

Towards a Science of Nature

by Alick Bartholomew

It is being put about these days by a few scientists who have managed to escape the materialist prison, that the Earth is a living organism, rather than a mere physical mass that happens to be colonized by forms of life that are studied as machines. There is even now a branch of 'organic' biology, whose proponents tend to be ridiculed by the scientific establishment. James Lovelock and Lynn Margolis published their Gaia theory of Earth's ability to self-regulate its climate in the 1980s. Fifty years earlier, Viktor Schauberger (1885 – 1958) had already gone much further down this path in proclaiming the Earth to be a conscious being that gives birth to a Nature that is sacred and which has both meaning and purpose. Compared to the Gaia hypothesis, this seems extraordinarily brash. To appreciate his theories it is necessary to follow Viktor's strange journey.

Schauberger was a natural scientist, the pioneer of Eco-technology, whose life was devoted to demonstrating how the desecration of our environment stems from our complete ignorance of how Nature works at the energy level. His research, in part, included hydrology, resonance, evolution, biomagnetism, tree metabolism, soil fertility and cultivation and harnessing the implosive power of Nature. In the 1920s he developed his original theories and effective working models of turbines and water purification machines solely from his observations of the behaviour of water and subtle energies in raw Nature. One of these 'free energy' machines was a levitating 'flying saucer' that he was compelled to develop as a secret weapon for the Third Reich. His working models were destroyed at the end of the war, but some of his plans, captured by the Soviets, turned up in the 1990s as an anti-gravity device, through a Russian scientist working with Boeing Aerospace. Viktor and his son were taken to the U.S.A. in 1958 by an American consortium, but they refused to cooperate with what they believed was a U.S. government plan to develop Viktor's research for war purposes.

That the Earth is sacred and Nature the mirror of the Divine are in fact ancient concepts. We tend to forget that 99% of humanity's sojourn on the Earth has been in harmony with Nature. We are also indoctrinated with the false notion that our society knows more about the natural world than did previous cultures. Our more extreme materialist view of Nature as something to be manipulated and exploited for the imagined benefit of humanity was born with the scientific revolution of the 17th century; the 400 years since then represent a tiny .02% of the human experience. We still remember in our bones the wisdom of Nature, which is why collective wisdom is usually more reliable than ephemeral political or scientific theory. (Most of the opponents to the growing of GM crops believe it is "against Nature".) This 'new' materialist propaganda has brought about a serious split in our culture between dissonant world-views.¹

Our natural world is essentially an indivisible unity, but our present culture is 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 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. The trained scientist, however, being burdened with preconceived ideas or principles is likely to come up with isolated phenomena or at

least a very fragmented picture.

As Schauberger 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.*

Schauberger was able to make startling breakthroughs in understanding the purpose of Nature because he had not been, as he would say, “brainwashed”, by scientific training. Nature was his teacher. From his childhood he spent his days in the virgin Alpine forests observing Nature in the raw. Endowed with extraordinary powers of observation which kept him grounded, he had also a keen intuition and sensitivity.

He spoke of sitting by a stream and “allowing the water’s consciousness to enter my being and tell me what it needed in order to stay healthy”. In a similar manner, he observed how a trout could stand motionless in a raging torrent, or surmount a high waterfall. Through the eyes of a shaman, Viktor Schauberger observed non-physical natural processes, which he then attempted to integrate as shamanistic realities into the structure of his science of Nature.

Viktor describes the dynamics of how a healthy river self-cleanses. Through creating a vortex down the river’s length, it concentrates into the cold center-stream negatively-charged carbonous elements that drive impurities to the outer stream where the positively-charged oxygen-rich elements transform the impurities into harmless substances. This is the river’s immune system, just as trees and mammals have immune systems to keep disease-causing organisms in check.

Known as “The Water Wizard”, Viktor Schauberger has greatly increased our understanding of water’s role in the life process of all organisms. In recent years pioneers like Jacques Beneviste have demonstrated how water has memory. Water is like a magnetic tape; it can carry information that may either enhance *or* degrade the quality of organisms. Viktor knew that and much more. Not only do water / sap / blood (they are all basically water) carry nutrients, but in their own way they have consciousness.

This business of consciousness is hard for us to understand, for today we have little real awareness (or experience?) of holism — every thing being dependent on everything else. For every participant in a natural process to play, to ‘know’, its part in the operation, there must be a level of consciousness. This is one way of explaining how the impeccable and complex blueprint of the genetic basis of evolution works so smoothly.

Nature always makes use of everything, even elements like pathogens which, when they get out of hand can cause disease but, when cooperating with the evolutionary process, break down, in order to recycle, organisms whose life force has expired.

What are the principles or laws of Nature that Viktor Schauberger identified and which form the basis of his Science of Nature? 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 kind of weighted balance between chaos and order, egoism and altruism, quantity and quality (the last a particular confusion of our present culture).

(The Fateful Choice diagram here)

The diagram above Viktor Schauberger's concept of energy balance which indicates graphically his justification for the rapid decline of our culture into disorder. The center line represents 100% efficiency; it may seem like the best direction, but in fact it is undynamic — like going round in circles, its uniform motion neither increasing nor decreasing. Above all, the purpose of Nature is to seek movement, change and evolution; she despises stasis and uniformity.

Basic to Schauberger's world-view is the purpose of Nature. He defined 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. This is not a straight line development — many failed experiments, setbacks or catastrophes have occurred — but the trend to higher quality has been undeniable. Human society urgently needs to understand Nature's imperative for diversity — in human society, in husbandry, in agriculture, fishing and forestry. Today's heavy species' losses are a clear indicator of the damage we are doing to Nature's evolutionary purpose.

Because we are immersed in a materialist world-view that affects not only our science, but our education and medicine, our philosophy and religious ideas, many find Schauberger's imperative that "we must think an octave higher" hard to grasp. For help, we need to turn, as Schauberger did, to Eastern ideas of the hierarchy of consciousness. The drawing below illustrates a Theosophical concept of how different levels of reality interact.

None of the vital processes governing the creation of life can be understood from a purely material perspective (the 3rd dimensional aspect of contemporary science). Nature's processes operate at subtler and more rarefied levels (the energy domains of the 4th & 5th dimensions. Schauberger had to coin terms like 'fructigens' — subtle energies that stimulate fertility and 'dynagens' that encourage growth, because the concept of subtle energies is foreign to contemporary science.

(Different Dimensions or Levels of Existence diagrams here)

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. Schauberger showed that 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, as we saw in Schauberger's illustration of how a river's immune system operates. He recognised that temperature is Nature's catalyst: his extraordinarily precise observations of small changes in temperature, and whether falling or rising, demonstrated either enhancement or degeneration of water's quality. Viktor's study of subtle energies allowed him to introduce radical techniques for increasing fertility in agriculture.

Water is the medium that supports, maintains and regulates life. Passionate about trees, he warned that deforestation would deplete the world of water and destroy fertility, causing deserts and climatic chaos. *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.

Witnessing our current wasteful methods of producing energy that are destructive of Nature's creative evolutionary energies, he devoted much of his life to inventing and perfecting appliances that used Nature's abundant sources of power. This 'implosion' technology produced prodigious amounts of sustainable energy, with no waste, pollution or damage to Earth's fragile ecosystems. They included means of propulsion for aircraft, submarines, and cars; different devices that produced power, coolness or heat for the home, and invaluable machines for making high quality spring-water

from polluted water.

Human society operating on Nature's principles, unpolluted by ego concerns and anthropocentricity would operate quite differently! Schauberger foresaw 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, he predicted that 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.

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 and Nature's playfulness that he became convinced that it was guided by the highest intelligence. He also believed that it was abounding with both meaning and purpose. While purpose is like a community of bees at work, meaning lies in the one-ness, the unity, of all creation.

Like the ancients, Viktor Schauberger saw Nature as the mirror of the Divine. Following Goethe, he conceived of God as a kind of 'Divine Weaver' of the unfolding tapestry of evolution. It was through this vision that Viktor found common ground with Rudolf Steiner. He did not much speak of God, feeling that the term encouraged the idea of an anthropomorphic deity that had little do with evolution and discouraged humanity from playing its part in the web of life. The supreme consciousness (or God) has endowed higher sentient beings with a need for meaning, without which human beings have difficulty in striving creatively.

Nature's omniscience requires us to obey her laws (including her intolerance of species that get out of balance) which we deny at our peril. There is no morality in Nature, whose evolutionary imperative is part of the Divine Master Plan of creation that Viktor Schauberger envisaged in his Science of Nature. 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.

But humanity has also moral expectations laid upon it. 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. What is the balance between our obedience to Nature's laws and the separate expectations of humanity having the dispensation of free will?

The clue to this is to look at Celtic Christianity. The spiritual traditions in Ireland have echoes of Bronze Age closeness to Nature that recognize all of creation as being sacred □ the land with its spiritual guardians, holy wells and empowered places. A modern interpretation of Celtic Christianity, found in the work of Matthew Fox, stresses that humanity's evolutionary direction is to strive towards perfect love.

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!"

Read about Alick Bartholomew's new book,
*Hidden Nature – the Startling Insights of Viktor
Schauberger* on www.Schauberger-books.org.uk

¹ The difference between inspired naturalists like David Bellamy and David Attenborough in their brilliant TV documentaries on the natural world, and GM scientists justifying their anthropocentric mission betrays well the schizophrenic nature of our culture.