

“This civilisation is the work of man, who high-handedly and ignorant of the true workings of Nature, has created a world without meaning or foundation, which now threatens to destroy him, for through his behaviour and his activities, he, who should be her master, has disturbed Nature’s inherent unity.”

“We must recognise that it is Nature, not Man, that is omniscient on the Earth, but that if we continue to flout her laws, humanity is undoubtedly doomed.” This was the startling declaration of Viktor Schaubberger (1885-1958), whose life was dedicated to unlocking the secrets of Nature’s energies and making non-destructive energy available to society.

Viktor Schaubberger made an extraordinary contribution to knowledge of the natural world. He is celebrated for his discoveries in the water sciences, in agricultural techniques and in the energy domain – which energies enhance and which harm life. Schaubberger provides us with a comprehensive and holistic approach to understanding Nature.

His insights form the foundations of what might be called a ‘science of Nature’. He developed energy devices, using Nature’s methods, to release people from enslavement to destructive sources of energy. He developed agricultural methods to enhance the quality of soil and crops.

Viktor’s father urged him to follow his brothers to university, but seeing how their theoretical studies inhibited insight, he elected to follow his intuition to study Nature’s processes in the then unspoilt wilderness of the Austrian Alps, following his forebears who had been custodians of the forest. His scepticism of the scientific world-view made him hard to work with. After he had been forced to develop a flying saucer programme for the Third Reich, and an American group tried to steal his ideas, he suspected everybody’s ulterior motives. He insisted that understanding Nature must come before developing free-energy machines.

Inspired by Goethe, da Vinci, Paracelsus and Heraclitus, Schaubberger was a visionary who saw life’s processes as an indivisible whole, linked by continually spiralling movement. He found two forms of motion in Nature: outward, expanding flow that is used to break down, and inward-spiralling which Nature uses to build up and energise. Minute changes in temperature affect the outcome of an energetic process. The balance between the attraction and repulsion of polarised atoms is the engine of creation.

One of the scientists observing Viktor studying a stream’s flow was astonished that a tiny change of temperature, only 0.1C°, could make a large difference to the quality of the water. These three characteristics – movement polarity and temperature – need to be studied simultaneously for a natural process to be understood, for they determine whether a process is working towards enhanced order and stability (evolution of life) or towards disorder and chaos (death).

The revelation that opened his eyes to the miracle of movement came when, as a young man, he disturbed a trout that darted quickly upstream against a

swift current. How could it do this? Even more challenging was to discover how a salmon could leap up a high waterfall against the power of water falling by gravity. This led him to discover the complement of gravity – levity – as a powerful compensating force in the centre of the falling column of water which can pull the heavy fish up to the top of the falls. Viktor's engineer's mind wanted to understand how things work in Nature.

Schauberger saw water as an organism – the blood of the Earth – which carries information as well as nourishment to all life. He believed that the degeneration of our society stems from our mistreatment of water. He described three forms of life energies: those that determine quality, those of dynamism and those that encourage fruitfulness. He observed that Nature uses the egg-shape to give birth and to obtain energy. His knowledge of what is required to help healthy, sustainable growth of organisms was formidable; as was his understanding of bioelectricity and biomagnetism in the soil and in trees. He describes the intimate interchange between cosmic and planetary energies – how cosmic movements are mirrored at the micro level.

Today's scientists are trained in the particular, not the general. They are expert at splitting, but they are limited by the physical, the surface appearance, and have difficulty in understanding that the energies that create matter work at a higher level of being than matter, which is only decaying energy. Schauburger frequently castigated conventional thinking, insisting that we have to think an octave higher.

In the last 200 years, the application of increasingly complex technologies has greatly accelerated, overwhelming the far more subtle energy systems of Nature, with dire consequences for us all. For while some will argue that these have brought benefits to many on the material level, the quality of life on the planet has seriously deteriorated, with severe damage to ecosystems and to essential biodiversity. No one explains as convincingly as Schauburger just how this came about. The energy our technology propagates is destructive of the evolutionary impulses in life forms, precipitating instead a downward spiral in the quality of organisms, and in human quality of life.

Schauberger argued that when the natural ecosystems are in balance and biodiversity rules, there is great creativity and evolution of higher and more complex life forms, but there is also order and stability. When humans walked lightly on the Earth, we cooperated with Nature. Although still part of Nature, we behave as though we are above it, dominating and abusing it.

Viktor warned eighty years ago that if we continued to go against Nature, the Earth's ecosystems would become sick, the climate destructive and human society would break down, with extreme violence, greed and pandemic illnesses. His insights are vital for us today when the prevailing scientific paradigm sees the Earth as inert matter, and Nature observed as a mechanical system, its resources exploited for humanity's benefit, contributing to the appalling desecration of the environment, and to climate change.