffering—and my “Mondo Grass experiment” was only a creature of my own devising when I didn’t yet know what else to do, not what the spirits had called me there to do.
- The idea of creating an experimental “healing circle” where this type of work could be done in the rain forest immediately next to the nursery, and the ecstatic reception of the plant spirits about this possibility
- How I initially thought of patients in hospital rooms, and the idea of “prayer plants” as an entrepreneurial product line; and how, when I checked in with the plant spirits for guidance on this, they suggested working with prisons instead.
- The routine that emerged, of taking short (~ 5 minute) “spirit writing” breaks, every hour or so when working at the nursery, and some illustrations of the results thereby. For example:
 - Monday, Nov. 4, 10:40 a.m. Welcome, my son, I bid you greetings. I am PAN, the God of growing green things. There is much, much to learn about the world of the faerie folk (as you would call it) that would be helpful for you to learn. This is a good start. Begin by continuing what you are doing, and follow, don’t try to lead. You are learning to do this by doing what we suggest, including this min-morning break for writing. That’s enough for now. 5 minutes are up. You may return. (I say, “Thank you!” with gratitude in my heart, but then, see that the emotionality of my gratitude feelings are largely irrelevant to PAN—different vibrational domains. Appreciation with obedience when working in his realm, on the other hand, is most relevant.)
 - Monday, November 4, 2002, 1:17 p.m. in the fern area of the nursery (where, by assignment from the nature spirits, I had gone to receive whatever they had to say to me): *Greetings! I am who you could call the Fern Deva. Ferns are a delicate life form and toughen up only when getting root-bound. Try an experiment. Give more root space than “needed” and see before root-boundedness occurs. See the difference in the apparent vitality of the plant—in the “feel” of the plant. This is ultra important for “prayer plants.” Less so for merely “look good” plants. That’s all—enough for your 5-minute transmission. (1:22 p.m.)*
 - Monday, November 4, 2002, 2:45 p.m. Northeast corner of the Nursery, overlooking the tables of bedding “plantlets” that are now bursting forth with highly energetic new growth: So—now you have it. A plethora of views and voices now/becoming available to you from the world of plant spirits, faeries, devas, angels, et al. Even visiting ETs if you are so disposed—and we get that you are increasingly in/disposed to such [this after a brief difficulty with “dark side” interference, which actually became much more of a difficulty in subsequent weeks, but about which I prefer not to include in these excerpts at present]. At this juncture, we would like your questions. So—please make a list of 3 to 5 such, to pose at our next session or soon thereafter. That’s all. “Us” (2:49 p.m.)
 - Tuesday, November 10, 12:38 p.m. Here are my questions:
 1. Do you want me to invite others to participate in this exercise? [As I write this in my journal, ready to ask for answers, I get how foolish it is to ask this in light of what they said earlier...direction will appear when it is time. So I don’t even pose the question to them.]

2. **Who is it that I generally “get” in these transmissions?** Deva or what?
3. Why me?

Their answers: **I am the oversoul of all plant devas. My taproot is the *One Without a Second*** [the term for God used in Advaita (“non-dual”) Vedanta]. You forget (in addressing us) Who you are yourself: Your taproot in God; and your new “Path of Ascendance” which is at the core / heart of our work with you and you with us.² The healing that we are most profoundly about with humans deals with/is about this ascendance possibility...making it a reality. Its kind of like putting Sri Aurobindo’s *Supramental Sacramentalization of the Flesh* on its head. (Sometime you will grok what this means. Right now, it is beyond you.)

Why you? Because URU. And we love you. You were chosen (designed) for the job. [This in reference to recent insights I have been getting about how my genetic “hard wiring” may be a bit unusual by human standards]. And yes—your recent dreams are indeed prophetic. (12:45 p.m.)

[These dreams were:

1. Finding myself working as a consultant to some foundation or discrete funding source:
 - a) helping their staff do their thing more joyously and probably more effectively as well;
 - b) helping to expedite funding for healing plant spirit research and applied demonstration projects;
 - c) Other, as guided by Spirit.
 2. Being at a meeting run by my former faculty colleague, Dr. Peter Bishop, with a new futures research consulting client he had in tow, at which I rather significantly “hid out” for most of the meeting, but at the last, came out and made an impassioned (and effective) speech about the importance of *impact assessment, using natural wisdom sources* that are resident in all of us. (My interpretation of this latter dream has more to do with “coming out” in my current work, and less with futures research consulting. But I could be wrong.)
- Sunday, November 10, 2:37 p.m. No words to write at first, just a visual image, of some sort of “manifestation flow” from pure spirit, which I immediately discerned to be what I somewhat laughingly termed, *Veggie Prana* [but which, upon reflection, would be much better termed: ***Plant Prana***].

Then these words: You can divert some of this for your own use. **It is an essential ingredient in being a *Breatharian*—and in the *Easy Ascension Path* you are working with.**³ (2:39)

² Please note that as of this writing in 2003, I have not even begun to commit my experiential research on ascendance to writing. For reasons having to do how best to integrate the shadow side of consciousness in this work, it seems best not to do so until I have consulted several of my “prophetic” colleagues in the San Francisco Bay Area. [More about this below, in Ver. 3.0, 2012.]

³ Please note that breatharianism—the practice of receiving all needed nutrition from the prana in breath—is said by some sources to be the “Original Innocence” design for humans many eons ago, and may be the

Then I breathed the “plant prana” into myself for several moments, to see what it felt like. It immediately flowed into my head and lower back, which is chronically in pain due to the lifting, and the fact that I have for about a decade had this back problem. It eased significantly. (2:41) [Subsequently, I have done this many times, to good advantage.]

- Monday, December 2: 11:00 a.m. “Hello, I am the Bumble Bee Deva—it is time you begin to cross-focus on the insect world-plant world interactions, and on “trans-kingdom” interactions of all sorts. This is the crux of what you are calling (for now, I might add) *Easy Ascension*. ” And in response to an un verbalized thought on my part: “Why you?” (I.e., a bumble bee spirit as the chosen one to bring this message to me.) “Because I/we knew that you would be able to easily see my black body with brilliant yellow rings; and you know that I am not of the ecology of your beloved Kauai; and you know as well of the productive contribution that bees make to human farm and garden ecology and how desperately we are being decimated by witless application of insecticides by humans! That’s all for your 5-minute break. Thanks for tuning in!”

Me: Thank you. What can I offer you as a return gift?

(From all of them—i.e., Bumble Bee plus unidentified others): “Your love and attention.”

Other relevant items from my journal:

- Tuesday, November 5, at home in bed; 3:10 a.m.—a time at which I often find myself suddenly awake for no apparent reason, but a good time for meditation. “Shavaz here. No, you don’t know me. But I am the deva of virus processes. I was invented as an emergency overflow corrector, by a group who were intent on controlling things for their own ends. My nature is parasitic, and I want you to know that the profit motive is essentially viral in this sense...” (I fell asleep as I was waiting for more, and after reading this in the clear light of day, find myself more than a little bit suspicious about the source. Not documented here are a number of attempts to “horn in” on this game from sources that don’t belong, some of which even led to physical symptoms, in spite of protective “shielding.”)⁴
- Tuesday, November 5, 4:30 p.m. at a nearby beach, where I went to heal the pain I was feeling resulting from the fact that my housemate, a political consultant and networker, didn’t connect me with a consulting client she had earlier that day, who said that he was writing a book on how to heal with plant spirits and wanted her help learning how to get it published. Without thinking it through, I simply felt hurt that she didn’t mention me and my work to him, and took myself to the ocean to my handle my feelings.

Before even beginning to write these notes in my journal, the plant spirits said, “TRUST IT!! Now Write: You simply aren’t getting the big favors that are set in

natural evolutionary destiny if we are to ever transcend the “level of the opposites” that characterizes the paradigm of reality in which humanity is currently imprisoned. Thus I consider this a key insight for the experiential research I am currently doing on “Effortless Ascension,” which for convenience, and as something of a sardonic “New Age” joke, I often call “Easy Ascension.”

⁴ Note added as Ver. 3.0 in 2012: These “evil” phenomena, in fact, led to the research described in Footnote 7 below.

your lap to wake you up to paths to be avoided. GET IT! ... Later, lying in the sun, still feeling bad in spite of seeing the utter sensibility of what they said, **I get the idea to ask the plant spirits to help/heal my emotional distress (especially my being really pissed off with myself that I am feeling hurt by this event). They reply: “We thought you would never ask!!” (and I get an image of a Zinnia, then a yellow Sun Flower, then the name: Astor, and see a yellow centered Astor with white petals. “All of flowers that look like the sun are healing energy sources that resemble what they look like. They heal 3rd chakra energies.”** (I grin, realizing that I had earlier that morning chosen to wear a green tee-shirt with a bright yellow sun/face on it, and I can feel the Sun Flower devic spirits healing my chest and belly.) And then the AHAU⁵ came in and said: “You don’t have to have the physical plant in front of you. But it helps to visualize the flower. I ask, “And to smell its essence?” They reply, “Yes, but not as important as the visual—if that is your dominant sense. (And in reply to my next thought), “Yes, this could be done by way of pictures and description on the Internet, but this would probably generate too much mental activity, and forgetting about the vibrational gift of the plant.”

- Wednesday, November 24, 10:00 a.m. Walking slowly through the nursery, and coming up to a table of nursling plants being irrigated with an overhead mist, I suddenly become aware of the **Water Deva dividing itself into numerous “micro devas,”** each facilitating the process of water intake in a specific plant. As I watched, suddenly I knew that I was seeing one answer to an age old riddle about the number of angels in the universe: **When done working with an individual plant, the Micro Devas simply merge back in with the parent/core Deva.** This seems to be a special case of the way that Dorothy Maclean, in her book, *To Hear the Angels Sing*, describes angels as being more about flow into various forms and functions as needed than about being fixed, individual entities, as humans expect “things” and “beings” to properly be.
- Sunday, December 1, 2002. I was feeling a bit depressed at the conditions of the world (and the results of the recent elections), and mentally began a gentle search for how to lift these feelings in a way that is appropriate for this particular moment, being cognizant of the possible healing influence of the plant devas at the nursery. Suddenly I got the insight that **the nature of mind is devic, and how this function of mind is totally different from “thinking.”** Consider, for example, the central importance of the interpenetrating mind/endocrine system/DNA systems in psycho-neuro-immunology, and more generally in helping/guiding the metabolism of the body, the emotions, thoughts, etc. So this is why my work with the plant spirits is so greatly deepening my empathic sensitivity and ability to do precision bio-energetic healing with others, which directly involves these systems.
- During the first week of December I didn’t focus much on work with plant spirits due to an intense focus learning to do the God-based healing method pioneered by Vianna Stibal and described in her book, *Go Up and Work with God* (available at www.thetahealing.com). **The method has proved very successful, leading to a complete healing of my chronic back problem based on transformation of a subconsciously held “unwillingness to do God’s Will (every moment of my life,**

⁵ The AHAU (a Mayan word, one meaning of which is “Mind of Light Beyond the Sun”) are a group consciousness that I became acquainted with from my work with the Ceremony of Original Innocence, some months ago, and have enjoyed the good guidance of ever since.

and leading as well to a significant deepening of my personal relationship with God. I am writing up this work elsewhere.

[Alternate version: Before continuing with my notes related to work with devic spirits, it is relevant to at least mention two specific healing modalities—*Quantum Touch Healing* (www.quantumtouch.org) and *Theta Healing* (www.thetahealing.com)—the exploration and mastery of which greatly deepened my psycho-spiritual well-being, God-awareness and psychic sensitivity before leaving Kauai. The following case study is indicative:

When I asked what would be presented at the forthcoming *Theta Healing* workshop in Kauai on Dec. 6-8, 2002, it was suggested that I get the book, *Go Up and Work with God*, by Vianna Stibal and try the approach on my own because the book contains sufficient instructions to do so. Thus it was that when Carolyn Chew, a fellow healing practitioner with whom I frequently trade bio-energetic healing sessions, also read the book, we decided to partner in learning the method—each of us working on the other.

Among the gains we have received, for me the most outstanding is the **seemingly total healing of chronic lower back pain** that I have had for at least ten years—a problem about which the following modalities were able to give me nothing more than temporary relief: acupuncture, biofeedback, chi gong, chiropractic, electro-muscular stimulation, hatha yoga, hypnosis, massage, quantum touch, structural integration (Rolfing), and various approaches to "light work," including agni yoga.

Interestingly, healing of the back problem occurred only with the identification and transformation of a subconsciously-held "core belief" or "program I found most surprising, given the intensity of spiritual work I was doing at the time:

"Unwillingness to do God's Will in my Life"—and not only regarding the "big stuff" (like vocation or life mission), but more importantly, *in each and every moment of my life.*]

- Thursday, December 5, 2:53 p.m. with extremely tired back after trimming ficus trees in heavy pots and lugging them around, I breathe "plant prana" into my lower back, which helps, just as it did earlier in the day. As I pause, and "tune in" to the higher reaches of the plant prana, I get a mental hint: *If the nature of mind is Devic, and we go from animal devic prana ("normal chi"??) to plant devic prana to single cell DNA prana, the breatharian function might normally emerge.* I make a mental note to do some literature research on yogic sources re: breatharianism. Something smells as if I am not at all dealing with a "new" idea here.
- **Wednesday, December 11, 2002 (the day in which I am writing this Version 1.2 update, 5:45 a.m. as my daily alarm went off:** I found myself in the midst of a most intense dream in which I was an integrated set of plant roots made of clear and incredibly energized light—the light of the Transcendental Consciousness—and connected to several unseen plants (or so I presumed as I awakened to the dream state). Just then the phone rang, and it took more than several moments to regain a full sense of myself as a "two-legged" being, lying in bed, trying to answer the phone.

Somehow this seems an appropriate last entry for this update, which I am rushing to get done as I pack up to move out of my current residence, and get ready for a holiday trip to

the mainland in but a few days. Lets just hope that I can stay properly *grounded* with my roots where they belong.

Thus ends Version 1.5. Items covered in **Version 2.0** and higher include:

- December 18, 2002. Austin and Plano, Texas. Just as my spiritual colleague, Diane Landen, warned me would happen, I am experiencing a great difficulty with the “competitive energy” of the mainland. For lack of a better metaphor, it feels like an allergic reaction in all parts of my body, both physical and emotional.
- December 22, 2002. Austin. Although I am now able to feel reasonably comfortable with being here, I notice that it is very difficult to “gain access” to the felt presence spiritual realms. Nevertheless, I feel guided to change my previously planned visit to Houston, and go directly the San Francisco Bay Area to follow up on intuitive guidance to re-locate there to continue this line of work and service.
- December 26, 2002. As I was walking through the Martin Luther King Memorial Fountain display at the Moscone Center in San Francisco, I became aware that for the first time on this trip to the mainland, I felt “at home.” The feeling continued as I visited with colleagues and friends in the region, beginning my research on “the role of evil in the evolutionary ascension of consciousness.”
- January 1, 2003. Visiting with Wink Franklin, President of the Institute of Noetic Sciences (IONS) at their new campus in the Petaluma hills about 25 miles north of San Francisco, two things happened that are significant for this work: 1) On a walk through the campus, the plant spirits felt very close and “pregnant” with potential “stuff” waiting to be shared; 2) At an appropriate time in my conversation with Wink, the spirit of Willis Harman was very much present with a relevant message. Later, as I was driving away, the spirit of Willis indicated availability for further project-related contact in the days to come.
- January 15, 2003. 4:05 p.m. After visiting with Marilyn Schlitz, Vice President for Research at IONS, I walked up the hill above her office and paused to “tune in” to the devic world. Although the plant spirits didn’t speak, I deeply “grokked” the dynamics of the natural order of the place. Then after getting into my car, ready to leave, I again tuned in, strongly felt the presence of the plants spirits, and got these words: “We have you clearly. There is no need [for you to get transmissions] now.” [In response to an unasked question as to the source of what I was getting...] “Yes, you are tuned into the meta-spirit level.” [And, in response to a second unasked question, with a distinctly humorous feeling:] “Sure, why not get your journal out and record this, so that it satisfies [your need for continuity, etc. in what you call “your work with plant spirits”].” I responded: “Thank you.” The meta-devic presence responded: “We are here.” [as in the biblical utterance: “I am that...I am.”
- By this time, it had become clear that of the various former colleagues I interviewed about the “role of evil in the ascension of consciousness,” the only one to really understand the nature of my quest and to have some meaningful answers to it, was H. Dean Brown, a former SRI colleague who was just finishing a book on [*Cosmic Law*](#).

Being chair-bound with congestive heart failure, and needed intellectual companionship, Dean suggested that I be something of a resident fellow in his household so that we could do this research together.

- So it was that I joined the household of Dean Brown and Wendy Weigand in Alamo (an East Bay Area suburb behind the Oakland hills), while Dean and I began work on a project he suggested calling *Ascending Images of Life* that would involve an explicit model of the role of evil in the ascension of consciousness.
- Thursday, January 30, 2003 2:48 p.m. on the wooded hillside above Dean's house: "We have you—haven't needed [you] to tune in as you are doing other important work with Dean. NOW IS THE TIME TO TUNE IN TO THE DEVA OF LIFE ITSELF.

"You are well mated/matched with Dean. Watch what is coming up out of the darkness/evol⁶ but don't get pulled down/shorted out by it. You know what we mean."

- Sunday, February 2, 2003. On the hillside above Dean's house, feeling confused about my lack of clarity regarding potential career path initiatives I might undertake to bring in income, I got personal intuitive guidance to: "Follow invitations/guidance. Don't initiate."

Then, as I sat on the hillside meditating, and remembering to tune in to the "Deva of Life," the devic world opened up with these words: "You are the Deva of Life—that is your essence Self—why you are here. Accept it. Go with it. Now!" [Added in Ver. 3.0: Please note that I interpret this as an expression of my core (non-dual) identity at Level Three in the *Gradient Model of Emancipation* (shown as Table One and part of the definition of Ascension, below), not as what the field of psychology calls delusions of grandeur.]

Thus ends Version 2.1 (February, 2003). Items covered in **Version 2.2 (August, 2003)** and higher include:

- During the next few months Dean and I were able to work together on this research, and to study sacred texts such as the *Prajnaparameta*, his health gradually declined still further, and he passed into [*mahasamadhi*](#) on June 24, 2003.
- After Dean's passing, I agreed to stay on with the family for a period of not more than a year, and thus far have played with completing the experimental website, [Unfolding Images of Life](#), but the energy for this seems to be gone, so I am focusing instead on the working out a *Gradient Model of Emancipation*, that Dean and I had worked on together—he being rather strongly resistant to the term, *ascension*.

⁶ Evol (love spelled backwards), is sometimes used as a substitute word for *evil*—connoting the belief that the true nature of evil is simply ignorance that ever evolving into love.

Items covered in **Version 3.0 (September, 2012)** and higher include:

The above work led to an experimental website that was never finished, and an as yet unpublished essay, “Ascension Across Four Zones of Consciousness: Personal, Transpersonal, Transcendent, and Integral—Mapped by a *Gradient Model of Emancipation*,” available upon request to oliver@owmarkley.org. The essence of this model is shown below as Table One.

Table One

The Gradient Model of Emancipation

Zones or Levels of The Model	Dominant Quality and range of values on the “Hawkins Index”	Dominant Sense of Self	Good	Evil
<p>Zone One</p> <p><i>Egoic Periphery</i></p> <p>First Story</p>	<p>Fear</p> <p><i>HI: 1-200</i></p> <p><i>Attachment to domination/ submission/ control dramas</i></p>	<p>Personal</p> <p>egoic sense of being separate from ‘everything else’</p> <p>I-It</p>	<p>That which gets me what I want</p>	<p>The contrary (polar opposite or inversion) of that which is seen as good; that which must be tolerated if I can’t defeat it, avoid it or resist it.</p> <p>“Billiard Ball Causality”</p>
<p>Zone Two</p> <p>Inner ‘Heart’ Ring that Connects</p> <p>Second Story</p>	<p>Trust</p> <p><i>200-700</i></p> <p><i>Detachment from egoic control dramas</i></p>	<p>Transpersonal</p> <p>feeling of being connected to all that is</p> <p>I-Thou</p>	<p>That which is loving and promotes well-being for all</p>	<p>Either the negation (absence) or differing expression of that which is seen as good; that which is to be compassionately accepted (as opposed to being ‘tolerated’).</p> <p>Emancipation from karmic causality</p>
<p>Zone Three</p> <p>Core Beingness</p> <p>Third Story</p>	<p>Awareness</p> <p><i>700- 1,000</i></p> <p>One with all that is</p>	<p>Transcendental</p> <p>experience of Absolute Beingness as Not-Two</p>	<p>Good, evil and all other polarities are indistinguishable, value-empty aspects of the ‘unfolding of manifestation’ (Karma-free “Cornucopia Causality”)</p>	
<p>Meta Zone/ Meta Story</p> <p>Integrating all stories and zones</p>	<p>Wisdom</p> <p><i>Meta = not scalable? Or “flowing openness to integrally showing up in any and all zones</i></p> <p>Both within and beyond all ideological stories and zones</p>	<p>Integral</p> <p>flowing with the ‘Dharma’ (God’s will), both with and without such concepts as dual and non-dual.; integrating both Billiard Ball Causality and Cornucopia Causality</p>	<p>That which is integrative</p> <p>Skillful means and vigor</p> <p>Hitting the mark (Grace)</p>	<p>That which is divisive</p> <p>Unskillful means and laziness</p> <p>Missing the mark (Dis-Grace)</p>

Of importance to this model are the following definitions:

Ascension: A term dealing with a *gradient* in consciousness from lower to higher levels of *non-attachment* or *non-separation* in one's habitual ways of being; The evolutionary maturation or enlightenment exemplified by upward movement across three "levels" of consciousness:

1. Fear, resentment/hatred, domination/submission and victim/abuser/rescuer patterns and addiction/aversion/judgment regarding good, evil and other polarities of life;
2. Compassionate acceptance and unconditional love; integration of Good and Evil and all polar opposites
3. Unity consciousness; total awareness/no separation of Good and Evil and all polar opposites

The term *emancipation* can be taken to mean essentially the same thing as *ascension* if the latter term is not acceptable.

Good and Evil: If we define good as creative/integrative and evil as destructive/separating, then they are contraries (polar opposites). Most definitions of good and evil are contrary in nature. Note that light and love have no contrary. [Other things without contraries are listed in Dean Brown's [*Cosmic Law*](#) book,] An ascending image of good and evil for us is one which transcends the property of polar opposition.

Entelechy n. 1. In the philosophy of Aristotle, the condition of a thing whose essence is fully realized; actuality as distinguished from potentiality. 2. In various philosophical systems, a vital force urging an organism toward self-fulfillment: "*Courage is the affirmation of one's essential nature, one's inner aim or entelechy.*" (Paul Tillich).

Sovereignty: 1. Supremacy of authority or rule, as exercised by a sovereign or a sovereign state. 2. Royal rank, authority, or power. 3. Complete independence and self-government. 4. A territory existing as an independent state

Note that sovereignty takes on very different qualities at different levels of ascendance (from domination/submission to "co-production" with the Absolute, as in the three evolutionary gunas of prakriti emphasized in the Bhagavad Gita: *tamas, rajas, sattva*).

On my incarnational “cargo” as a visionary futurist ⁷

I was born into a fundamentalist Christian rural farming community in Kansas that was big into judgmental fear-based doctrines for how to live in order to escape eternal punishment. Thus, it could be said that my first awareness of a guiding image for self and society was strongly imprinted at age 5, when in a revival tent meeting, the evangelist portrayed the experience of being in hell fire - that what would happen to you if you weren't saved by salvation – as like being caught in a furnace duct with flames at your feet and choking smoke that you must breathe for ever and ever. Scared out of my wits, I determined to do whatever it takes to be “saved,” because the avoidance of an eternity in hell via the attainment of salvation is obviously the most important thing there is.

After multiple attempts to “pray through to salvation” at the altar throughout my childhood without success, I rather totally gave up on the guiding image of being “saved” as being personally unattainable, although it did program me to be a life-long explorer of spiritual ideas and practices – many of which will be described in the pages to follow.

One such exploration occurred in 2002 after retirement from my university professorship on futures studies, while I was in what turned out to be a yearlong process of meditation and spiritual explorations on the Hawaiian garden island of Kauai. One of these explorations involved attending all night services of the Brazilian Santo Daime church, which uses the plant medicine, ayahuasca, as a spiritual sacrament. At one of these meetings, while deeply in prayer, I experienced a personal vision of Jesus standing next to me, silently communicating that he was open for anything I might like to ask.

So I asked Jesus, “why was I never able to be saved”.

He responded by helping me to look inside myself, where I was able to intuit that even as a little child, my soul would not let me adulterate the “cargo” I had brought into this life with me by taking on a set of religious beliefs (i.e., guiding images) about self and life that are inimical because of being based on fear rather than love.

I followed up by asking Jesus what would be the most appropriate role for me to have him be in my life. He responded by saying, “What would you like it to be?”

I replied, “How about as a source of wisdom for me, like an elder brother, but from within myself rather than an outside entity?” He indicated this is what he considers to be normal, whereupon his presence slipped inside and has been a source of loving wisdom ever since, especially comforting given my proclivities to be “spiritual but not religious.”

A few months later, during a spiritual retreat in a meditation cottage on the slopes of Kauai's sacred mountain, Makaleha, I was practicing a daily one-hour brief dialogue plus silent meditation sessions via mobile phone with a spiritual partner on the mainland. After we settled into deeply shared meditations for some days, we began to

⁷ This section was added for Version 3.1, August 2017 of this essay. It is taken from a draft currently in process of a memoir having as the working title, *Confessions of a Visionary Futurists: On the emergence of guiding images for self and society.*

simultaneously both have a profound experience in the silence that we came to call “empty fullness” – an experience of “suchness” that could be felt profoundly but was nevertheless absent of any thing that would register to our ordinary senses.

Finally I got curious, and expressed an intense desire to know just what this was “empty fullness” was all about. The very next day, both Jesus and Aurobindo both appeared for just long enough to telepathically project the thought, “This is a region that we are creating for human ascension,” and with that, they disappeared. Discussing this later, both my friend and I had the same experience, and although she clearly recognized Jesus, Aurobindo (the spiritual leader from India who pioneered the concept and practice of “integral yoga”) was not known to her and so she could not recognize him. The reason why I immediately recognized him is beyond what can be shared here, but will be detailed in later section.

Although I, of course, knew the ordinary meaning of the word ascension, this was my first awareness of it used as a descriptor for human evolution; but coming as it did from these two ascended masters who I greatly respected, “ascension” became a paramount guiding image for my personal and professional life – whatever it would turn out to mean, and it is really the subtext for this whole book. And much later, I learned that the “empty fullness” that my friend and I meditatively experienced repeatedly is well known in mysticism, and referred to by such terms as *ein sof* (Kabbalistic studies) and *sunyata* (Mahayana Buddhism, including Zen).

I immediately began a series of specific meditation exercises designed to experientially explore “ascension” in whatever ways it would reveal itself meditatively. In one of these exercises, the entity known historically as Beelzebub, showed up as I was entering a higher octave of consciousness. My immediate reaction was to cast him out of my meditative space as being inimical to spiritual ascension. In the meditation that followed, I found myself reflecting on the fact that if all aspects of reality are part of the underlying Oneness of Source, on what basis do I have for rejecting any being from the blessing of ascension.

When intuitively guided to do so, I returned to the mainland, in large part, to engage in personal research on best practices for ascension and the role of evil in the evolutionary ascension of consciousness. The successful outcome of this research will be presented in either Part II or Part III of the book, rather than here where it would impede the flow of the narrative.

Appendix
Excerpts from the story of the Findhorn Gardens in North Scotland
To Hear the Angels Sing
An Odyssey of Co-Creation with the Devic Kingdom
by Dorothy Maclean
Lorian Press, 1980

Compiled by Oliver Markley

Introductory note. *To Hear the Angels Sing* is a book that chronicles the story of how Dorothy Maclean learned to “tune in” to the angelic spirit world of “devas” that guides the growth of plants. Following are a number of “bullet and block” clips of excerpts that I found most meaningful as I was “recruited” for similar work with plant spirits—initially at the Growing Greens Nursery on the Hawaiian island of Kauai, and more recently in the San Francisco Bay Area—where I am currently involved in a collaborative project on *Ascending Images of Life*, that is to a great extent guided by devic influences.⁸ To the extent feasible, all excerpts are quoted exactly from Maclean’s book; for convenience in “digging deeper,” all original page numbers of the clip are given; and my own comments are set off by [square brackets].

- [Sheena was an early spiritual teacher of the three people who founded Findhorn Gardens: Peter and Eileen Caddy and Dorothy Maclean]. Sheena’s teachings always related directly to our lives. Once, when I was dusting her furniture and thinking that chore boring and time-wasting, she gave me feedback on how upsetting my thoughts were, and asked me to leave. I was annoyed at having been so accurately caught out in my thoughts, but after that, whenever I found myself doing something without love, I remembered that incident and tried to change, aware that my surroundings were affected by my frame of mind.

At that time, when alone in my apartment, a recurring thought kept coming: stop, listen; stop, listen, write. I ignored that thought until it became so insistent that I was forced to write only trite safe truths. I kept these sketchy writings to myself, until Sheena found out about them. After reading them carefully, she told me that they were truly inspired and asked why I didn’t put their suggestions into action. With her encouragement, some inner floodgates opened to the most delightful, joyous thoughts and feelings. To me their source was God, because the inspiration derived from the same sort of place, or non-place, as [with my] first experience of the God within; but in their joyousness, they were unlike anything I had ever encountered as being attributed to God. My initial inner experience had come unsought, but now I could return consciously to that wonderful, inner Presence, which was always different yet always the same. Sheena gave me a schedule of sitting three times a day for the purpose of attuning to this inner Presence—always beginning by asking for cleansing and purifying. (p 27-28)

⁸ This work is described in “*My Work with Nature Spirits*” posted at <http://www.unfoldingemancipation.org/CoreContent/Gallery/Writings/MyWorkWithNatureSpirits.htm>

- Sheena once remarked that my writings contained an element often absent from establishment Christianity, namely joy. Altogether it was a wonderful period of growth, although I was continually aware of the gulf between the high consciousness of spirit and my personality's deep sense of dullness, awareness and limitation. ...When Sheena suggested that I give up my lucrative, soft job on Fleet Street [in London, during WWII], to live according to God's will, I was willing to make the attempt... Sheena suggested that I go into service. When I realized that this meant being a servant, I was shocked but amenable. (p 33)
- The foundations for the next portion of my life, and those of Peter and Eileen's, were laid by [Sheena], by her love of God, her love of humanity, her vision, her sense of perfection., her dedication, and by the various lessons which brought out these points in our apprenticeship with her, and finally, by our having the strength to break with her and put our inner divinity first. (p 34)
- [As a result of a disastrous episode that began when one of Sheena's disciples left his wife, child, mother-in-law and job to be with Sheena, and which led to a major scandal about which Sheena and her followers were pillaged and harassed by the press throughout England:] Already we had lost or sold our possessions and had no money; now we lost our jobs, our reputations, and any friends we had left. Even our ideals seemed to have become confused. ... As had been the case with my divorce, I was at a point of freedom but this time the experience was negative. Everything which had given meaning and purpose to my life had fallen away. My spiritual training seemed useless. I felt stripped even of God. ...After several months, during which I gained some little peace of mind, I knew that I could not run away, that my next step was to join Peter, Eileen and their two boys in Glasgow. With at least some understanding of how people can arrive at such a point of despair that nothing matters whatsoever, I arrived in Glasgow. Peter and Eileen were in a similarly subdued condition. ...I found temporary secretarial work. When Peter finally obtained the position of manager of a large hotel in the north of Scotland, I knew from within that I was to go there too. (p 35-36)
- [In addition to our work at the hotel] ... We continued our spiritual attunement and development telepathic links in several areas, including what we called the Network of Light, which were centres throughout the world aligning to spirit... Unknown to us, contact with beings from other planets and solar systems was occurring throughout the world at this time. (p 37)
- [After their employment at several hotels in Scotland came to an end...] We sought the only available roof, that of the Caddy caravan [trailer house] and situated near the village of Findhorn. (p 38)
- [To provide food with little money, Peter began to try his hand at gardening, even though no easy task on sand dunes in which only gorse and coarse grass was growing. Meanwhile, Dorothy's meditations began to show indications that guidance and help from the spirit world could be forthcoming for them. In one of these meditations, she wrote:] *Yes, you can cooperate in the garden. Begin by thinking about the nature spirits, the higher overlighting nature spirits, and tune into them. That will be so unusual as to draw their interest here. They will be overjoyed to find some members of the human race eager for their help. This is the first step*

By higher nature spirits I mean the spirits of differing physical forms such as clouds, rain, vegetables. The smaller individual nature spirits are under their jurisdiction. In the new world to come these realms will be open to humans—or I should say, humans will be open to them. Just be open and seek into the glorious realms of Nature with sympathy and understanding, knowing that these beings are of the Light, willing to help but suspicious of humans and on the lookout for the false. Keep with me and they will not find it, and you will all build towards the new.

I was left with a sinking feeling in my stomach. I felt totally incapable; how could I attune to beings about which I knew nothing? These seemed to be neither the fairies of children's literature nor the creatures of myth. And, I was afraid that I might be under some illusion. I stalled, yet I knew from experience that I couldn't forever disregard an inner directive. While I was filled with all these disbeliefs and questions, Peter had none. at all...he immediately accepted all guidance ... in complete faith. (p 47-48)

- Drawing on my familiarity with and fondness for peas, I imagined and focused on their essence, or inner spirit. The response was surprisingly immediate:

I can speak to you, human. I am entirely directed by my work, which is set out and molded and with which I merely bring to fruition, yet you have come straight to my awareness. My work is clear before me: to bring the force fields into manifestation regardless of obstacles, of which there are many on this man-infested world...While the vegetable kingdom holds no grudge against those it feeds, man takes what he can as a matter of course, giving no thanks, which makes us strangely hostile.

Although unclear as to what it would mean, cooperation with the spirits of Nature was an acceptable idea, since to me cooperation was and is the way to relate...Peter composed a list of questions for me to ask the spirits of the various vegetables, since he had been facing a number of challenges...Thus began a day-by-day unfoldment in communication with the forces behind Nature. (p 49)

- As to who these Nature beings were, I quickly realised that each was not the spirit of the individual plant but was the 'over-lighting' being of the species. I discovered that the being behind the garden pea held in its consciousness the archetypal design of all pea plants throughout the world, and looked after their welfare. Obviously such beings must function in more than three dimensions, but my previous telepathic contact had made this concept familiar. A slight acquaintance with Theosophical literature, together with my inner promptings and the tremendous purity, joy and praise which these beings emanated, led me to conclude that they were some type of angel. As the word angel had a very restricted and stereotyped image in my mind, contrary to the impression of lightness, freedom and formlessness given by these beings, I decided, generally, to call them 'devas', a Sanskrit word meaning 'shining

one'. The word was no doubt often used in India, but it was not hackneyed or conventional to my mind.

The Pea Deva was the first to come into my awareness. The second with my inner guidance suggested I should contact was a being overlooking that particular geographical area. I called it the Landscape Angel. I was told it would answer general questions concerning the soil art first, and later it would act as envoy for the whole angelic world. (p 50-51)

[And in the pages which follow, Dorothy Maclean details the many types of guidance they received: e.g. on the depth to which specific types of seeds should be planted; about composting and pest control; about how to “talk” to some moles that were thereby persuaded to abandon their invasion of the garden; and in general, getting a wholistic sense of ecology, both biological and spiritual—and how the two are intimately related.]

- In 1966 we made the acquaintance of R. Ogilvie Crombie, a cultured elderly gentleman from Edinburgh with a scientific background and broad interests. Almost immediately Ogilvie, for the first time in his life, began experiencing a relationship with Nature forces on a different level of the Nature kingdom. ... In addition to the contribution from the nature spirits to practical gardening, Ogilvie's attitude was a great support to me. We did not have to talk; we both felt the same way about gardening. Indeed, I often needed at least his moral support, because Peter, who after all was playing the role of man in our cooperation with the Nature forces, had the normal human attitude of treating plants as objects to be manipulated rather than as relevant parts of a greater whole.

One novel idea that Ogilvie gleaned from his contacts [in the spirit world] was that every garden should have a wild area which humans left alone and undisturbed for the nature spirits. (p 62-63)

- About a month after my first contact with the Pea Deva, for some reason the Landscape Angel took upon itself the task of broadening my mind. Suddenly, but rather formally, as would befit a British Landscape Angel, it introduced me to an Angel of Sound. As usual I made a record in words:

My sounds are everywhere. You may think that the wind rustling through the leaves, for example, is what produces sound, but this is only the means used for my effects. It is the same with your voices; the sound builders in my realms help each human to develop his own creative sound. there is no separated life. All is vibration, all is life. Each range of manifestation is assisted by life, by beings. I merely ring this to your notice to enlarge your vision. When you hear a skylark now, you can think not only of that beautiful sound as produced by the bird and by its and our Maker, but by the angels and beings of sound who have helped to

produce that song. All these aspects of life are to become more real to you, and so I compose these notes, to add to the whole. I will come again.

In a week's time I tried to find out more by attuning to the vibrational level of this angel. I converged on beings who identified themselves as of the Sound Angel branch attending to Light, the Sun's emissaries on Earth to make sure that light is able to be revealed by life, through the medium of sound. This was unintelligible to me and they sympathised, saying:

No wonder, human minds are not thinking on this subject. You think of photosynthesis, but see no connection with sound. Although our realms are not measured by your science, look up the process of photosynthesis.

They continued to expound on individual plant notes and individual human notes, which have very potent effects. In the plant it attracts life substance through the nature spirits. In the human who has harmonised all parts of his being the note is immensely powerful. In a sense, sound and light are the same; light and life shine through any being which sounds its own note. And the sound comes first. ...

The next message from the Sound Angels mentioned that theirs is a group work, because sound is so interacting, and that humans too would be working in groups for more completeness. Later (still in 1963), the Sound Angels commented on how my Earth-trained mind was inclined to make them a race apart, forgetting that all is sound or vibration, forgetting that angels are not limited in form. (p 81-82)

- If there are Angels of Sound, are there then Angels of Silence? When I asked, the Landscape Angel was an intermediary for me as I was unable to go far enough into the silence, and said that the Deva of Silence unobtrusively straddles the universe, coming to have real meaning for us when our consciousness is closer to Source. Silence is a living, healing force for human seekers, and evidently even for plants, as the great Angels of Silence go deep into the roots of each plant to make it aware that, whatever buffeting it may receive, all is well.

This was rather mind-boggling. Personally I was far more interested in colour than in sound or silence, and would have preferred to contact Angels of Colour. I now believe that my very interest, which had led me to explore the subject and form definite ideas, caused a barrier. (p 83) [Much more on color is in the book, but is not contained here for reasons of brevity.]

- I tuned into the quality of serenity one day and an intelligent, communicating being came to my consciousness: She said:

I bring the gifts of serenity, pace, and poise. I enter your being with my being; we correspond and lo, you are serene. I and my brothers and sisters come from the realms of the gods which you call pagan. Yet in fact we more truly service the Lord of All than do humans, for we stray not in our fidelity, not turn our backs on our god-selves.

So Serenity, Wisdom, Love and other qualities are beings, intelligent forces that take on life in various realms! Doubtless they are the Virtues, ranked fifth in the hierarchy of Christian anthology, as well as being ancient goddesses and gods with different names in different cultures.*

My understanding of their embodiment is not that they, the archetypal patterns, are separated individual persons, any more than God is a separate individual person – or that humans, for that matter, are simply separated, individual persons, for we too have other dimensions. Everything functions in levels beyond the physical. The intelligence that we are and the intelligence that the angels are, the intelligence in everything is unique yet universal, for the God-principle exists in all life. One definition for the devas would be the intelligence principle of growth, whether that growth be physical, emotional or mental. Through our intelligent principle we humans can perceive intelligent principles elsewhere, though our interacting and changing perceptions vary with our awareness. We understand nothing unless we have, in some way, the same vibrational experience. (p 85-86)

- The beach at Findhorn has marvelous pebbles. Like most people, after a walk across the moors and along the shore, I almost always returned to my trailer with pockets heavy with stones that took my fancy...One day I was admiring a translucent pink pebble gathered on the moor, when it occurred to me that I had never contacted a deva of the mineral kingdom. I decided to try, deducing that as minerals were a lower form of life than plants, the deva would be a primitive simple type of intelligence. To my astonishment I found myself in rapport with the mightiest Being of my experience, on that stretched out and out to infinity. This cosmic Angel of Stone confirmed that it was concerned with mineral life in various stages through the expanses of the universe and continued:

Nature is full of paradox, and that as you seek contact with what you consider a lower form of life, you in fact contact a more universal being. The mind of man codifies and formulates, which is within its right and purpose, but forgets that all is one, that God is in all, and that basic substance, seemingly most devoid of sensitive consciousness is held in its state of existence by its opposite, a vast consciousness, too vast for you to do more than sense its fringes and know that it extends beyond your present imagination. you realise too that dense mater is influenced in its make-up by stellar energies.

It was the beauty of this particular stone which drew you to me. Beauty is of God; beauty is working out in all levels. Consciousness of beauty brings you into oneness, into any part of the universe. (p 93-94)

- [Mountains and other localities, such as Findhorn as well as nations each have distinctive devas. Maclean discusses her extensive experiences with these on pages

* The New Testament confirms and supplements the Old Testament teachings, and theologians commonly divide angels into nine orders or choirs differing in rank, these being, from the highest rank down: seraphim, cherubim, thrones, dominations, virtues, powers, principalities, archangels, angels. (p 71-72)

95-100. So too, there apparently are devas for machines and for complex processes. These are discussed on p 102-107. For example, with regard to her interactions with a very old and balky copy machine that was constantly breaking down, she received this message:]

Do not talk down to a machine. On the material level the machine may seem to you to be nuts, bolts and other bits of unconscious metal, but the higher counterpart is one of us, all-knowing and all-serving. So raise your consciousness in your dealings with machines, as well as attending to their material needs, and then you are more truly addressing the whole being. This practice of course applies to anything, humans as well. It is easy for you to see the limited outward manifestation and forget that behind it is a divine spark. Life is one and it is well to remember that. I know you cannot soar and feel freedom with a machine deva as you can with nature devas, and there is no need to. You know the purpose of that machine; make full use of it in cooperation. Do it all to the glory of God, and all will fall into place. (p 105)

- Having presented a few examples of angels of different dimensions, I should like now to explore their characteristics to see whether human relationships with them are relevant at this time, apart from a joint working cooperation in a garden.

It is through the mental capacity to perceive and grasp contrasts that we humans are able to enlarge our awareness. We would not see light without the darkness, feel pleasure without the sorrow, know good without a knowledge of evil. The devas presented a striking contrast to this, because they seemed to function without such pairs of opposites. Their views, born out of a unity which humans rarely experience, thus contrasted sharply with our normal worldly views.

My own awareness, and this would hold for others too, I would imagine, is strongly conditioned by my concept of myself. Although I had experienced God as my inner being, I was still primarily identifying with a limiting personality. The devas, on the other hand, functioned freely, joyfully, with a sense of divine connectedness ... and each time I contacted them I had to rise to my greater Self. This see-saw movement, this going up and falling back again, was part of my life and had been since I began my periods of God-attunement. The devas almost taunted me:

You cannot bring weights into our world, you cannot come to us unless you are free, childlike and light. Compared to the usual human murkiness, ours is indeed a wonderful world. Yet, if you choose, you can live your everyday life in the very same attitude that you bring to us. You know that you have to drop your burdens to contact us and therefore you know that you can do it. We say, why not do it all the time? It seems strange to keep on the old way when freedom is yours any time you choose. you love the feel of our life; why do you not live in it more often?

Unanswerable logic, and I would try. Full of love for everything, out I would go to work in the garden, and would see beauty in the little plants, the soil, the sounds of the birds, the wind and particularly the silence. Then along would come Peter with

his radio on full blast drowning out the silence and the sounds I so loved, and down I would plummet, back to disharmony. Life is a long journey!

But the Devas never plummeted. Why? They gave one reason:

*Our consciousness is higher than that of humans because, although we deal with matter as much as you do, we could not cut ourselves off from the divine source of power. **You humans cut yourselves off from the same source by your thoughts.***

(p 111-113, emphasis added)

- After a couple of years Peter had acquired sufficient garden knowledge and had few questions for me and, in my job of welcoming each new plant to the garden, I could roam in their realms.

It took me quite a few years to conclude that these beings and I were communicating freely because we were sharing the same spheres, that of the human soul, or higher self, and that naturally everyone, in attuning to his or her higher self, was also attuning to the angels. ... it took me several more years to experience the fact that angels were 'within', like the kingdom of heaven. This did not mean that they were not independent patterns of energy. It only meant that up until then I paid mere lip service to the devoid concepts of Oneness, and that my mind was still functioning in the normal cultural mode that everything perceived through my five senses was outside myself. A sort of farthest-fields-are-greenest orientation was operative which considered devas more interesting when in far-off high realms, even though another sense knew that somehow Oneness was truth. ... As the Yarrow Deva said of my new recognition of devic Oneness at the time:

Welcome Oneness; do not strive to keep separate...Look at it this way: how can Oneness exist if you reach out of yourself for it? You are simply putting a limitation on yourself, expecting yourself to be what you already know. Have we not always told you of the great potentials humans have? Accept Oneness and rejoice. Bring Oneness and communion with all things into all of your life. Grow. It is a natural growth at this time.

(p 118-119)

- As far as the devic realm was concerned, I was not unique; others were having similar experiences. When we published the original *Findhorn Garden* story and sent it out through our mailing list, we received many letters from all over the world from readers reporting their own devic insights and adventures, almost all of them wrote that they had not dared to mention such episodes before, for fear of being thought crazy, and added that it was a tremendous relief to read of equivalent happenings.

I became increasingly aware of countless points of contact that we enjoy with this other order of life. For instance, the devas know our minds, our motives our feelings—and they always have. Like all life, the angels respond to love, and when a

human lives some piece of 'matter', the devic counterparts love back in their own way. I have no doubt that this is the secret, or the process, behind people with green thumbs. (p 119)

[I ran out of time to finish this in 2002...the book has some 217 pages in all.]