

# A Nature-Centred World-View

'We must recognise that it is Nature, not Man, that is omniscient on the Earth, but that if we continue to flout Nature's laws, humanity is undoubtedly doomed.' This is the startling declaration of Viktor Schauberger (1885–1958) whose life was dedicated to unlocking the secrets of Nature's ways.

If we are to rediscover our sense of belonging, that is not difficult to recognise that

As we look back at the last two million years of Man's sojourn on the Earth, 99% of this time humans lived as part of Nature, much as the other animals. Man is a social animal, used to living in tribes or small groups, developing over millennia group consciousness and collective memories. The indigenous peoples in the more remote parts of the world have retained a close connection with their own environment for countless generations. The strong oral traditions that consolidated their sense of belonging have been lost today, and now with global reach, our arrogant culture has destroyed the essence of every other ancient society, however remote.

More than 90% of the totality of ancient knowledge has been lost through natural processes of decay or human acts of vandalism and destruction. There are many legends of great cultures in the distant past, with well-developed social structures and technologies, of which almost no evidence remains and of which we remember nothing.<sup>1</sup> Our pretence of claiming to be at the pinnacle of human achievement requires a denial of our past.

So how has the separation from Nature come about? About three thousand years ago, the Bronze Age peoples with a less aggressive and more feminine energy were supplanted by the more masculine Iron Age peoples who brought turmoil, invasion and war. Power and domination became the admired human qualities. However it was with the foundation of cities, and then of empires, that the separation of Man from Nature really gathered pace.

It is commonly thought that Man has exploited the Earth's resources for thousands of years. While it is true that in the temperate regions earlier cultures did much clearing of forest, this had far less impact on the environment than what we have done in the tropics, because a climate like Europe's can tolerate mixed land use. The equatorial rain forests, which we have largely destroyed, have been indispensable for moderating the world's climates, and for their incredible wealth of life (typically they have contained over half the world's biological material).

The indigenous peoples did not exploit the Earth's mineral wealth as we have today, but had a deep understanding that minerals enhance the vital energy of the land. Is it symptomatic that those industries that have gained most from mineral extraction, the multinational oil and chemical industries, are seen as the most resistant to a return to local, sustainable, Nature-friendly environmental policy?

Earlier civilisations understood more about how Nature works than we do today. The scientists were priests and vice versa; they saw the whole world as indivisible. The building designs of ancient Chinese cultures were informed by geomantic principles which recognised that straight lines fostered disruptive behaviour. Our geometry is Euclidean, using shapes and straight lines that Nature abhors. The Romans and Greeks had porous egg-shaped earthenware pots to keep water and wine in good health; the Romans used wooden pipes to carry drinking water.

Modern times have seen two major evolutionary changes in humanity — the development of greater intellect — and the globalisation of culture as never before. The biggest shift began about four hundred years ago when the Enlightenment brought the growth of rationalism, with its emphasis on the importance of the individual that has produced *a collective amnesia* in modern society. It is surely not a coincidence that, in the same period, we have progressively lost the connection with our roots, with the numinous and with the magical essence of place.

Rationalism has caused a great schism in society, a separation of thinking from experience, of head from heart. The outcome is that our culture now sees the world mainly in terms of a material closed system, producing a limited view of reality. Our science is the product of this world-view, as are our philosophy and education, our religion, our politics and our medicine. The so-called 'Enlightenment' produced an enduring belief in permanent progress (with no going back). Modern science still tends to think this way, in spite of two world wars and the potential threat of annihilation in a third.

The rationalist movement put Man on a pedestal, introducing the idea that humanity is separate from Nature, and started to interpret all phenomena by a process of reduction into smaller and smaller parts; for example, modern medicine cannot understand the human being as an integral whole. Modern science believes that the Earth is basically dead, and Nature is observed as one would a mechanical system. As a result, we now practise a philosophy that Man can exploit and manipulate Nature with impunity for the imagined benefit of humanity.

This has resulted in a deep split in the human psyche between our memory of being part of the spiritual soul of the Earth — and, in its most positive aspect, the need for independent thinking in order to pursue individual creativity and expanded consciousness,

Though we have almost ceased to pass down our oral traditions, there still seems to survive in our collective consciousness a memory of connection with place and with Nature. During the so-called 'National Debate' on genetically modified crops in the summer of 2003, most objectors insisted they *knew in their hearts* that GM is against Nature, and were deeply disturbed that Man feels he can do anything he wants with Planet Earth. Such a strong revulsion, alien to contemporary morality, may have come from a residual memory.

Our natural world is essentially an indivisible unity, but we human beings are condemned to apprehend it from two different directions – through our senses (perception) or through our minds (conceptual). A child just observes and marvels, but as our rational minds become trained we are taught to interpret what we see, usually through other peoples' ideas, in order to 'make sense' of our sensory experience. Both are forms of reality, but unless we are able to bring the two aspects meaningfully together, the world will present nothing but incomprehensible riddles to us.

This, in fact, is the basic shortcoming of our present human society. It is the great weakness of the prevailing scientific orthodoxy. Some of the pioneers of science were able to bridge this dichotomy. Their way was to immerse themselves so deeply in the world of pure observation and experience, that out of these perceptions the concepts would speak for themselves.<sup>2</sup> Viktor Schauberger possessed this rare gift. He noted:

*The majority believes that everything hard to comprehend must be very profound. This is incorrect. What is hard to understand is what is immature, unclear and often false. The highest wisdom is simple and passes through the brain directly into the heart.*

We have experiences every day that fall outside the accepted conventions of reality; like little synchronicities, anticipation of events, the sensing of different qualities of 'atmosphere' as emanations from people, situations or places, the power of thought over action, intuitive communication with other people and with animals. At best these phenomena might be labeled woolly, like 'psychic' experiences. We are lost because there is no system or structure to 'make sense' of an important part of our lives. They are not part of conventional wisdom.

The imperative must be to encourage a holistic Science of Nature which acknowledges that all life is interconnected and inter-dependent, in order that we may rediscover our place in Nature.

When we gaze in awe up at the Milky Way on a cloudless night, or when we reach the top of a mountain with a view as far as the eye can see, and feel the joyous humility of being a tiny part

of a wondrous world —to describe *rationally* the immense feeling of *oneness* with the Universe or with Nature is inconceivable.

Viktor Schauberger was one of the first to put in a scientifically verifiable framework a study of natural processes set free from the constraints of rationalism. He has widened our understanding of our place in the world by describing a world-view of a natural science that includes these experiences without recourse to scientific, religious or philosophical dogma. By understanding how Nature works, we can begin to relate our experiences to a much wider and more exciting world-view.

Schauberger's insights may help us to see our world better as an interconnected whole that resonates with the principle 'as above, so below'. If Nature is the mirror of the Divine, then one would expect her to have some of its attributes. Viktor Schauberger was so moved by the enormously intricate interdependent and closely linked natural processes, that he became convinced that Nature was guided by the highest intelligence, and was redolent with both meaning and purpose.

Here is a selection of the 'laws' or principles that Schauberger established through his extraordinarily painstaking observations and experiments.

- That the Earth is brought to life by Nature, which is the mirror of the Divine — God, the Supreme Consciousness, The-All-That-Is — and is therefore intrinsically sacred.
- As a consequence, Nature is therefore omniscient on Earth. Nature is a conscious system, with meaning and purpose, and requirements of all her subjects (including humanity).
- None of the vital processes governing the creation of life can be understood from a purely material perspective (the 3<sup>rd</sup> dimensional aspect of contemporary science). Nature's processes operate at subtler and more rarefied levels (the energy domains of the 4<sup>th</sup> & 5<sup>th</sup> dimensions (see *diagram*). Schauberger would constantly remind us "we need to think an octave higher".
- The interconnecting and interdependent imperative of every thing on Earth means that every event affects all life in its environment, locally for a small event, and globally for a very large event.
- Basic to Schauberger's world-view is the purpose of Nature. He identified evolution as the continual refinement of energies to promote greater complexity of inter-relationships; to facilitate the emergence, and to raise the consciousness, of higher life forms. Human society urgently needs to understand Nature's imperative for diversity, in human society, in husbandry, in agriculture, fishing and forestry.
- An essential condition of Nature's evolutionary process is the need for balance — balance between species, between energies and environments. Nature is always striving for balance between active polarities, for she is never at rest. Yin and yang, negative and positive, feminine and masculine are always present in Nature's processes. For creative evolution to proceed, all processes should be weighted towards the yin or feminine. For the last three thousand years, and increasingly in the last centuries, human society has been out of balance, operating in a predominantly masculine mode. There should be this form of weighted balance between chaos and order, egoism and altruism, quantity and quality (the last a particular confusion of our present culture).
- The supreme consciousness (or God) has endowed higher sentient beings with a need for meaning, without which the human has difficulty to strive creatively. Schauberger pointed out that the extraordinary fecundity of Nature, as indeed all her processes, are endowed with both purpose and meaning. While purpose is like a community of bees at work, meaning lies in the one-ness, the unity, of all creation.

- Life forms respond to each other by means of resonance, ‘Gaia’s glue’. It is the language of communication and response. Resonance is what holds Nature together; it is the law of attraction, bringing the lichen to the rock, the orchid to the tree, the butterfly to the buddleia. The quality of life is supported by vibrational energy. When this energy is compromised, the result is environmental decline.
- All life is in motion, the quality of the movement determining whether a process is life-enhancing or for breaking down or recycling. Temperature is Nature’s catalyst: small changes in temperature, and whether falling or rising, also determines quality enhancement or degeneration.
- Water is a living organism; Schauberger called it “the blood of the Earth”. It is the medium that supports, maintains and regulates life. *Natural* forests are the cradle of high quality water; loss of forest means loss of water. Our failure to understand the need to protect the quality of water is the principle cause of environmental degradation on this planet.
- Schauberger predicted that modern human cultures’ destruction of the creative energies of Nature would result in greater violence and depravity in society. If we were to heed what she requires of us, we would witness a reversal of this observable deterioration of human society and a gradual coming back into balance of a humanity that would then be able to live in tune with Nature.
- There is no morality in Nature, whose evolutionary imperative is part of the Divine Master Plan of creation. Similarly, Nature’s cosmic face, Gaia, is required by the Plan to ensure the most favourable environment for life on Earth, despite the Sun’s inconsistent output of energy. The Divine experiment to grant humans free will, self-reflection and a moral sensibility seems to have required periodic visitations by emissaries of the Supreme Intelligence to keep us from straying too far from a path of moral rectitude.

Viktor Schauberger was a genius whose ideas were far ahead of his time. He was known as ‘the water Wizard’ because of his insights into the most important life-giving and energy-empowering substance on the planet. Water is like a magnetic tape; it can carry information that may either enhance *or* degrade the quality of organisms. Passionate about trees, he warned that deforestation would deplete the world of water and destroy fertility, causing deserts and climatic chaos. He developed implosion technology that produced prodigious amounts of sustainable energy, with no waste, pollution or damage to Earth’s fragile ecosystems.

Schauberger’s insights into how Nature works are essential to show us where we have gone wrong and to indicate the way ahead. “How else should it be done?”, he was often asked. His answer was straightforward and uncompromising — “Exactly the opposite way that it is done today!”

---

<sup>1</sup> See: Cremo & Thompson, *The Hidden History of the Human Race* (Govardhan Hill, 1994); Allan & Delair, *When the Earth Nearly Died* (Gateway, 1995); Hapgood, *Maps of the Ancient Sea Kings*, (Turnstone, 1979)

<sup>2</sup> This happens too with inspired naturalists like David Bellamy and David Attenborough in their brilliant TV documentaries on the natural world, which shows up the schizophrenic nature of our culture.

Alick Bartholomew’s new book, *Hidden Nature – the Startling Insights of Viktor Schauberger*, is published in November.