

Can We Replicate Viktor Schaubberger's Eco-technology?

Lord Rees, President of the Royal Society and Astronomer Royal, recently criticised the G8 summit for not addressing the urgent questions of energy security and our dependence on fossil fuels. The G8 nations, he says, must embark now on intensive research into sustainable energy sources. These issues can't be left to the market, with its need for return of capital within a predictable time-frame.

Viktor Schaubberger, the Austrian naturalist who worked in the 1920s – '50s is best known for the implosion devices he invented that were able to extract energy from the environment sustainably. By carefully studying natural systems, he discovered that Nature's way of creating energy, by cooling, inward-spiralling movement rather than the explosive heat-inducing motion of our present technologies, produces far more energy and is totally sustainable. This was the basis of the successful free energy devices he produced during WWII. He died forty-eight years ago; nobody has yet succeeded in rebuilding any of them, which is frustrating, as they are one of the most promising sources of sustainable energy.

There are groups working on various Schaubberger-inspired projects in Germany, Sweden and the USA, but without obvious success. One such group is described on www.frank.germano.com/viktorschaubberger (the inventions). They have plans to reproduce the Repulsine generator, of which a few small prototypes survive.

These reasons are usually given for the lack of success in replicating the promising machines:

1. Before their final capitulation at the end of WWII, the German army destroyed the extant machines.
2. Most of his drawings were also destroyed, though some were seized by Russian intelligence from his apartment in Vienna. These were passed to a Soviet hydrologist whose son, Evgeny Podkletnov, went on to develop an anti-gravity device that was apparently inspired by Schaubberger's descriptions. Boeing Aerospace is said to have used this in some of their own secret space developments, lost to the more public world of research and development, as were any materials picked up by American intelligence in Germany at the war's end; it is not known if they were able to be put to use.
3. Viktor Schaubberger worked at an intuitive level, so that his drawings, plans and his research protocols are not easy to follow.
4. There has been vigorous suppression of any development work on Schaubberger's energy ideas by an establishment influenced by fossil fuel interests. Schaubberger clearly stated that his purpose in developing the implosion devices was to return energy self-sufficiency to ordinary people, for he disapproved of the central control of energy production.

5. It is hard to raise funds for this kind of research which lies outside the boundaries of conventional science. Viktor faced consistent opposition from scientific 'experts' who could not understand the principles of his technology, and who often thought he was mad.

* * * *

Viktor Schauberger's eco-technology has a certain glamour. It is seductive to believe that we can solve problems caused by our current technology with new and better technologies. Schauberger didn't agree with this philosophy. Both Viktor and his son Walter were frustrated by people wanting immediate results from experiments with natural energies. They insisted that an understanding of how Nature works has to come before developing the machines. Viktor would say, "Comprehend and Copy Nature".

Developing a working machine from Schauberger's drawings is like trying to build a house without foundations, for the process of innovation must start with first principles. Viktor Schauberger's inspiration came from his close observations of natural processes. These led him to apply the basic principles of energy transformation through a technology compatible with Nature's systems. An awareness of the 'spiritual' aspect of Nature, a need for respect of Nature's ways, and above all, an acceptance of our place in the web of life are all part of the foundations for working with this technology.

We should acknowledge the extent to which our current technologies are embedded in our third dimensional worldview of the Earth as inert matter, a mechanical system without purpose, which encourage individual personal ambitions and ego needs, at odds with the greater needs of society. Invention in our society is often driven by the wish to get rich or to acquire fame. Our modern technologies have accessed higher energies that we try to manipulate with our society's lower level of awareness, often with disastrous consequences.

At the crass material level, human behaviour and consciousness is basic and self-seeking. At higher energy (consciousness) levels, natural laws are more demanding, and you can't get away with selfish motivations in the same way. For example, many healers have discovered to their chagrin that if their motivation becomes pecuniary, their healing gifts suffer.

It is as though doing selfless work for the good of others is a privilege and a responsibility, the denial of which can have harmful personal consequences. Working with animals and with natural energies demands respect for the natural world and its laws. I suspect this is the reason why people immersed in the material often cannot succeed with 'free energy' devices, which respond to fifth and sixth dimensional laws, but not those of the third, material level.

An understanding of how these subtle energies interplay in the grand scheme of Nature is the key, so to speak, that allows the innovation process to proceed. An interesting example of this was Worrall Keely's famous free energy device, nearly a century ago. It would work only with him; his assistant tried in vain, until Keely put his hand on his shoulder, when it worked!

Perhaps a dimensional portal is accessed by a more perceptive level of awareness of the researcher. Cleve Backster found this in his bio-communication research with plants, when others were unable to replicate his success. Jacques Beneviste had similar problems trying to demonstrate how homoeopathy works. This may be the problem in replicating Schauberger's research (but would not apply to more conventional renewables, such as wind or wave power).

Schauberger spurned an academic education, concerned that his creativity would be suppressed. He was apparently untainted by materialist considerations. His inspiration seemed to come from a sixth dimensional level of awareness. Having a mind uncluttered by scientific theories, he was able to let Nature speak to him, notably in the case of water telling him what it required to be healthy. Further lessons came from the fish eagle which wooed the fish to the surface of the lake, and from the trout which surmounted the waterfall. There are natural or spiritual laws which govern what is appropriate at any level. They were understood by our forebears, but we, in our folly and hubris, now believe that we are above such laws.

It is not enough to have no wish to make money out of one's inventions. We need to cultivate the humility that recognises the supremacy of Nature, and an openness to be shown how she works. You don't have to be a Schauberger to replicate his machines, but perhaps you need to be inspired by Nature, which humanity has traditionally always seen as an aspect of the Divine. The corporate world is hardly likely to produce the appropriate environment for developing Nature-based systems. The way ahead must be to provide the motivation for inspired groups, committed to learning humbly from Nature, to work with these ideas, financed by visionary public funding.

One of the main issues we have today is a belief that technology is the panacea of all our ills. It has been possible to develop the present level of technology only by our flagrant exploitation and, as Schauberger would insist, misuse, of fossil fuels in the last 100 or so years, so it may be appropriate justice that our aim to control Nature has gone horribly wrong.

We think that we can solve a problem generated by a particular technology by throwing more complex technologies at the situation. The great pioneers of nuclear physics and biotechnology did not intend the outcomes that have developed from their research.

Lord Rees has proposed that humanity does not possess the level of understanding nor spiritual maturity to handle responsibly and safely the subtle new energies we have unleashed. Perhaps we are not quite ready for some of Viktor Schaubberger's insights.

There is sometimes a distinction made between Tech Greens and Deep Greens. The former generally believe in the technological solution of our environmental problems; the latter that our redemption may lie in learning how Nature works, and by following her laws, which was Viktor Schaubberger's vision and example.

Alick Bartholomew, 21 Nov '06