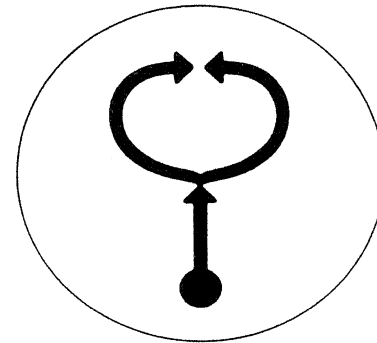


ORGONOMIC FUNCTIONALISM

A JOURNAL DEVOTED

TO THE WORK OF

WILHELM REICH



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*Love, work, and knowledge are the wellsprings of our life.
They should also govern it.*

Wilhelm Reich

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*Orgonomic Functionalism in Non-Living Nature**

LUMINATION AND ATTRACTION

Guided by this question,[†] we can fruitfully arrange observations which have already been made, or we can devise new experiments to enable us to better comprehend and penetrate deeper into the functionalism of the orgone envelope.

For example, our attention is drawn to the fact that the biological excitation of certain bions not only goes together with stronger lumination of the orgone energy field, but also an attractive force occurs in the excited body. This force is revealed by the fact that luminating earth bions, for example, attract and fuse together with bionous coal particles. This phenomenon reminds us that biosexual excitation is associated not only with excitation of the body's energy field, but also an attractive function occurs here too, and this acts on the organism of the other sexual partner. Orgonotic *radiation* and orgonotic *attraction* are thus a functional pair, and they belong together.

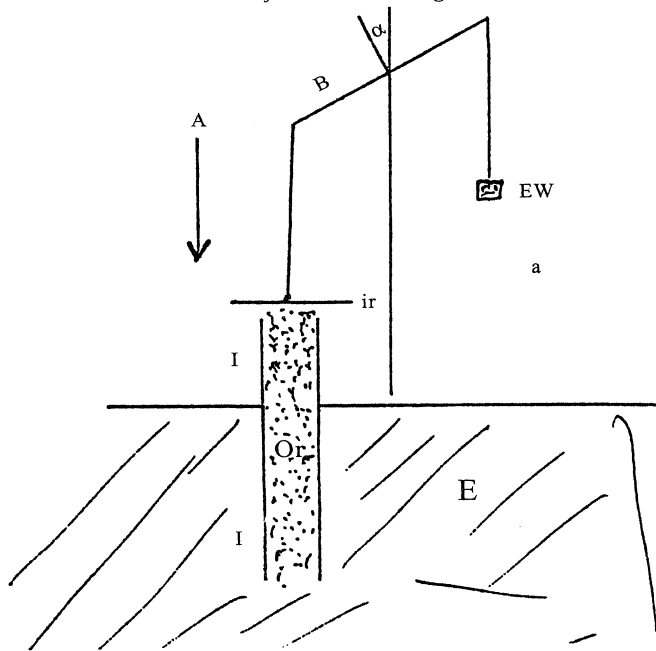
We have discovered a new functional pair and we can now attempt to design experiments which will enable us to test its lawfulness. If daylight is a function of the earth's luminating orgone envelope, which is excited by the energy emanating from the sun, then the generation of daylight must go together with an increase in the *attractive force exerted by the earth*. To examine this possibility, we set up a scientific balance so that its beam is exactly horizontal. Next, we allowed earth

*Written 1947-48. Translated from the German by Derek and Inge Jordan.

[†]See *Orgonomic Functionalism*, Volume 5, page 19.

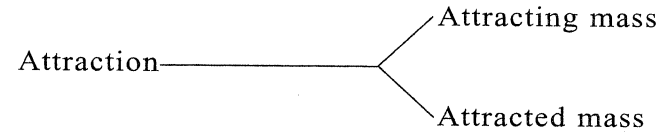
orgone to act through a metal tube from the soil below onto one of the pans of the balance. On bright sunny days, in the early hours of the afternoon, we actually observed that the pan exposed to the orgone started to *move downwards*, and the angle between the balance beam and the pointer started to increase. On rainy days, this effect disappears, in the same way that the temperature difference $T^{\circ}-T$ diminishes and the discharge of the electroscope accelerates. Attraction and lumination do therefore seem to be functionally interrelated.

Experimental demonstration of the earth's attractive force while its orgone energy field is luminating



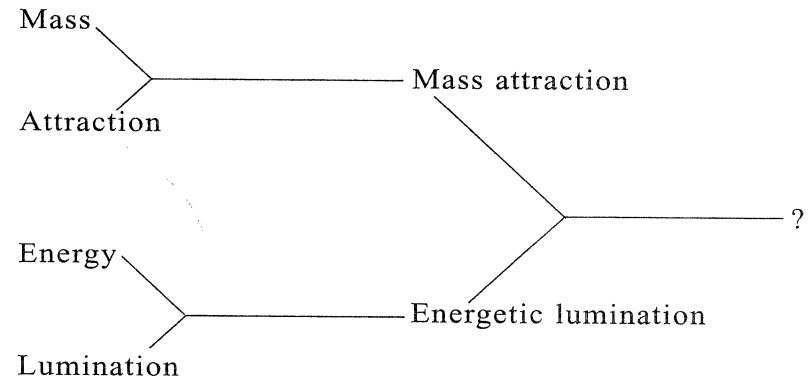
- E earth
- I iron tube, open at both ends
- a air
- Or accumulated orgone particles
- ir iron pan of balance
- EW equivalent weight
- B balance beam
- α angle of attraction
- A direction of attraction

Lumination occurs in the orgone energy field, whereas the attractive force obviously emanates from the earth's crust. The function of attraction presupposes an attracting and an attracted mass. In our experiment, the mass of the earth attracts the pan of the balance.



Is the lumination dependent on the mass? It is without doubt a function of the excited orgone energy. But, the relation of orgone energy to material mass is still completely unknown.

Without noticing it, by formulating the antithesis of attraction and lumination we uncovered a new and very important relationship. *We discovered an antithetical function of mass and energy which is hidden in the antithesis of attraction and lumination:*



We can now go on experimenting.

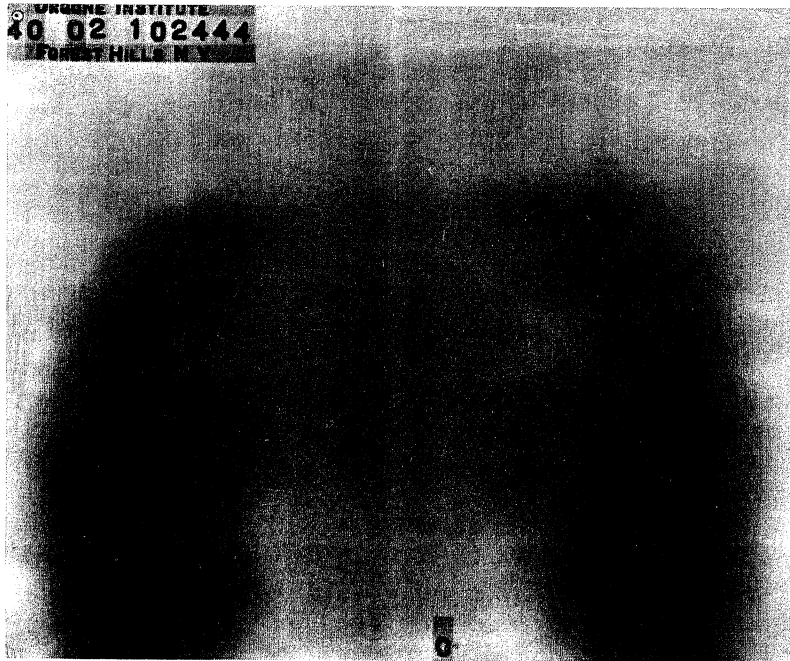
If lumination of the orgone energy field depends on its structure and its excitation state, and if the fluctuations in light intensity reflect these differences, then *it should be possible to photograph the orgone energy field*. We have already discovered that concentrated orgone prevents or limits the effect of light if the orgone influences a photographic plate *before* light reaches it. One possible interpretation of this fact is that the orgone damaged the emulsion layer, thus reducing the effect of light. Could an arrangement be conceived that would prevent such damage to the emulsion layer? This is not an easy task. But once the searching organism has found a trail, it will also find the means to follow it to the end.

For many years I have been aware of a phenomenon which is both interesting and significant. If one moves the palms of one's hands back and forth toward each other, keeping them ten to thirty centimeters apart, as if playing an accordion, then sooner or later *one feels as if one were alternately compressing and releasing an elastic cushion between the two palms*. It is as if there is some kind of elastic substance between them. At the same time, one clearly experiences an *attraction* between the two palms of the hands as if they were drawing each other together. There is nothing mystical about this phenomenon. Like the rest of the organism, palms of the hands possess a strong orgone energy field which we excite when we move them toward and away from each other. *But the organotic excitation always gives rise to forces of attraction*, whether between the palms of a person's hands or between two stimulated bions. The question we now ask is: *Does lumination also occur between the palms of the hands? Would any changes in the passage of electromagnetic waves be manifested if the energy field between the hands is excited?* This question follows logically from our functional thought technique, which has already discovered a functional antithesis between lumination and attraction in other areas.

By using the balance, we have found that lumination goes together with attraction. Now we want to find out *whether, vice versa, attraction can bring about lumination*. We want to eliminate light as a source of stimulation for the photographic plate. It is important to work *without any light effects*, but using electromagnetic waves. X-rays meet this requirement. It is not light, but electromagnetic waves beyond the spectral range of light waves which pass through the walls of the cassette and affect the photographic plate which is stored out of the light.

I conducted the experiment in the following manner. I set the X-ray machine at approximately 40 kV with an exposure time of about 0.1 to 0.2 seconds. The current was regulated at 4-5 milliamps. An assistant pressed the button to turn the machine on when I called "now". This signal was given when the *sensation of attraction between the palms of my hands*, which I moved over the X-ray plate in the manner described above, was at its *strongest*; no sooner and no later, because repeated preliminary tests had shown that *no effect is obtained on the plate if there is no sensation of attraction*. This ties in completely with our previous experience with the oscillograph, where again no effects are achieved if no emotions are felt.* The identical nature of this phenomenon on the oscillograph and on the X-ray machine is further clear proof of the functional identity of *excitation* (lumination) and *sensation* (attraction) in the orgone energy field. Once the sensation of attraction was sufficiently strong, I told my assistant to push the button. After it had been developed, the plate was clearly *shadowed in an undulating and ray-like pattern between the palms of my hands*. I had obtained a photographic image of the objectively excited orgone energy field. I had also *experienced subjectively the quantitative changes in the orgone energy field as qualitative changes in the intensity of the attraction*.

*See *The Bioelectrical Investigation of Sexuality and Anxiety*, Farrar, Straus and Giroux, New York, 1982. [Eds.]



X-ray image of the excited orgone energy field between two moving hands.

Let us take a careful look at the X-ray image:

a. The *non-excited* energy field at the back of the hands remained invisible. There the X-rays penetrated easily and blackened the photographic plate. *Between the palms of the hands, however, the plate is less blackened.* We see that the X-rays were unable to pass through without hindrance; their passage was blocked strongly here and weakly there, so that an inhomogeneous, wavy pale pattern formed on the plate. (On the print, of course, the pattern was dark.) *The excited orgone energy field thus impeded the passage of the electromagnetic waves as if it were a material substance.*

b. *The excited orgone energy field has a wavy structure.* This conforms with my observations of atmospheric orgone made through a telescope. The orgone attenuates the passage of the light waves to varying degrees. The strongest lumination is curiously enough not close to the palms of the hand but

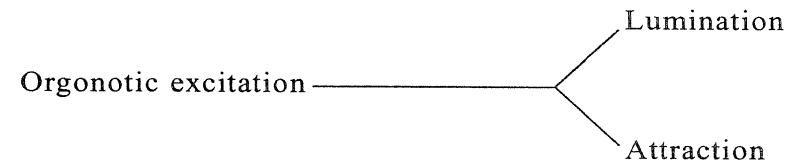
in the middle between them, where the blackening of the print is most intense: *The excitation is a function of the contact between two energy fields.*

c. In the direction away from the body, and outside the line delimited by the finger tips, *ray-like* darkening and lightening of the orgone energy field can be seen.

d. The functional identity of sensation and excitation is proved, because *wherever I had the sensation of compressing and releasing an elastic cushion is where the strongest darkening of the field occurred.*

e. During the short exposure time, the moving hands left behind a reticular shadowing on the plate which I am unable to explain. (An X-ray specialist would perhaps have an interpretation.) The phenomenon probably has something to do with the X-rays and not with the hands.

The overall result is clear: *Attraction and lumination occur together as a functional antithesis. They are mutually interdependent and have a common functioning principle, the excitation of the orgone energy field by rhythmic movement.* The overall outcome is in agreement with a number of experiments which have been listed elsewhere.



At this point we have another opportunity to convince ourselves that functionalism cannot be applied mechanically. For years, I had paired lumination in the orgonotically excited gas-evacuated tubes with "cessation of lumination" as its antithesis.* This was based on observation of the change

*See "The Orgone Energy Charged Vacuum Tubes (VACOR)" in *The Oranur Experiment*, The Wilhelm Reich Foundation, Rangeley, Maine, 1951. [Eds.]

which occurs between *formation* and *disappearance* of the light phenomena. But this pairing did not lead any further. It did not fit into our developing understanding of orgone functions. On the contrary, it was an impediment to our understanding, and therefore it had to be incorrect. It is now clear that the disappearance of lumination is not a function. It merely constitutes the *cessation* of a function. Contraction, for example, as the opposite of expansion, is more than just the cessation of expansion. It constitutes the action of the orgone in a direction opposite to expansion. It took a thorough study of the functional relationships to reveal that attraction is the antithesis of lumination. This correction to the process of logical analysis was subsequently confirmed by the fact that it enabled us to make further practical progress. *I cannot emphasize strongly enough that the functional thought technique cannot be applied in a purely mechanical way.*

The outcome of the correction which I have just described was extremely important. Let me now examine it in detail. In our X-ray image of the orgone field between the palms of two hands, the orgone, which is in an excited state, behaves *as if it were a material substance*. It impedes the passage of the X-rays in the same way as would a piece of tinfoil. But in fact, at the moment when the X-ray exposure is made, there is no material at all between the two hands. The molecules of the air play no role whatsoever because the X-rays pass right through them without any attenuation. The logical question to ask at this point is: *How can an energy field, when excited, behave as if it were a material of very high density?*

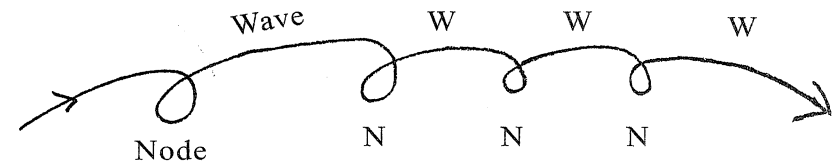
In order to answer this question, we must cover a very wide functional area and correctly arrange its special functions. We could make do with the statement that the atmospheric and the organismic orgone energy field is the *medium* of the light waves and therefore orgone and light function form a functional antithesis. This juxtaposition would, by itself, constitute an important discovery. But we are not interested here in individual findings. Our goal is to advance as closely as possible toward the common functioning principle of nature that encompasses both living *and* non-living nature. In this way, we

hope to acquire useful insights into man's place in nature. It would thus be possible to comprehend the faulty mechanistic-mystical development of man's thought processes, also to map out the area within which mechanism is viable, and - last but not least - to solve some of the riddles facing scientific research.

RESOLUTION OF THE CONTRADICTION BETWEEN THE PARTICULATE AND THE WAVE CHARACTER OF LIGHT

The following remarks do not claim to have solved the problem of light. They relate only to the reduction of the two hypotheses of light to one uniform theory, by means of reasoning.

In the last section, I described some light phenomena which indicate that light is the local lumination generated by a strong orgone energy field. We must therefore distinguish between "light" and light-producing excitation. Let us take a closer look at the medium of lumination. In the dark room,* we observed the existence of three different light phenomena: grey-blue, moving, dense *fog* which slowly contracts and expands; yellowish, rapidly moving, so-called *streaks of light*, which radiate in all directions and disappear as rapidly as they occur; and *blue-violet dots* which seem to emerge from the metal walls at rhythmic intervals and move along circular paths. In the following we will examine only the third group of phenomena. They can be depicted in graphic form as follows:



*Reich refers to a room constructed as an orgone energy accumulator. [Eds.]

This type of movement corresponds to the trajectory described by a point located on the periphery of an advancing gyroscope. From now on, therefore, we will refer to it as a SPINNING WAVE ["Kreiselwelle"] or KRW, for short. We observe that the slowly floating light dot describes a series of almost evenly spaced loops. In the elongated sections of the flight path the dot moves faster than in the loops. Also, the lumination in the elongated part of the trajectory is stronger than in the loop. The impression of light appears as an intensively luminating *dot* in the elongated arc, while in the loop section it takes the form of a much more weakly luminating *area*.

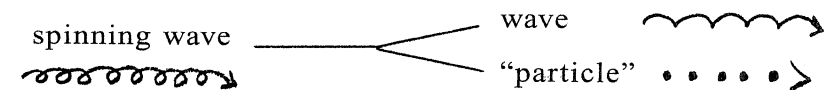


The rhythm of this movement is clearly *pulsatory*. It consists of a stretching or *expansion* and a shortening or *contraction* of the flight path. The stretching is associated with *acceleration* and the contraction in the loop with a *slowing down* of the velocity of the flight.

The spinning wave bears no resemblance to a mechanical sinusoidal wave. It is not a parabola nor a hyperbola. It consists of a *series of waves* which are interrupted or subdivided by rhythmically arranged *nodes*. The elongated arcs are *wave-like in character*, while the loops are *particulate in character*, but without actually being particles. If we now imagine a pulsating excitation of some kind moving along such a series of spinning waves, it must of necessity assume the form of the medium. *The excitation will oscillate in an alternating sequence of elongated waves and extremely retarded nodes. The series of waves is continuous while the nodes are discontinuous.* If we now observe the sequence of excitation exclusively in the series of waves, we are forced to conclude that the excitation is *wave-like* in character. If, on the other hand, we observe the sequence of excitation exclusively at the nodes, we are forced to conclude that the excitation is

particulate in character. In the first case we have the impression of a *continuum*, and in the second case we feel that the process is *discontinuous*.

If our deduction is correct, then the contradiction in the mechanistic theory of light can be solved by a thought technique. The dual character of light, its wave-like nature and its particulate nature, is determined by the motion of its medium, i.e. orgone energy. Mechanistic physics has correctly described the light phenomena, but it has mechanically separated both functions. In the common functioning principle of light as a *wave* and light as a *particle*, we find a *uniform* movement function, the spinning wave, in which series of waves and nodes alternate but still form a functional unit.



Let us now further examine our luminating orgone particles. (When I use the word "particle" here, I do not mean "matter" or "material particles", but simply an isolated moving, luminous dot. It is irrelevant at this point whether or not the dot possesses mass. We are interested only in the *movement* function.) The entire process is dominated by one functioning principle, *pulsation*, in which we distinguish between expansion in the wave and contraction in the loop, as well as acceleration in the wave and slowing down in the loop. Finally, lumination occurs during the wave. It follows from our previous hypotheses that an *ATTRACTIVE* function must occur in the loop, but we cannot observe it directly. However, in the further course of our investigations, it will prove beyond a doubt to be linked with the loop.

We have discovered several pairs of functions here, and we must now arrange them in such a manner that they reveal a comprehensible form of functioning that is connected with the general theoretical concepts of physics.

When we study the spinning wave function, we are automatically forced to think of a second unsolved contradiction of mechanistic physics. In the stretched wave it is *motion* which predominates. In the loop the *tendency toward inertia* or *immobility* is the predominant state, although it is never fully attained. But the tendency toward inertia is evident in the slowing down. Thus, we find an alternation between *generation of energy* and *disappearance of energy*. This is an alternation between *momentum* and tendency toward *inertia*. Let us call the direction which is evident in the loop "position in space." It is now probable that we are dealing here with the beginnings of a functional antithesis of *mechanical energy* and *matter*. In the wave, it is the *momentum* and in the loop the function of *position* which predominates. If momentum is fully functioning, then position becomes less clear. If position is more sharply defined, then the momentum fades. In neither case are we dealing with fully executed functions, but with functional directions which alternate with one another.

We now understand why classical mechanistic physics became involved in an insoluble contradiction when it advanced into the area of the smallest natural functions. Formerly, it was possible to determine the mass, energy, *position* and *momentum* simultaneously on each and every moving body. This principle broke down in the smallest spheres of atomic physics. If the position was sharply defined, then the momentum became blurred and out of focus. On the other hand, if the momentum moment was clear and precise, then it was not possible to state the position with any reliability. Strict causality and determinability were replaced by statistical probability. Our direct observations of the spinning orgone particles seem to resolve the contradiction satisfactorily. It is in fact correct that position and momentum cannot be simultaneously defined with equal accuracy because the corresponding functions *alternate* as directional functions in the primordial orgone particle.

This observation has far-reaching consequences for the understanding of physics in non-living nature. We cannot avoid the conclusion that *the function of mass does not exist*

at all in the sphere of the primordial orgone. Only the function of a pulsatory, spinning movement energy exists. The function of mass, in the strict sense of the term, is merely intimated as direction toward the fixed position, but *not implemented*. It is merely initiated as a *contraction* of the flight path when the movement curves to the loop and becomes extremely slow at that point, but without coming to a complete stop. We will soon be convinced that the function "mass" is in fact genetically linked to the function of the *loop* in the spinning wave and that *mass forms for the first time in the loop of the flight path*. The "nodes" contain mass functions.

Consequently, my old assumption dating from 1920 seemed to be correct, namely, that *energy functions BEFORE all mass*; that it is not matter but energy that is primary; that mass must somehow be derived from energy. Before we allow ourselves to be guided by functionalism in verifying this last assertion, let us arrange the functions correctly.

The separate pairs of functions of the spinning wave of the primordial orgone particle are as follows:

I	II
1. Expansion	Contraction
2. Acceleration	Deceleration
3. Lumination	Attraction (later visible)
4. <i>Momentum</i>	Direction toward <i>position</i>
5. Movement energy	Direction toward "mass"
6. <i>Wave function</i>	<i>Loop</i> , "nodes", later particle functions
7. "Light wave"	"Light particle"



Common functioning principle: primordial PULSATION of the cosmic orgone particle

The pairs of functions listed above function *alternatingly* as antitheses in a constant sequence. The functions of the two columns of pairs function synchronously, such as expansion and lumination, contraction and deceleration. The common functioning principle is pulsation. It still does not contain the function of "mass." But it does already contain an *initial tendency* toward the mass function of contraction. It furthermore contains a *mechanical* momentum, i.e. a mechanical energy function.

In mechanistic physics, mechanical motion and mass appear as the ultimate, not further derived or derivable, functions. In the spinning wave, energetic functionalism discovered the common functioning principle of mechanical energy (impulse) and mass (position). These functions are antithetical; they function through interaction: *mass is mechanically moved and mechanical movement functions in mass.*

All I intend to do here is to give an overview of the group of functions which has been disclosed, in order to define a working framework. Classical physics breaks mass down into *inert* and *heavy* mass. It follows logically that the energy of mechanical movement is older than the mass function. Within the mass function as a common functioning principle of a higher order, two clearly antithetical groups of functions can be identified, namely, *attracting* and *falling* mass, the same as *inert* and *heavy* mass. We now see that attraction finds its place as the antithesis of energy radiation in the functional series of contraction and deceleration of mechanical motion. It is clear that *there can be no falling or gravitating mass until an inert, attracting mass exists.* In these relationships it is not necessary to assume that inert mass is subjected to any gravitational acceleration or gravitation. But it is unavoidable that inert mass possesses the function of attraction which, in its turn, becomes the common functioning principle of all functions known as free fall.

The common functioning principle of mechanical energy splits into the energy of mechanical motions (uniform, accelerated, rotating, etc.) and into oscillating energy. The function of the *sinus wave* as the common functioning principle again

dominates the entire mechanical wave range from the shortest light waves to the longest radio waves.

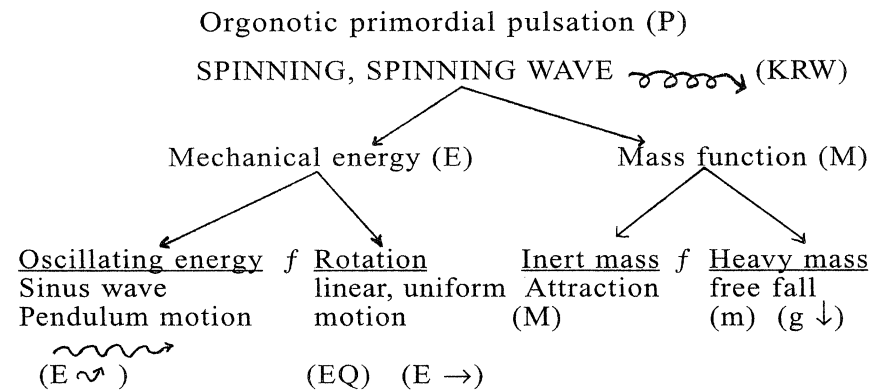
It is not my task to get into the details of mechanical physics. Functionalism would yield very little new in that field and would establish only a few important links. However, it is important here to stress that the function laws of classical mechanical physics pre-dating Einstein and Planck, such as the *separation* of mass and energy, continue to hold true, and rightly so. *The discovery of a genetic, common functioning principle and the ability of matter to convert into energy does not change the fact that mass and energy exist and function independently.* The function of "stomach" and the function of "digestion" do not cease to be independent, although interrelated functions, when it is discovered that "stomach" and "digestion" can be related back to a third common functioning principle, namely, "organism." In the sequence of various different types and special functions, only the number of *independent* functions, which have developed alongside each other, continues to grow.

It is important to stress these obvious facts. It is necessary to counteract the "modern" natural philosophy which has now completely emptied space and reduced matter into oscillations. This natural philosophy has simply overlooked the important difference between functional-genetic linkage and descriptive phenomenology. *Mass remains mass, even when it can be broken down into energy.* It is faulty reasoning to believe that it is no longer mass with all the properties of mass. Classical mechanistic physics thus continues to exist with full justification in its own realm of thought and function. The theory of relativity and quantum physics have done nothing to change that fact. Similarly, the protests of the proponents of mechanistic physics against the wild generalizations which followed in the wake of the discoveries made in physics during the last thirty-five years continue to be completely valid. We will even convince ourselves that we can and *must* make advantageous use of the classical, mechanistic results when applying organometry to astrophysics. Under no circumstances do I wish to give the impression that I am

always and in all fields turning against mechanistic research into nature. Quite the contrary. I feel a sense of satisfaction whenever an orgonometric conclusion is confirmed by classical facts.

In no way is it the purpose of our functional arrangement and derivation of mechanical energy processes and material laws to deny or explain away the functional areas of mechanical energy and mass which have now become independent. Elucidating the functions and the genesis of a neurosis cannot eliminate that neurosis any more than an historical explanation of fascism can rid the world of it. Similarly, by explaining the performance characteristics of a motor, the motor does not physically cease to exist. So-called modern natural philosophy, which is derived from the denial of the existence of "ether," has drawn many conclusions which are logically unacceptable and as a result it has ended up in a sterile cul de sac.

Let us now summarize the results of our reasoning so far and present them in a synoptic diagram:



The separate functions listed here all function alongside and within each other. At the same time, they are governed by a uniform, all-embracing natural principle, PULSATION. These functions also control the living organism. The latter is characterized by inertia, gravity, pulsation, pendulum move-

ments (gait), rotation (blood circulation), etc.

This functional arrangement of cardinal physical functions delineates a clearly defined field of study in which we can move about freely. It is filled with an infinite number of detailed functions, most of which have to be researched. Let us return to the main topic by further studying the general functioning principle of orgonotic pulsation, with the aim of arriving at valid functional *laws* in new orgonometric territory.

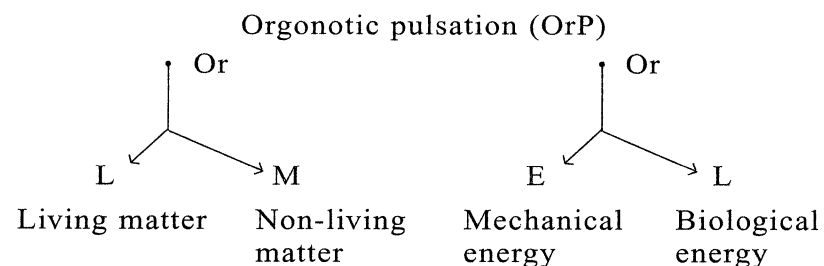
In order to cut a path through the undergrowth, we have to concentrate our analysis on a much smaller area and seek out the main lines along which the basic functions of our orgone energy particle move. We can give the following provisional, rough overview.

OVERVIEW OF THE DERIVED NATURAL FUNCTIONS E, M, AND L

Energetic functionalism was developed in the study of the emotions and then tested on the plasma functions to make sure that it would stand up to the strictest scrutiny. The facts revealed by orgonomy also belong initially to the realm of living nature. The principles of our thought technique are transferred from living to non-living nature, mainly in accordance with the functioning principle of pulsation, which seems to govern both realms. We have even observed this principle in the function of the spinning wave, in the regular alternation of flight path and spiral nodes, of expansion and contraction of the movement process. But it is not possible to assign the living to one of the two main realms of non-living nature that we have come to understand as functional derivatives of primordial pulsation. The living is, of course, subject to the laws of mechanical energy because it possesses mass, as well as to the laws of the specific mass functions such as density, gravity, inertia. But, at the same time, it functions in such a singular way, characteristic only of itself, that we have to regard it as a *separate* functioning realm alongside that of mechanical energy and non-living mass. It interacts with each

of these two realms of non-living nature and is based on a common functioning principle, which is split into millions of special derivatives, namely, the various forms of life. In the living, the three main realms of pulsation, mechanical energy, and inert or heavy mass are grouped together into a special unit, a state of nature which does not apply in the same way to the other two realms.

There are various ways of constructing a framework for our analysis. For the time being, the following diagram will suffice.



a. Orgonotic pulsation has been preserved in its purest form in the realm of the living (L). Indeed, it appears to be the most important principle of motion which clearly distinguishes the living from other functioning realms of nature (with one important exception which will be mentioned later). But the characteristic *form*, which is specific to living matter and, to the extent of our knowledge, appears to be generally valid, is derived from the energy function of the orgone. Let us call this typical form, which is unique throughout the whole natural world, the ORGONOME. It is fundamentally the same as the EGG SHAPE and varies only in length and width.

b. There is another characteristic function in this realm which can also be found in that of non-living nature but which varies in a new way in the realm of the living. I am referring to the sexual SUPERIMPOSITION of two organisms of different gender. When we speak of the "sexual act," it means

nothing to us in terms of our thought technique. The functional peculiarity of this natural phenomenon has first to be sought out. It is very important because the function of propagation is linked with superimposition.

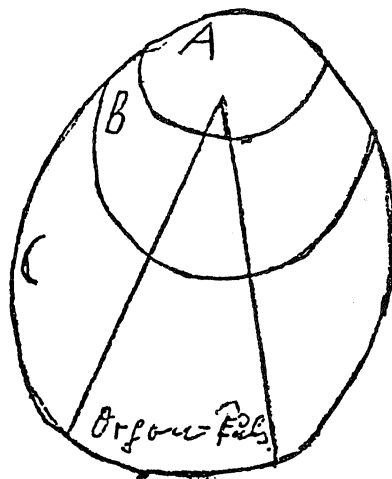
c. Another specific function of the living is the convulsive movement of membranous matter. This ability to convulse is most clearly apparent in the ORGASM. This central function must also be somehow derivable. It must also stem in some particular way from the primitive functions of living protoplasm.

d. In the special functioning realm of the human animal which is emotionally so important, but very small in scope when seen from the standpoint of nature, we find the function of IRRATIONAL IDEATION and ANTI-LIFE BEHAVIOR. This special function also needs to be examined and derived from the rudiments of the life function. We already know that we must look for it in the *armoring* of the organism which is specific to humans and not found anywhere else in nature.

e. The functions of the SPINNING WAVE can be understood and described in the purely physical realm of nature. Since they are characteristic of the orgone particle *and* of the living organism (e.g. bird flight), there must be a direct line which can be traced, on the basis of our thought technique alone, from the orgone particle to the living.

f. We will be astonished to find that the function mentioned under Paragraph e. will lead us, by way of thought technique and mathematics, to the function of GRAVITATION.

Each of the functioning realms referred to in Paragraphs a to f must be studied separately and in detail. We could progress "downwards" from the characteristic life functions to the spinning wave function. Vice versa, we could also start with the spinning function of the orgone energy particle and work our way "upwards" to the complicated function of the living. We will choose this second route, always bearing in mind the natural functions of the living as our models.



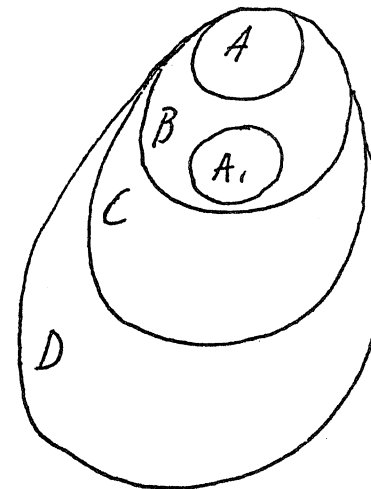
Organism

Diagrammatic depiction of the cosmic energy function as a common denominator of cosmic, biophysical, and psychic processes in the individual (organism).

- C Cosmic realm of functioning, including the biophysical and the psychic realms
- B Biophysical realm of functioning, as part of the cosmic realm and including the psychic realm: "The orgonotic living system"
- A Psychic realm as part of the biophysical and, thus, also of the cosmic realm of functioning

(Equating A with B or even with C *inevitably* leads to cosmic and biologicistic mysticism or to absolute theism).

All three realms of functioning are governed by one common functioning principle, Orgonotic Pulsation (wedge-shaped area).



Nature

Diagrammatic depiction of the functional distinction between organism, social group, Biological Functioning Principle, and General Principle of Nature.

- A Individual organisms
- A₁
- B Social group, concretely existing in *inter-individual* processes
- C Biological functioning principle which shapes society and individuals
- D General principle of nature which shapes A, B, and C

*Orgonotic Pulsation**

The differentiation of orgone energy from electromagnetism presented in talks with an electrophysicist

ORGONOTIC ATTRACTION AND THE ELECTRO-MAGNETIC-ORGONOTIC FORCE SYSTEM (EMO FORCE SYSTEM):

A hypothesis (January 1942)

Orgone biophysicist (O.) Biologists are familiar with a fundamental natural phenomenon which, right through to and including the 20th century, remained both commonplace yet at the same time uncomprehended and mysterious. I am referring to the overwhelming force of attraction exerted on each other by both sexes throughout the animal and plant kingdoms. This force leads to the sexual act and culminates in orgasmic, plasmatic convulsion in animals. It is a life-sustaining force. *This attraction is an orgone-physical function in the realm of the living.*

Electrophysicist (E.) The science of physics has so far not addressed itself to this problem. It is indeed a matter of overwhelming magnitude.

O. The exact natural sciences felt that they were too superior, too "pure" one might say, to have anything to do with such "lowly" questions. In contrast, since time immemorial, philosophy and art have dealt with precisely *this* phenomenon more than with any other.

E. In biology, sexual attraction is considered to be merely incidental to research on the processes of reproduction.

O. Classical biology regarded sexual attraction as nothing more than a "means for maintaining the species." In reality, sexuality is not a function of reproduction, but, the other way around, reproduction is an almost accidental outcome of the

function of sexual attraction, fusion (interpenetration), division, and budding.

E. I fear we are straying from the subject. We had agreed that today we would discuss the relationship between the orgone and magnetism.

O. We are far closer to the agreed topic than you imagine.

E. You allude to the "magnetic attraction" between the sexes. Surely we do not wish to descend to the level of the mesmerists.

O. Up to now, the life functions have been ignored by the natural sciences; they have received attention only from mystical cults. In my opinion, arrogance is out of place in the natural sciences. The healing springs at Lourdes have "attracted" far more people than X-rays or gamma rays have managed to do.

E. If you are going to defend mysticism, then I would rather forego any further discussion.

O. My scientific background is proof that I am a severe critic of any kind of mysticism. Hitlerism gained ascendancy and has dragged the world to the edge of the abyss because the social sciences felt it was beneath their dignity to have anything to do with fascist mysticism. The natural sciences also feel so superior to any debate on "cosmic life sensations" that they have left this whole enormous field to the fakirs and dervishes. It is precisely because I am a severe critic of mysticism that I must strongly condemn the deep-rooted aversion which natural science has for emotionally important life questions. I repeat: The mass of humanity is far more drawn, "attracted," by mystic symbols than by atomic theories. And if natural science does not soon change its mind, it will have to abandon the entire field to mysticism. Then, there will also be no place on this planet for atomic theories and the mathematical calculations of cosmic laws.

E. I want to get back to the topic of our discussion.

O. So do I. *Orgonotic attraction has so far been overlooked because it was of interest to mystics and nobody wanted to have anything to do with mysticism.* In order to get rid of mysticism it has to be understood in scientific terms, in the same way that sociology has to understand Hitlerism in order to overcome it.

*Written 1939-44. Translated from the German by Derek and Inge Jordan.

E. I will admit that natural science tends to back away from dealing with such questions. Nevertheless, very many, far too many, physicists are themselves mystics.

O. *That is precisely why* so many physicists are mystics. Mysticism provides illusory gratification of basic biological needs. Otherwise it would not have won over most of humanity. In his mysticism, the human animal, in a dark and obscure way, senses his origin from cosmic energy. It is the task of natural science to bring light into this darkness and to create an unobstructed view. Any talk of "society being guided by natural science" will remain empty phrase-mongering for as long as the mystical element is excluded from scientific research, and for as long as those researchers who do their duty in this field are lumped together with mystics, and thus despised.

E. The path of mysticism is an easy one to tread; it is just a matter of faith. The path of natural science is hard, and beset with difficulties and dangers. There is nothing that is more feared than the truth.

O. Correct! But that is not an argument that can be used against me. Let us agree that, in order to perform their difficult duties, scientists have had to seal themselves off from their own mystical needs. In so doing, and in true neurotic fashion, they have created a taboo against studying the contents of mysticism. Perhaps, also, the topic of "experiencing life" is *too large, too important, too personal* to be viewed dispassionately. Let us try nevertheless. There are many details to discuss which seem far removed from the problem of mysticism. How, if at all, would you summarize the current theories on the phenomenon of attraction?

E. We have not progressed very far beyond Newton's gravitational theories or beyond the standpoint of the scientists who discovered magnetism and electricity. We can distinguish between three fundamental types of attraction: The attraction between *magnetic* North and South poles, the attraction between positive and negative *electrical* energy, and finally the attraction between the stars and the attraction which the earth exerts on all the objects found on it. I am referring, of course, to the *force of gravity* or *gravitation*.

O. Has it ever occurred to anyone that, so far, nobody has managed to demonstrate *experimentally* the gigantic amount of energy involved in gravity?

E. The reason for this is that all such experiments are disrupted by the natural effect of the earth's attraction. There is no way to carry out experiments which could demonstrate the force of gravity uninfluenced by the earth's attraction. A test of this type in which a small particle of matter, suspended like a pendulum, was deflected minimally from its original position by a huge building or by a mountain was very unsatisfactory. Incidentally, Newton never claimed to have solved the riddle of gravity. He merely identified the laws by which it functions. *The force of attraction is inversely proportional to the square of distance and is directly proportional to the product of the masses.* A major step forward was taken when the theory of relativity proved it was impossible to distinguish between the acceleration of a falling body and gravitation. But this is a negative and not a positive determination of gravity. We still do not understand gravitation or acceleration in free fall. Have you conducted any experiments which reveal a connection between orgonotic attraction and gravity?

O. Such experiments are difficult to perform because, as you yourself said, any such tests must be conducted under the influence of the same force - gravity - whose mysteries one is trying to unravel. I should point out that we have slipped into a discussion on gravity, without meaning to do so. But there is a good reason for that. Orgone research has in fact made some observations which pave the way to gaining an understanding of gravitation. To start with, the functions of gravity can be derived, by reasoning, from other energy functions. The attraction which our orgonotically charged iron sphere exerts on a piece of cork is clearly an *orgonotic* and not an electrical attraction. This is because, when it is orgonotically charged, the same sphere repels a piece of tin foil. We have agreed that this phenomenon cannot be explained in electrical terms, because the theory of positive and negative electricity does not apply here.

E. Astronomers have identified the so-called "magnetic field" of the earth. Its effect is said to extend tens of thousands of miles out into space. But there are physicists who dispute the magnetic nature of this energy field.

O. An energy field has formed around our iron sphere.* We will call it an orgonotic energy field, to distinguish it from the electro-magnetic energy field of, for example, a solenoid. In the orgone energy field, organic matter is attracted and metallic matter is repelled. But this energy field is not magnetic in nature because a strong magnet does not attract a piece of cork nor does it repel tinfoil. We must therefore assume the existence of an attractive force which is neither magnetic nor electric.

E. That is correct if we separate out from electricity the entire area which, until now, has been dealt with under the concept of "static" electricity and incorporate it into the realm of orgone energy.

O. Let us try to delineate the properties of orgonotic attraction in relation to magnetic attraction. Rub this polystyrene rod over your hair and bring it close to a magnetic needle [compass needle].

E. The charged orgone rod attracts either the north pole or the south pole *at any charged point along its length. The attraction exerted by the orgone rod does not exhibit any polarity. It exerts an attractive force in the middle and at both its ends. The magnetic needle always orients itself perpendicular to the rod, no matter which way we position the two.* The orgone rod does not exhibit any magnetic or electrical polarity.

O. We discovered the *lack of polarity of orgone energy* in lumination. We come across it again in connection with attraction. Now try to attract the charged rod using a strong magnet.

E. I can't.

O. Now immerse the charged orgone rod in water and repeat the test.

E. The attractive effect has disappeared. That is strange.

*See *Orgonomic Functionalism*, Volume 5, page 20'ff. [Eds.]

O. What is the relation between a magnetic needle and electric current?

E. It is very simple and well known. A magnetic needle orients itself perpendicular to the direction in which the electric current is flowing.

O. Can physicists explain why the magnetic needle does this?

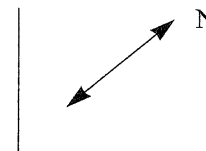
E. No. This phenomenon is taken as a given. It is the basic principle behind the functioning of electromagnetic devices, but nobody understands it.

O. This question can be answered if we make a sharp conceptual distinction between the phenomena of your "static electricity" or my orgone, on the one hand, and electricity proper according to Faraday on the other; and if we then carry out some tests to clarify the distinction between the magnetic and orgonotic force fields. Do you agree?

E. Yes. If you manage to explain why the magnetic needle stands perpendicular to the current flow, I will accept your distinction.

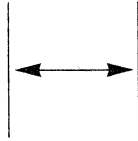
O. We have determined that orgonotic attraction differs from magnetic attraction in that it lacks polarity, it disappears in the presence of moisture, and it exerts an effect on non-magnetic materials. Please now set up an iron plate vertically. In front of the *center* of this plate attach a good magnetic needle which can move freely in the horizontal plane.

E. The magnetic needle is not deflected from its north-south alignment by the center of the iron plate. Soft iron is usually non-magnetic and very rapidly loses any magnetism applied to it.



O. Now, set up a second iron plate parallel to the first one and at the same distance from the magnetic needle.

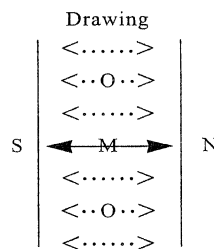
E. *The magnetic needle has positioned itself perpendicular to the center points of both iron plates.*



O. Now reverse the positions of the north pole and the south pole of the needle.

E. *The magnetic needle orients itself perpendicular to both plates regardless how one changes the north or south poles around.* How do you explain this phenomenon? I cannot understand it because, if the iron plates were exerting a magnetic influence, *it could not act from the centers of the plates and it could not cause the needle to adopt either a north or south orientation.*

O. That was precisely what I thought when I set up the experiment. The word "magnetism" is used inaccurately and in an arbitrary manner by physicists. Since magnetic attraction is based on polarity and never issues from the center of the magnetic material, the observed phenomenon cannot be a magnetic effect. In addition, *two parallel plates* are needed to bring the phenomenon about. The strength with which it is manifested also fluctuates according to the weather, i.e. the phenomenon is linked with the orgonotic fluctuations of the atmosphere. My interpretation is based on other observations: *The two parallel plates mark the boundaries of an orgonotic force field formed by the orgone particles in the air between the plates.* The conclusion therefore is: *The magnetic force lines act in the direction of the orgonotic force lines.*



E. You mean *in the same direction* as, and not at right angles to the force lines. But we have not yet decided whether the magnetic and the orgonotic force lines run in the same direction or in opposite directions to each other.

O. Since orgone energy is not bipolar but unipolar consisting of the *two opposed functions* of attraction and repulsion, the concepts "same direction" and "opposite direction" with respect to the magnetic force lines are meaningless. Orgone phenomena cannot be approached using known concepts. Instead, new concepts must be derived from these phenomena. A north or south pole can form in the center of iron plates. The reaction can most clearly be obtained at the top and bottom end of an "orgonotic cavity." Please arrange these 6 square iron plates so that they form a cube. But beforehand, please check to assure yourself that, once the iron plates are immersed in water, they exert only minimal attraction or no attraction at all on the magnetic needle. Now, move the needle close to the center of each of the four upper edges of the cube.

E. The individual iron plates do not exert any attractive influence on the magnetic needle after I have immersed them in water *The north pole of the magnetic needle in each case points to the centers of the four upper edges of the hollow cube.*

O. Repeat the test in the center of the lower edges.

E. *The south pole of the magnetic needle points regularly to the centers of the lower edges.* Have you shown this experiment to a physicist?

O. Yes, to two, in fact. One of them said that this was "nothing new." The other at first could not understand what he saw and then offered the explanation that "the earth's magnetism is involved" without giving any further reasons.

E. The magnetic nature of so-called terrestrial magnetism was recently disputed.

O. Justifiably so, in my opinion. But we will await further results before we say anything about it.

E. If the phenomenon is magnetic, then one rotation of the iron cube around its horizontal ought to change the position

of the magnetic needle. *The attraction would have to be linked with certain points on the cube.*

O. Try it. Rotate the cube through 90° so that the horizontal edges become vertical edges and the vertical side edges become horizontal edges.

E. *Despite the rotation of the cube, the reaction of the magnetic needle is the same as before.* The north pole of the needle stands perpendicular to the centers of the four upper edges and the south pole perpendicular to the centers of the lower edges. The phenomenon does not depend on certain points on the metal, but is determined by *an effect occurring between the plates* which has nothing to do with specific points on the material. *One and the same point on the iron plate attracts the north pole in one position and the south pole in the other position.*

O. Quite right. The mechanistic interpretation of magnetic material does not work here; only a *functional* interpretation can do this phenomenon justice. Now bring the needle close to all eight corners, one after another.

E. The upper, i.e. north pole of the needle and the lower, i.e. south pole of the needle are deflected out of the north-south orientation and point, at a large or small angle, toward the center of the upper plate or the center of the lower plate. I have just had a strange idea: *The metal cube behaves exactly like our terrestrial globe.* The center of the upper plate behaves like the north pole of the earth, and the center of the lower plate like the south pole of the earth.

O. Your idea is not as strange as it might seem. The 6 iron plates form the boundaries of a concentrated force field of atmospheric orgone energy. They form an organotic force field between three pairs of plates.

E. We are performing our experiment here in the northern hemisphere. In your opinion, what would or should the reaction be in the southern hemisphere?

O. If my view is correct, the reaction should be exactly the reverse. In the southern hemisphere the south pole of the magnetic needle should point to the center of the upper edges and the north pole should point to the center of the lower edges.

But a practical experiment must be carried out to confirm or refute this assumption.

E. *The "terrestrial magnetism" to which astronomers refer would thus be the attraction of the earth orgone field.*

O. That is the only conclusion which follows from the observations. High concentrations of orgone render iron magnetic. The earth contains orgone and is continuously absorbing orgone from the sun. This has been demonstrated visually, thermally, and electroscopically. The earth is surrounded by an *orgone energy field* which apparently extends far beyond the atmosphere and out into space. The effect of the earth's orgone field on the iron core of the earth must result in magnetization and the creation of two different magnetic poles, a north pole and a south pole of the earth. The earth's field of attraction is organotic and not magnetic in nature. *The magnetic north and south poles of the earth can thus be regarded as a polar functional effect of the organotic force field of the earth.*

E. This strikes me as a valuable hypothesis on which to base further research. The theory that the earth's energy field is magnetic in nature was unsatisfactory to many researchers. The introduction of orgone opens up new possibilities. I have just remembered that the earth experiences the attractive effect of the sun most strongly in the equatorial regions and not at the poles. The weight of one and the same body is slightly less at the equator than at the poles of the earth.

O. During all the studies which have been conducted on orgone, I have had to struggle hard to prevent myself following up the many links which the orgone functions have with astronomical matters. It would be premature at this stage to look for astronomical connections. But it was appropriate to mention the energy field of the earth, because the attraction phenomena observed on our organotic cube must have something to do with the earth energy field. The deflection of the magnetic needle in the energy field of the cube points to an effect of the atmospheric energy field and not to effects exerted by the earth's magnetic poles.

E. I see the main task as being to separate out from the conceptual fields of electricity and magnetism all phenomena

which are actually orgone functions and which so far have been grouped together under the heading "electromagnetism" simply because the existence of this other form of energy was unknown. In geography, reference is sometimes made to the magnetic and sometimes to the electrical energy field of the earth. There is now a third attraction which is neither electrical nor magnetic. How do you include this form of attraction in the pattern of phenomena observed when the magnetic needle is deflected by a wire through which an electric current is flowing?

O. For the time being, all we can add here is a hypothesis, which needs to be confirmed by appropriate experiments. The hypothesis is based on the following facts:

1. Two parallel-arranged wires carrying an electric current exert an attractive effect on each other. This attraction acts perpendicular to the direction of current flow.

2. A magnetic needle will point in the direction of this attraction.

3. Between two parallel iron plates a force field which we have called orgonotic is generated. The magnetic needle points in the direction of the force lines in this field.

4. When it is charged, our orgone rod is capable of acting on the wire, through the insulation, in such a way that an electroscope is charged or, to use orgonomic terminology, is *dissociated*.

5. Between two condenser plates to which a high electrical voltage is applied, a force field is generated whose force lines act perpendicular to the plates, i.e. in exactly the same way as the force lines between our parallel iron plates which cause a magnetic needle to orient itself perpendicular to them.

To summarize, the following conclusion must be drawn from these facts: The electromagnetic system (EM system) contains a *third* force effect which acts *in the direction of the magnetic force* and *perpendicular to the electrical force*. This third force must be orgonotic in nature, because it behaves in exactly the same way that orgonotic force lines behave between two parallel iron plates, without the application of electrical energy. The introduction of orgonotic

force lines into the electromagnetic system provides a satisfactory explanation of the strange orientation of the magnetic needle to the current-carrying wire. The magnetic needle positions itself perpendicular to the current flow because the latter generates a force field perpendicular to its direction of flow. This force field is specifically orgonotic in nature and not electrical and it works through the insulating material surrounding the wire. Let us call the entire system the *EMO force system*.

E. That would explain why the solenoid acts like a magnet and why its force can be strengthened by inserting an iron rod. The coil, through which an electric current flows, develops an orgonotic field of attraction perpendicular to the direction of the wires.

O. We cannot understand everything all at once. We have understood *one* phenomenon which up until now could not be understood. That will do for the time being. The hypothesis is justified. Orgonotic attraction occurs in two wires through which current is flowing in the same direction, while orgonotic dissociation or repulsion occurs in two wires through which the current flows in opposite directions. This happens, even if we cannot yet understand why. This attraction and repulsion cannot be explained by the two electrical fluids of the theory of electricity. However, in accordance with the theory, both positive and negative electrical units flow in *both* wires. Nor can the theory of electricity explain why in one case only attraction and in the other only repulsion takes place in both wires.

E. The law which the attraction of two electrically charged bodies obeys is basically the same as the law that determines Newton's law of gravity. In both cases, the attraction is inversely proportional to the square of distance. In the case of gravitation, it is proportional to the product of the two masses, and in the case of electrical attraction, it is proportional to the product of the electrical charges.

O. Let us also add the law that determines magnetic attraction. This law also states that the attraction is inversely proportional to the square of distance.

E. The commonality of the three laws has long been known, but it has never proved possible to reduce them to one common denominator. I am familiar enough with your theory to know what you are driving at. You want to assume that *orgone energy is the common denominator* of the three types of attraction, and is responsible for gravitation, as well as for both electrical and magnetic attraction. The attraction exerted by the earth would thus be the effect of the earth's orgone. The effect of an electrical as well as of a magnetic field would logically also be an orgone field effect.

O. It is true such thoughts cannot be dismissed. There is a certain inescapable logic to them. However, you have moved too far ahead. We still do not have an experimental arrangement which can depict gravitation or planetary movement. I fear it will take a long time before we succeed in confirming or disproving these hypothetical thoughts. The identity of the orgone field and of the gravitational field will not be proved until we are able to move bodies in the orgonotic force field. I have no idea how this could be accomplished. You must admit that separating "static electricity" from "current electricity" and classifying it in the orgone function is not only experimentally justified but also theoretically of great importance.

E. I gladly admit that. Your orgone theory fits exactly into the gaps left unexplained by the theory of electromagnetism. Since there is no doubting the existence of the orgone, the science of electrophysics will just have to deal with these new facts.

O. You say this with a tinge of regret. I experienced this regret in a different way. It would have been so much easier and convenient if the orgone had turned out to be negative electricity. But as things are, it is almost too much to cope with.

E. I know what you mean. You are balking at having to include the ether hypothesis as well.

O. Exactly. I do not want to discuss that.

E. Agreed. What do you propose we should talk about on the next occasion?

O. I have no other topics to discuss.

E. That's a pity. I will visit you again in a few months time. If you have nothing new by then, we could always continue discussing our old problems.

O. I look forward to seeing you again.

To be continued.

*Desert Development and Emotional Deadness**

The Encyclopedia Britannica does not profess any knowledge as to the origin of deserts. Neither does it seem to relate desert development and human emotional deadness ("Emotional Desert"). Economists have tried to attribute desert development to ill-conceived, neglectful, or other kinds of farming that ravage the soil. But there were deserts long before there was any population. Little is known about all this.

However, prolonged observation of the emotional behavior of people during severe and repeated or prolonged DOR¹ attacks suggests a close interrelationship between the withdrawal of life outside in nature and inside in living beings, including man. Whether life continues to shrink to the point of complete cessation of all its functions depends entirely on the severity and duration of the DOR distress. This was clearly observed in many hundreds of mice who lived in the continuously strong DOR atmosphere of the students' laboratory.² Their movements became increasingly sluggish until the mice appeared listless, just vegetating, as it were. In some not infrequent cases there was great excitability and nervous motion, as if the organism were fighting the onset of listlessness by becoming overactive. Flaccid paralysis of the extremities was in many cases only the logical result of such a struggle. As had been observed in the cancerous shrinking biopathy, the emotional periphery at first shrinks; then the body substance follows suit; in the end there develop edemas, paraplegias, flaccid paralysees, inability of the organism to resist the down pull of gravity and finally death. All this is

*Written December 1953

¹Deadly Orgone. The contamination of the atmosphere by radioactive substance, either locally or by global effects produced by atomic explosions. [Eds.]

²Reich refers to events which took place in 1951 during the Oranur Experiment. See *The Oranur Experiment*, The Wilhelm Reich Foundation, Rangeley, Me. 1951. [Eds.]

well known today to the trained orgonomic research physician.

The following behavior that occurred at a meeting of physicians in Rangeley, Maine in August 1953 was startling. They had come enthusiastically, some interrupting vacations, to partake in the conference on DOR sickness. They were eager to learn; they had arrived alert. The meeting was held in the Legion Hall in Rangeley. The first fifteen minutes went well, but gradually sleepiness seemed to engulf the whole meeting. Such a reaction had never happened before when I was speaking. I myself felt as if I were overradiated, bursting. I ascribed this at first to the summer heat outside. But the room was cool and the reaction was too general. A listlessness had overpowered the gathering. I finally interrupted the meeting. I then happened to observe that several of the doctors were wearing radium-dialed watches which, together with the hall's metal ceiling, created a charged atmosphere. We had all been overcome by the paralyzing effect of DOR.

The meeting was resumed the following day in the open air at Orgonon³, and there was no longer any sign of paralysis. Thus it was found that what had been mistaken for lack of interest in New York, reported on many occasions, had really been listlessness due to DOR.

Such listlessness due to a continuous DOR influence could also be seen in animals and plants. Life seemed to move everywhere at a far slower pace, sluggishly, as if every movement required a stronger effort than usual. But as soon as the DOR effect subsided, life appeared to return quickly to normal, as if nothing had gone wrong before.

Many people died during severe DOR and also heat spells in New York, London, and other cities. London suffered from "smog" in 1952-3 in which twelve thousand people perished from various ailments. In winter 1953-4 Londoners went around wearing masks and many died from smog. The atmosphere was reported to appear purple, due to the "reflection of

³The name of Reich's property in Rangeley, Maine. It is now the Wilhelm Reich Museum. [Eds.]

sunlight." I wrote to a friend of organomy, a biologist who lived near London, that the purple color had nothing whatever to do with any light reflection. For years, we had seen at Orgonon the most intense purple on snow and in fog before dawn and after sundown. An offer to the London authorities to do something about the severe fog was not acknowledged, a lack of courtesy not otherwise found easily in well behaved English gentlemen. The responsibility for this short-sightedness remained their's. It claimed many dead who could have lived. The times had sorrowfully adjusted to a reality of mass death without complaint or even wonderment. We shall learn to see such behavior as a true DOR effect upon the emotional alertness of man.

Our observations at Orgonon and reports received from elsewhere left no doubt about the vicious circle caused by people's listlessness. The more suffering from DOR, the greater the immobilization and lack of interest in anything; the greater also the incidence of disease symptoms. In the same vein, the impetus to do something useful about the DOR situation diminished or vanished. Thus people seemed to be caught in their own emotional misery in what may be called EMOTIONAL DESERT. This inner emotional desert was promoting the development of drought and desert outside in nature by "sabotaging" efforts to cope with the dying of life on the planet.

It should not be too difficult for archeologists and geologists to confirm or deny the possibility that desert development has always preceded the downfall and final disappearance of formerly blossoming civilizations. What is regarded as an apparently lawful emerging, blossoming, and perishing of great civilizations, fatelike, in the sense that nothing can be done about it, could well have been prevented if the people living in such civilizations had known what we begin to realize as desert development inside and outside of man. These two types of dying life cannot be viewed as separate. The outer decline of vegetation and the inner decline of emotional alertness are one and the same in the deep functions of life. Slowing down, drying out, immobility, drooping, shrinking,

and, finally, dying are its typical steps. The two types of dying certainly enhance each other. When the landscape dies, emotional acuity diminishes. And when the emotional desert develops, less and less reaction to the outer misery is possible. The cause of all this, as we now know, are the nauseating, paralyzing, DOR clouds.

An emotional shrinking process occurs. In this shrinking there may be emotional (reactive) upheavals. There may even be what is experienced as improvement. Rage may occur in defiance of the slow dying process. But the general direction always remains a shrinking toward total immobility. This shrinking is an obstacle to the recognition of its own predicament. For example, when Oranur was raging, when DOR clouds were making life intolerable at Orgonon, when death was around us everywhere, when reports came in of people dying by the thousands worldwide, when a sharp upward trend in prison breaks everywhere was indicating the suffering of a despondent humanity caught in the trap of steel towers, steel cages, steel staircases, steel doors, and steel bars, the lethargy in people at large would meet me in the form of a weary rebuff of any effort on my part to disturb this state of affairs. There would be no reaction apart from a meaningless, "Oh, is that true?" "Too bad, poor people." "Paul, did you clean up your drawers in your room?" Or "Well, I guess the weather has been bad lately. It'll be better again some time." "Airgerms" everywhere! It seemed quite hopeless to try anything which was exactly what was implicit in the DOR situation.

The medical authorities did not notice anything whatever. They continued to talk about viruses and various infectious diseases. No one ever mentioned what was so clearly to be seen by anyone whose eyes were open. The silent defiance against being made to look at these matters itself revealed to the trained eye the evasion of the distressing issue involved. The lethargy was not only immobility, it was active defiance against knowing the truth about the menace of a dying atmospheric energy. And this defiance was part of the process of slow death. Relativist astronomers continued to talk about

“dust particles” in an otherwise “empty space.” It was well meant and would have perished silently at other times. But now, when the knowledge of a major disaster gripping all life on this planet was germinating and coming to light in many places, evasion of crucial issues by way of “airgerms,” “viruses,” “infections from nowhere,” “dust particles” in “empty spaces,” electrons coming from the sun down to us here on earth, etc. appeared more than stupid errors, which one would not mind much otherwise. They were outright ridiculous and, at the same time, a menace if coming from lips of authorities who were followed by immobilized masses of humanity.

Authorities proclaiming nonsense, supported by lots of people, was not new of course. This was an old, very stale misery indeed. What was new however was the acuteness of the new danger to life on earth in the form of an as yet incomprehensible attack by DOR, which seemed to extinguish the very movement and sparkle of life. Not only was the experiencing of these atmospheric changes in itself a major blow to normal living, not only did it add in effort and worry to the usual burden of living, it seemed to remove you from your fellow man, be he or she a friend, a wife, a co-worker, or a pupil. Nobody wanted to be disturbed in the deception of living in a “normal” state of affairs with its parties, and chats, and little love affairs behind somebody’s back, with politics and mutual suspicion under the cloak of good behavior. It was serious, very serious indeed. And no one wished to be disturbed in the evasion of serious issues. Those who were best at this evasion were those who otherwise were most emphatic in “criticizing” government for willful “suppression of people’s lives,” for not taking good care of everything. But now when the people themselves were called upon to see what was going on and to do something about it, they hated the one who dared remind them of what they used to call their “right as taxpayers.” Apart from all the privileges which were rightly their’s, in this acute emergency it meant pitching in as in a big fire, or, at least, not disturbing those who fulfilled their self-imposed duties.

Some had dreamed of orgonomy as the great final hope of humanity, the “greatest discovery of all times.” But now, when this discovery was about to bear down on a major disaster hitting mankind, it was as if the admirers had awakened from a dream in which they felt themselves to be flying high in outer space in fast rockets, jubilantly conquering space. Their somewhat dilapidated egos had felt good and sweet. But now, wide awake, they suddenly found themselves actually flying in fast rocket planes far removed from any firm foothold. They started screaming. More, they started accusing the pilot of having abused, abducted, or seduced them. They regretted having ever been deceived and fallen for his charms. They asked to be put down on solid ground right away. And they began to tear apart the inside of the plane or to cling with all their strength to the pilot, who was busy with dangerous piloting, to pull him down to earth. A few of them fainted. Others fell out of the plane. Some had to be hit hard on the jaw to be brought to reason. All this while space was being conquered. The deep gap between what a human being dreamed of being and what he actually was or could accomplish became deeper than ever. People had always overstretched themselves beyond their capacities, if they had not remained sitting, immobilized, and caring for nothing. But under the pressure of the new menace of desert development this situation appeared as one of the major levers to final death.

Had it always been like this? Had all civilizations gone down in this manner? Or was it an exaggeration to see things rolling down the hill that way? IT WAS NOT EXAGGERATION. It was a cruel, menacing reality which seemed to hit us hard in order to awaken us from our complacency. But the very manner it hit was also deepening the listlessness. And to experience this vicious circle was at times more than one could bear. In the end it felt better to be left quite alone at the steering wheel. Then at least no one clung to your neck while you were passing safely through some danger spot.

In addition to all this, you never lost the liking for these men and women who otherwise and at other times had been

loyal, good workers, decent, helpful friends, eager students, and carriers of burdens. You regretted so very much that this change had happened, that it had thrown them off gear and balance. You wished it had never happened, but it HAD happened and there was nothing anyone could do about it. *Events had thrown humanity into outer space, with no signpost to guide it.* Oranur had charged our organisms far beyond their accustomed level. Our senses were sharpened to see and perceive things which otherwise would not have elicited much attention. It was as if everything in the range of human experience had been put under a microscope with high magnification. All things appeared larger, more important, pleasanter, as well as more dangerous.

The bioenergetic core always functions in the direction of expansion, exerting a pressure toward the outside. This is rightly called "self expression." Under Oranur the expression of the emotional urges became forceful at times, as if overrunning every obstacle in the way. All veneer was down; there was no hiding for anyone.

The foremost result of living thus in an emotionally expanded atmosphere, with many previously unseen details revealed microscopically, as it were, was clarity of vision, that is, if the organism did not run from the scene of emotional revelation, or hit back in fury over being unzipped, stripped naked emotionally.

In contrast to this sharpened first sense, the sluggishness in people also became more prominent, more visible, and thus the path was laid out for the later equation of desert in outer nature and emotional desert in man. For example, there were many people in the New York region who were close enough to our work to be fully aware of the facilities at hand to alleviate DOR distress. Though everybody was moaning over the misery, no one even suggested that something be done about it. Though everyone who knew full well what it was about disagreed sharply with the usual medical practices, no one moved to even speak up against them. It was as if a swamp had engulfed man. There was nothing anyone seemed to be able to do. And no one said one word about what was uppermost in

everybody's mind. From this, an understanding of the necessity for the victory of dictatorship grew. Whoever has built his life and hopes upon the rationality and activity of people in general, and then had to face the reality of people's sluggishness and immobility must become disappointed and advance toward methods that would force the sluggish masses to move as much as they can. This is in no way intended to defend or excuse the mass murderers. It is only to show in what manner the emotional desert, unrecognized and denied, causes hopes to backfire, bringing about a deeper sinking into the sluggish morass of indifference.

The workings of the emotional desert are contagious. It must have been from the observations of its functions that the idea of a "death instinct" arose several decades ago. There is of course no death instinct. But there are processes in nature which cause immobility followed by gradual cessation of life activities.

The theoretical identity of desert outside and inside man seems obvious. Let us now compare the emotional desert with the landscape in some detail. It is in such comparisons that the functional identities are to be seen in their true workings whose interweaving ultimately constitutes the functional identity of all being, the oneness in the origin of being, not as an "idea," "theory," "requirement," "postulate," but as a tangible, forceful reality. It is again due to the emotional desert of mankind that this reality, which is its only hope, has so far escaped the keenest minds. It is, furthermore, in such concrete identities of functions otherwise far apart from each other that the validity and creativity of old assumptions can be tested.

The understanding of the "EMOTIONAL DESERT" began with the realization of the blocking of emotional functioning by early education as it developed over the ages. The older generations, suffering from emotional desert themselves, could not do otherwise than suppress life in the newborn infants. This immobilization leads, as we well know, to a stasis in bioenergy functioning. This in turn renders a few individuals brutally sadistic and the majority, we may use the

term easily and truly, STALE. The word "stale" is not a simile. It is a reality, visible and palpable in many concrete ways. I have given some attention to this staleness of the bioenergetic functioning in my book *The Cancer Biopathy*. There, I spoke of stagnant water as the most likely example of what is going on in a cancerous shrinking biopathy. First, the energy field around the organism was shown to shrink. The first organotic sense functions poorly. There is resignation and lowered sensitivity to shock or pain. Then slowly the field shrinks in the tissues, and they lose bioenergetic charge. The organism finally falls apart, as it were, in a rotting process with the development of protozoa from the bions in tissues.

STALENESS IS A CONSEQUENCE OF IMMOBILITY. In living tissue, it is immobility of the flow of bioenergy. What, in the field of neurosis, we used to call stasis of libido now appears in an entirely new light as immobility of bioenergy flow, resulting in stagnancy and staleness. Such organisms at their worst actually smell or "taste" sour, leathery. There is no sweetness to their touch, no energy field around them. They are and look shriveled, pale, unalive. Correspondingly, the emotions are working at a slow rate and there is much emotional poison in their social reactions.

Now this bioenergetic staleness is exceedingly well paralleled in the bioenergetic staleness of a swamp. A swamp can develop only where water stops flowing and where, accordingly, the metabolism of life energy has practically come to a standstill. In such stagnant, stale water, protozoa, various poisonous bacteria, and certain animals can exist. Such swamps have been shown to be excellent absorbers of DOR. They also are most proficient in the production of Melanor.⁴ The blackness of the swamp itself is witness to this. Poisonous fluid, staleness, foul smell, and low PH are its characteristics, among others. Swamp has little cohesive power and it is therefore impossible to get out of it once you have gotten into it.

⁴"Black OR". The black substance which develops through crystallization from bionous matter of disintegrating rock.

The similarity to the emotional swamp situation is striking. Carbon monoxide, cyanide, carbon dioxide, and reduced oxygen intake also belong to the picture.

In the emotional desert we find blocked movement with carbon dioxide excess. There is a continuous feeling as if one were being choked, a clear expression of excess in CO₂. Melanor effects paralysis and immobilization of living organisms. It causes so much oxygen absorption that cyanosis results. Blocking of O₂-CO₂ metabolism of life energy has the same effect as unventilated rooms. Chronic lack of orgasmic discharge causes staleness, too. In the orgasmic convulsion the energy metabolism in the organism is secured. "Energy metabolism" here acquires a new meaning. It is not only discharge of surplus energy. It designates a change from DOR to OR, in religious parlance "revival." In the embrace of male and female the fullest conquest of DOR is achieved. Here, the analogy of orgasm and heavenly delight, of the conquest of death(=DOR) becomes manifest. Similarly, DOR clouds are expressions of stagnancy in the motion of OR energy in the atmosphere. Restitution of motion effects change from blackness to blueness, from DOR to OR, "revival." The main factor is motility. This function has an important bearing on the techniques to be applied in desert work. The identity of emotional and outer desert becomes obvious, both theoretically and technically.

The following typical examples of emotional desert functions were obtained mainly through discussions with men and women who worked at Orgonon during the DOR emergency, people whose structures had been ripped open under the impact of both the bioenergetic pressure from the core and a keener emotional self awareness.

Human beings in general are aware of their staleness and desolateness. Yet they never talk about it to anyone; no psychiatrist, no psychoanalyst, no organomist ever heard of this DOR-awareness. In my more than thirty years of work with human armoring, I never heard any patient mention it. *People know it and do not talk of their feelings of being DIRTY and hiding this self awareness.* People are aware of their deadly

emptiness. They are aware of being split into a longing for cleanliness here and a stale malignity there. Christian baptism consists in dipping the baptized into water. The Jews wash off their "sins" on Yom Kippur in a lake or river. The holy bathing in the Ganges by the Indians is clearly an attempt to wash off the dirtiness. This dirtiness of the self is being kept well hidden. But everyone knows about it. If there is someone who seems to lack it, he does "not belong," he is a "stranger," or a "man from Mars."

People feel black, stale, deadly, sorrowful. Their healthy, happy core, or what is left of it, has withdrawn into the depths and hides, emerging only as a dim hope for some happiness in some future. But the hope is well protected against attack by its many enemies. The dirty ego is well armored against attack as is the clean self. HIDING everything that is akin to happy living from the eyes of this world is therefore a logical consequence. There is nothing more carefully protected than the secret love or dirty sin.

From this basic hiding emerge all structural cheating, sneaking, conniving, all evasion, circumvention, fear of directness, all rules of conduct forbidding frankness. From this, logically, emerge organizations which serve the hiding or are to protect society against the ravages of crime emerging from the cheating. Since the advent of dictatorships, this hiding has become a major weapon of political abuse and murder. Spying in all its forms, against and for government, good as well as bad, is an immediate expression and consequence of this basic hiding, due to dirtiness and suspicion in the character structure.

This structural hiding is balanced by "ideals" of openness, truth, and directness. I said IDEALS. It is easily revealed that they fall by the wayside and mean nothing whatever the moment they become real. One may talk endlessly about the formalities and rules under which peace conferences should be held. But never will any peace aim be touched because structures adapted to hiding life and love and genitals and straight facts will never dare open up and talk to the point. This fact has been shown to be true over the decades of bar-

gaining for peace with no result whatever. In the mutual cause of hiding, both sides know full well that they are hiding, what they are hiding, for what purpose they are hiding. Both know full well that cheating the other partner is a rule of the game of politics. And while the representatives of people hide in the debates, the people who elect them hide and are mute at home. They govern their lives in hidden ways by vote. It is equally obvious that all these debates are empty gestures. Still nobody tells anyone about it though everyone knows it.

All love matters are lived in hiding. This has to be so, since otherwise no happiness at all could be achieved. But with this hiding goes cheating and conniving against the friend and partner. Two decades ago, a married woman was threatened with death from a bullet if she took a lover. Today, she does it unpunished most of the time. But she hides automatically, even if there is good reason not to hide but to tell the husband. In good psychiatry, many an unhappy marriage can be saved by openly exposing it to the jolt of a passing break in the marriage. But this counts for little. The hiding of the illicit activity prevails, since it corresponds to structure as well as custom. Thus the marriage, which could be repaired, will go to hell rather than risk removing the veneer.

Healthy life withdraws from all such maneuvering for happiness in the bushes, and a shallow bleakness and unhappiness is left on the surface. Hiding and true happiness cannot go together easily, nor, under present conditions, can being direct and open about happiness. It is better in the USA where the right to happiness was written into the constitution.

The hiding and consequent feeling of dirtiness is the common functioning principle of a wide domain of social ills. It frequently erupts in a sneaky outburst of rage, if not murder. One murders in his fellow man the little thief in oneself. And this is so because one knows everything very well, but, at the same time, pretends to know nothing at all. This is the meaning of blank faces.

Awareness of dirtiness in one's self becomes the energetic core within people's character structure from which emerge most, if not all, the reactions plaguing mankind, in war, in

famine, in politics, in families, schools, churches, moral, and scientific centers. It is necessarily so since to cover up, to hide, to lose the feeling of staleness and dirtiness, and to compensate for it, man will create attitudes of belief and rules of conduct which will counteract all behavior emanating from this dirtiness and staleness. This structural force will be great; it will involve whole cultures and civilizations; it will ruin old, flourishing cultures and civilizations. In the form of "emotional plague," it will block the way to do something reasonable about or against the staleness and dirtiness. For a long time to come, the strong ones will emerge as people's leaders, as their suppressors. Then an age of enlightenment will tell people that there are such things as freedom, liberty, and happiness. It will be a dream only, since staleness in character structures contradicts all conditions of happiness and will make its realization impossible. From the great movement of ideas will emerge concrete revolutions in thought which will release revolutions in science and technology. This will swing humanity, or parts of it, forward on the road toward happiness on earth. But soon again the stronger animals, as industrialists, will ally themselves with the forces of suppression and the people will remain where they have been. There is a powerful rationale in this, because the industrial revolution will prove too great a task to permit the dangerous and laborious process of cleaning the staleness from human structure. But here and there, the staleness itself will erupt into upheavals for freedom and many heads will be chopped off by the guillotines only for the delight felt in seeing beautiful heads drop into the woodshavings. The staleness, the dirtiness in souls, will remain. Still, the hope will continue to push ahead, and the age of enlightenment will slowly penetrate into the masses of organized labor led by individual strong human animals who sense the stir of power over people but hide it under freedom slogans. They will soon be the first to reject any true cleansing of the dirty souls.

The old story will repeat itself. Did not everybody know that it had always been that way? Are we not finally living in the age of liberation? And the corpses will pile higher than

ever before. Wars are no longer between private armies. The armies are now popular mass armies, and the slaughter is carried on in the name of nations and peoples. The staleness and the dirtiness, visible in every industrial town on the planet, "smellable" from afar, will soon outdo itself with the invention of a super detonator stronger than one hundred thousand tons of dynamite. And the son of the multitudes will release the first two big bombs upon two cities filled with hundreds of thousands of men, women, and children. One hundred fifty thousand people will perish in a few seconds with the full exactness of the age. No one, except a very few old-fashioned persons, will even perceive or dare to reason about what has happened. The blackness and hiddenness, the dirtiness and the evasion at all cost, and the feeling of staleness will prevail. And the heirs of Boyle and of Lavoisier, the man of science killed as useless by the liberators, will now in their turn kill chemically whatever comes their way: crops, food, children en masse, "to see whether it works," for example, the vaccine against virus X. It doesn't work because X does not exist, and thousands of children were crippled for nothing but a stale hope of becoming rich. And these stale organisms provided most of the traitors of mankind who delivered the big bomb to the big father in the big fatherland of the East, thus widening the scope of the disaster. They will be the first to malign and slander and destroy the discovery of life. And the age of enlightenment will end in the worst staleness and dirtiness of souls ever achieved in the history of this miserable planet, where only a very few green pastures for sheep and a few oases in desertlands have been left over from a richer and more candid past. Thus the circle of desert on land and in human emotions closes.

In this manner what had emerged as a dream of freedom will end in the worst disaster to freedom. Not that the idea of freedom has not been carried on through the generations with ardor and courage. It has. But the staleness of heart and mind has blocked the way completely to the investigation and overcoming of the emotional desert. The freedom leaders have gone with millions behind them, like sheep behind the shep-

herd, into the land of freedom not knowing and refusing to know what people are like. And then, when in the process of building up freedom the hard and practical way they finally met with the staleness in people, they were aghast. They still refused to acknowledge in time the mere fact of staleness and emptiness of souls, and they could not help but become the worst murderers of people in their own lands. This was the emotional backwash from an unrealistic, emotional, baseless optimism about people's rights to freedom. Of course, people everywhere have the right to freedom and happiness, but to refuse to see people as they really are is to invite disaster. Today, as I write, this sharp contradiction between the ideal of freedom and happiness and people's immobility and staleness and emptiness is threatening the whole planet from within. This menace belongs in an account of desert development only because the staleness in people is the essential obstacle to the overcoming of desert lands, to turning them into rich green pastures where the happiness of the world could grow and flourish for our children.

That is why it is so crucial to know how people in fact are, why and how they stand in their own way to happiness. That is why the most ardent advocate of freedom sinks to the level of an empty freedom peddler if he does not go to the heart of the "obstacle in the way," human staleness and emptiness. This, and for a long while nothing else, is the task of the day. It is no longer human interests alone that are at stake. At stake is life on this planet. And the true obstacle in the way is not the vast stretches of desert in nature but the intense staleness in people.

*Processes Of Integration in the Newborn and the Schizophrenic**

The problem is this and we shall try to understand it and to solve it if possible: In what way does the disturbance in the eyes hook up or connect with the formal disturbances of perception in schizophrenia? You understand that the schizophrenic process is distinguished from all other processes by a disturbance of perception, of the formal element in the bioenergetic functioning — not the contents, but the way the schizophrenic experiences the world. Now, how is that connected with the eyes? And how do the eyes connect with the formal disturbance?

Do you understand my problem, the question I am posing? I wonder! You see, in the schizophrenic we have two things. One is a formal disturbance of perception and integration. The other is the eye symptoms which are so pronounced. These two groups are hooked up in a certain way, historically and dynamically. The first is a disturbance of the total function. There is disintegration and dissociation of perception from the excitation. (We have already discussed that, the split, the block between perception and excitation. That's perfectly clear.) That's one symptom. And the other is the eye symptom, which is a somatic thing. Now how do they hook up. Can you guess? If you have worked with schizophrenics then it's easy; if you haven't, then it's hard.

I shall pose the problem once more, briefly. On the one hand, you have a general disturbance in schizophrenia that is specific for every schizophrenic type, whether hebephrenia, catatonia, or paranoid — in every case. You have this formal disintegration, disintegration of speech, personality, cohesion,

*Transcription of a lecture given by Reich to his physician students in 1949 or 1950.

and so on. We can reduce that to a split between the function of perception and the objective excitation. It means they don't connect with each other somehow. And the other disturbance is a disturbance in the ocular segment which we think has something to do with the oral orgasm, with the facial orgasm in the infant. Is everybody clear about the problem as posed? Because that leads us right through to three things: first, to the schizophrenic process proper; second, to the development of the infant; and, third, to the orgasmic disturbances in the end phase.

Now let me clarify this. When the infant is born what is its organismic status? What's the state of the organism?

Student: Well, it's very diffused.

Reich: Would you call it diffused? What do you mean?

Student: It's not integrated.

Reich: It's not integrated.

Student: There's no experience.

Reich: Oh, yes, there's great experience. The experiences are very rich. We may assume that the experiences of a newborn infant are much stronger relatively

Student: If you compare it to a bunch of amoebae in a field, each has its own life but never makes contact with the other.

Reich: That means the child comes into the world unintegrated, not disintegrated, because it never was integrated. But unintegrated. And how does that show? How do we know that?

Student: The way it puts an arm out here and a leg there.

Reich: That's right. That means that different movements show no purpose, no meaning. Here we get into something new again. Why did I say purpose and meaning now? If you look at a newborn baby, the movements are without meaning, without purpose. They give the

impression of meaninglessness, purposelessness, exactly as in the schizophrenic, catatonic. Is that clear? Now we would not say, as the psychoanalysts say, that the schizophrenic or catatonic regresses to this phase. We think differently. I wouldn't like to discuss whether they are right or wrong. But what is clear is that there are similar or even identical situations in the catatonic and the infant, especially in mannerisms. And the common thing is that both lack meaningfulness and purpose, purposefulness. Is that clear? The infant and the schizophrenic, the catatonic especially. And we say that the child is not integrated yet and the schizophrenic has disintegrated. That's the difference. The child isn't yet a whole organism, whereas the schizophrenic was a whole.

Student: That's not the entire truth though. The schizophrenic never was integrated.

Reich: Now wait a minute. The schizophrenic was more integrated in any case than the infant, much more.

Student: But underneath something was still

Reich: Now wait a minute. What do you mean when you say "underneath?"

Student: In some way he was never fully integrated — as far as we know, as far as we can trace him back.

Reich: Good. I accept that. Now may I give you an example to illustrate it. In one case, you have together in a heap lumber and bricks and steel beams, and everything that makes a house. In the other case, you have a building which is in the process of disintegration. It has a crack, a deep crack through its structure. Now you wouldn't say that's the same, Doctor. In the one case, nothing has been integrated yet. In the other, there is a crack. It was predetermined by something that happened in childhood. Right? This crack comes from some phase back in childhood. And we

can assume that the crack or split in the structure which is at the core of the disintegration in the schizophrenic can be traced back to the phase in infancy where the integration took place. Is that clear?

Student: To go back to your example of the construction, something went wrong with the foundation.

Reich: "Something went wrong with the foundation." That's a very good expression for it. What we are doing here now is very important. Not only are we on the way to really understand the schizophrenic disintegration, but more than that, we shall learn something about the infant — what it means to integrate, to become a whole, one functioning whole. The infant is not a functioning whole. It's a sum of parts. And each part functions separately; the hands here and the legs there and the stomach for itself. The brain doesn't function very well at all yet, especially the grey matter. And the eyes — Let's bring in the eyes, which play such a great role in the later schizophrenic. What is the eye situation in the newborn infant? That's very important because if we go ahead with our infant research center,* with the preventive service center, then these things will play a central role in teaching mothers and nurses and social workers to understand what goes on in a child during the first two months. That's about the time when integration of the total organism runs its course. Two, three months, maybe.

Are the premises clear? Any questions, please? Are there any questions? Nothing? There must be something.

Let's go to the baby now. "Integration." What is that? Give a very clear example of the process of integra-

*Reich refers to the Orgonomic Infant Research Center, a project he started in 1949 to study infant development. [Eds.]

tion in a newborn infant. Try to find your examples well. Pick your examples so they really illuminate a theoretical position. I want you to be clinical now. What do you see? Observe the infant and give me

Student: As the process of integration is going on, one day the infant will put its hand out and look at it and realize that it's part of it.

Reich: That's right.

Student: Then another part of the body — a foot.

Reich: That's right. Give another practical example. What would it do with the foot? What could it do?

Student: Put it in its mouth, or feel it, touch it.

Reich: That's right. To begin with, the organs move senselessly around. The mouth moves here, the foot moves there, and the hand moves here, and the eyes move somewhere else. That means the eyes are not coordinated; they don't focus. You know that.

Student: Yes.

Reich: Then one day these different functions, which are single functions — They are total, too, of course. But they are total only with respect to what? The hand motion, for instance. Of course the total hand moves. But it's total only with respect to the hand, to the arm, to the organ. Just as the stomach moves as a stomach. Each eye moves for itself as a total organ. But what is not there? The synchronization.

Student: Should we not begin with the energy function first?

Reich: That is energy function, Doctor. What do you mean when you say, "Should we not begin with the energy function?"

Student: Let's say there's a reaching out with an eye, or with a mouth — reaching out, a field there. There's an excitation in a definite organ.

Reich: Yes, of course. That's right. You are quite correct. You see, if we consider the different phases of development, then we must say that before such an integration after birth takes place something else has already gone on in the uterus. And that is the energy function, the orgone energy functions in the organism which form the embryo. Do you understand? What takes place first is an integration of what? In the uterus, prenatally

Student: An integration of growth.

Reich: Yes. He is quite right. Integration of growth, an integration of somatic organs. That means a child couldn't live if its different organs wouldn't be integrated with each other. Now what is the difference between this integration before birth and the integration we've just talked about after birth, soon after birth?

Student: One is a growth integration.

Reich: That's right. It's integration which constitutes formation of the symmetric growth of the body. That's the point. The symmetric growth. If it were not integrated to begin with in the uterus, what would happen?

Student: As sometimes happens — malformation or death.

Reich: Malformations, malformations, yes. So that has taken place before. We are not speaking about this type of integration, with the problem of malformations in the physical realm, in the physical realm of growth. We are talking about something else. We have to distinguish different kinds of integrations in the growth of a baby. One is integration of growth (we can call it that way) until the organism is formed, though it's not quite completed because, for instance, the upper part of the organism is still much larger in the newborn baby than the lower part. But what we are talking about in connection with schizophrenia and the

first disturbances of oral orgasm and the disposition for later schizophrenic breakdown has nothing whatsoever to do with the process of growth, with the coordination of growth. It has to do with coordination, with the process of coordination, but what kind? What would we call it? What does coordinate there? Growth, or? Growth goes on of course, but it is coordinated already. The organism is on its way. What is not coordinated?

Student: I would say sensory function.

Reich: That's right. Sensory function. That's right. Only I would say it more completely: sensory-motor functioning. Sensory and motor functioning is not integrated. That means the organism as a physical unit is much farther ahead than the sensory-motor, and I would add to that, the function of perception. It means that an organism has constituents of growth, metabolism, energy, blood fluid, and so on. That's one thing. And the other thing is something quite different, a quite different quality, on a higher level, the function of — What would you call it? We called it sensory-motor function, but it's — Where does that lead? You see, the growth function stops at about eighteen or twenty years of age. Where does the other go? Where does it lead?

Student: It leads out into the world.

Reich: That's right. The other function goes into the relationship of the organism with the world, into the social field or biosocial field. Now, what is the coordination? How does it take place? You brought together the mouth and the foot or the toe, and the eye with the hand. Right? Then, there's the coordination between the two eyes. After two or three weeks, sometimes ten days, you see that some children's eyes begin to point, to fix. What has happened here?

Student: Something has synchronized.

Reich: What has synchronized, not "something." What has synchronized?

Student: Well, the two eyes work together.

Reich: Work together. That's right. Now, what has happened in the functional sphere? You know that the nerve — what do you call it? In German, it's *scheiden*.

Student: The mylan sheaths.

Reich: Yes, that's right. They're not quite developed at birth. You know that.

Student: Yes.

Reich: They're not quite developed at birth. Now that would indicate that the function of perception, of nerve function, and so on, has something to do with this coordination. That is, the coordination which furthers these functions. Why should that not be developed? We don't want to go into that. The main problem is what happens when a child fixes its eyes for the first time on its own finger. What happens there? Let's analyze that. It's very important. What happens? First, the two eyes coordinate in looking. Yes?

Student: I feel that I can answer the question of what happens when the child begins to see its finger, but I'm confused about what happens when the two eyes begin to function together. I feel that here, with the eyes able to function, there's been contact between

Reich: That's the answer. Perfect. Perfect. There was contact. Contact. Please keep that word. That's very good. Contact. Why is that word so important in this connection?

Student: Because it's the basis of all functioning, of all unitary functioning.

Reich: Of all later contact functioning. The schizophrenic disease is characterized by lack of contact, by split contact, by withdrawal from contact, and so on. So these first contacts between a function in the organism, the eyes and a moving finger, for instance, are critical. Now what's made contact?

Student: Two fields.

Reich: Two energy fields. That's right. Two energy fields make contact. We can also express it in a different way. And that is, two motions, two movements make contact. Two movements make contact. That moved, this moved. And then they met. And from now on, that will be the prototype of every later contact between eyes and motions.

Student: I would like to question this concept of two fields, two energy fields making contact.

Reich: Why?

Student: It's one energy field, isn't it? It's the same field.

Reich: No. No. You see, here we are hitting a snag, or an apparent contradiction, in our understanding of the difference between the unity of an organism and its differentness, its inside differentness. We are a whole, and yet the liver is completely separated from the heart. Is that clear? The same thing with our mental activities. We are a whole; our perceptual activities function as one piece. Yet it's different when I talk to you than when I talk to another student. That's no contradiction. Therefore we say we have a multiplicity of things, of functions, within a unity. It doesn't contradict. It's one. (I wrote that up once.) The fact that there are one, two, three, distinctly separate built-in functions, like perception, excitation, and energy metabolism doesn't contradict.

Student: They are variations of the same

Reich: They are variations of one thing. Here you have our functional scheme quite clearly expressed. So the child is a unity in its energy as a system. Yet that splits up into different functions. Now these functions, such as the eye and the hand movement, meet. And they make contact. I would suggest to keep the word "contact" very clearly in mind. The word "contact". Just this word. "Making contact."

Now what goes on? These two make contact. We see it. We can observe it. What happens to the child in that process? The child took a step. That's clear. But a step toward what? What happened to the child, to the totality? We know what happened between the two movements. They made contact. What happened to the whole?

Student: They became an integral part of the whole.

Reich: Quite perfect. They became an integral part of the whole. That means, from now on, the eyes will follow every movement. A new function was born. Is that right? A new function! So in this contact between an eye movement and a hand movement a new function was born, namely, the function of fixing eyes on everything. Seeing. The function of seeing. But we still didn't quite answer what happened to the total organism. Not quite. You answered a part of it. A new function was born in the whole organism which consists of the organic and the psychic function. Basically. From now on, seeing has set in. Seeing is a physiological, biological, biophysical function. Right? But something happened to the ego of that child. Before these two movements met, there was no awareness that such a thing exists or is possible. First the movement of the eye and the movement of the hand had to make contact with each other, and the new function of seeing had to be established before the ego of the child could make the next step. And that is being aware that it sees.

Student: There was perception in the first place, but this is an ego perception.

Reich: Of course, perception was there. But perception was on a low level. It was not connected with a function that didn't exist yet. It couldn't be. This new function of seeing, fixing your eyes on something and perceiving its form, shape, could not be there. This perception couldn't be developed before that coordination in the body realm was performed. Is that clear? Now here, for the first time, in this example you have not only contact between eye movement and hand movement which is one part of the coordination. But that sets into motion a whole series of events. This contact between eye movement and hand movement influences the total organism. The total organism will, from now on, direct its eyes toward everything that moves. That's the second coordination. Then the child must slowly become aware of the fact that it sees. Is there any doubt about that? Is there any gap here? There's the coordination between the excitation of this unitary seeing and the awareness of it. Where are we driving now? Where are we going now?

Student: We're driving toward the disturbance of this unitary functioning.

Reich: That's right. But before we arrive at the disturbance of this unitary functioning between different movements coordinated into one and the awareness of this coordination, you must understand that the child has a quite different feeling of itself when it sees things and when it doesn't see things. It's a different self. How would that self compare with the self before it coordinated these movements? How would the self feel or be? Yes. Go ahead.

Student: Discoordinated.

Reich: Discoordinated. Why do you say discoordinated? It's still discoordinated in other respects. But the ego is more coordinated. It is a bigger self, it comprises more.

Student: More powerful, too.

Reich: That makes it more powerful. Its unity is greater. Now, let's get it all together. When it is born the child is one organic unity, but the functions, the single functions within this unity, are unconnected. Right? Each goes on its own. Now the coordination of movements begins. They make contact. Then the perception of these contacts, or the awareness of it, develops. And with that the whole organism becomes a more complete unity. The total organism becomes stronger in that it expands, not only physically in its growth, but in its awareness of what growth? Consciousness growth. Awareness. Consciousness of the self. Before, when these functions were separate and not coordinated, there was no awareness of the borderline between the self and the outer world, and the world streamed right into it. The mother's breast, the mother's warmth - it was all one. Now, the more this child, this newborn baby, begins to integrate its own self, what happens inevitably in its relations with the world?

Student: It feels a difference between itself

Reich: That's it. The difference, or the awareness of the difference, between the self and the world grows to the same extent to which the self integrates. Is that clear? Quite clear? That means, all later schizophrenic projections, the loss of the borderline, the merging with the world, the hallucinations, whatever there is, cannot be understood unless we understand the way in which an organism integrates itself more and more, slowly, into a whole, and demarcates its own existence from that of the outer world. Right?

What goes on as a process of integration in the newborn baby is reflected in the schizophrenic breakdown later in the reverse direction, as disintegration. We shall come to that very soon. We are not through yet with the baby. But today we shall reach that point where we shall deduce these things.

Now, we said "contact." The more contacts there are between movements among each other and perception of movement with the movements, the clearer becomes consciousness, consciousness in the form of self-awareness. That means, the great problem of how consciousness comes about can most probably be solved by a careful study of the process of integration in the newborn baby. Consciousness would appear then as the sum total of all integrations, of all contacts within the organism, and of the internally integrated organism with the separated world outside. It has nothing to do with speech. Is that clear? It has nothing to do with ideas. It has nothing to do with walking yet or with higher functions, later learning, and so on.

Student: How about memory?

Reich: I must be frank. I know nothing about it. We wouldn't know yet. You see, you must deduce such functions logically out of things you know. And we know nothing yet about memory. That was one of the great shortcomings in the Freudian psychology which Freud felt himself — that the main material was memories. They spoke about memories engraved in the system, etc. I don't know if you know the theory of Semon. He was a very famous man.

Student: Wundt?

Reich: No, Wundt was a mechanist. But Semon — There were many people, Semon, for instance, and others, who tried to approach the whole problem, not mech-

anistically, from the chemico-physical standpoint, but from a functional standpoint.

Student: Semon had the engrams.

Reich: The engrams. That's right. And the evocation of the engrams, and all those things. He played a very great role in European psychiatry, and he was very important. He influenced my thought very strongly. I have to appreciate that.

Student: Wasn't he mechanical in his approach?

Reich: Yes. He had engrams, engrams from the plasm, like imprints, which were then delivered again in memory.

Student: Nobody could prove there was any such thing.

Reich: That's right. That's right.

Now we have an approach to this problem. But let's go slow. Don't let's jump here. Besides, the memory in the schizophrenic is not usually or typically disturbed. It's disturbed in organic psychosis mostly. But the schizophrenic has a too good memory. Is that clear? So if you take this point in here, then memory doesn't quite fit yet. It will fit. It will fit. For instance, in connection with the contact function, I would like to bring in a very important field of functioning, realm of functioning. And that is scientific insight. What do we do here, right here, as living organisms? What do we do right now, for more than a half hour?

Student: We're integrating.

Reich: We're integrating. We are integrating different functions. We are integrating the function of the schizophrenic breakdown with the function of the growth of self-awareness in the infant. We are integrating two things which apparently have nothing to do with each other. That is scientific knowledge, organic sci-

entific knowledge. If you study or do searching, do research, what do you do? You integrate and unite different facts into an understandable unit. You do the same thing that your organism did in infancy with your organs or with your perception. It's only a continuation of that. The better integrated an organism is, the better it will function as an integrating organism. Is that clear?

Now, let's pass over to the schizophrenic crack, or split, which we mentioned in the beginning. How could such a crack in this structure occur? We have said before that when the schizophrenic breaks down he doesn't break down anew. He had a crack there right from the beginning, somewhere. It's like a building that has deep cracks through the foundation, and then it collapses. And that's the difference between a building which was already constructed and a building which has not been constructed where the materials are all still separated.

Student: Talking about the schizophrenic — His contacts have been limited. His consciousness

Reich: Wait a minute. You say "limited." What is limited?

Student: There's been a lack of contact.

Reich: Somewhere was a lack of contact. Yes. I will accept that. Yes.

Student: One could say that the cement between the bricks was defective in some way.

Reich: That's right.

Student: We were saying the greater the amount of contact the greater the consciousness, the greater the consciousness the greater the integrating forces. And here you have in the schizophrenic a lack of contact.

Reich: Before the breakdown?

Student: Yes.

Reich: It's not lack of contact. No, before he breaks down he has great contact. What has he? He has a weak spot.

Student: He's poorly integrated.

Reich: He's poorly integrated. I would say more definitely still — not only poorly integrated. The way you said it before, Doctor, was better.

Student: Things holding together are defective.

Reich: That's right. That means the cohesion between the different functions is weak. Now can you deduce the crack in the schizophrenic to a concrete defective development in the integration of the newborn baby?

Student: Deduce to what?

Reich: Deduce the crack, the weak cohesion between the functions in the schizophrenic, in the grown-up schizophrenic, who cracks wide open in the breakdown, to the infant, to the process of integration in the infant. Take a very concrete example. Where is the schizophrenic split preformed? Under what circumstances could that happen? Give me concrete examples. You can invent one, if you invent well. Fantasize. Go ahead.

Student: I would begin again with the functions of the energy. A withdrawal of energy in this segment.

Reich: Which segment?

Student: In the eye segment.

Reich: We are not in the eyes. We have to have the general before we have the special. We have to have the general. In infancy something must have gone wrong in the process of the separation of the self from the world. So that the borderlines are blurred. There is a doubt, like a question mark, in the inner self. Where

do I end and where does the world begin? The newborn baby really goes through such a phase, actually. Now can you imagine that such a thing could happen if a child of two or three weeks, just in the process of integration, is beaten very severely? You give another example. Go ahead.

Student: I've experienced terrific longing, physical longing in my oral segment. The longing was so strong that I thought that a frustration at that moment would be just unbearable.

Reich: That's right. That's very good and I think a very pertinent example. Schizophrenia is expressed in the face mostly, eyes, mouth, the whole face. And I haven't seen a schizophrenic yet who didn't have a severe traumatic experience in the development of his oral longing. Not a single one, not a single one. Just as you describe it, Doctor. The schizophrenic is energetically stronger than any other type. There's a very strong push of energy outward. If that meets nothing outside, just nothing. There's no contact. Right?

Student: I thought to myself that the child would either crack, or he could attempt to armor in some way.

Reich: Can't armor yet. Can't armor. It could develop rage, screaming rage. And then it's being beaten, and so on.

Now with the eyes, with the eyes — They come in here. And we come to the crux of the matter. If there is such a lack of the melding together of the different functions, a weakness, and the eyes begin to twitch in an oral orgasm, a facial orgasm, in childhood, (And we can imagine that in these cases it occurs not only often but very strongly.) then the connection between the twitching and a severe traumatic experience in the development of oral longing

is carried over into the later total orgasmic experience in puberty when the total organism should function, total convulsions. Let me repeat it now. Schizophrenia occurs mostly in puberty. You know that. Mostly in puberty. There's a great upsurge when the orgasmic function sets in. Why just in puberty? And on what ground? There's a tremendous shock, or fear, or terror connected with eyes and mouth and twitching from early childhood, from babyhood. Then a breakdown can occur in puberty when the total organism begins to go into orgasmic contractions. Is that clearer now? I saw it in schizophrenics particularly, I would say in every single case, that the eyes are very much involved, very much involved. Not only in the disease, but especially in the end phases when the orgasmic functions set in. Then something happens to the eyes. The eyes don't go with it. The organism refuses, so to speak, to take the eyes into the total function, as if terror were connected with it. And there is terror in the eyes. A terror sets in in the eyes that prevents and contradicts the total function of the convulsions which should be pleasurable. And that seems to be specific for the schizoid character.

Student: I thought of something else in connection with this split. In terms of motion. You see, the body's somewhat limited in its functions. The eye has the power to move.

Reich: Excellent, Doctor, excellent. That's good thinking. Very good. What did you do now biophysically or bioenergetically? What happened to you now, Doctor? What happens to me all the time when I talk? The contact of two or three functions, the hook-up, the integration of two or three functions to the whole, into a unit, creates something new. Is that clear? Just as it goes on in growth and just as it goes on in integrated functioning in early childhood. That's creation. That's creation. The creative

mind works that way by lucidity. What is lucidity? Lucidity is oneness or complete integration of different functions. The more functions you integrate, the more functions you have in one piece together hooked up with the common functioning principle, as we call it, the more complete is your understanding. That means knowledge, understanding, and so on, depend on these functions. And here the schizophrenic comes in again. He's excellent in integrating. He's intelligent. He knows so much. He integrates well. And just that is his danger. (I've tried to describe that in my case "The Schizophrenic Split."*) His great intelligence, his high energy functioning which will call for a complete orgasmic involvement. Just that constitutes the danger. On what basis? On what ground? What constitutes the danger right there?

Student: He's overwhelmed by it.

Reich: Yes, but what happens when he should go out and function with his whole brain fully? The eyes don't go with it. The base of the brain doesn't go with it. That means he's dragged back, pulled back, like on a chain. And this contradiction between a very high energetic position, strong energetic charge, a high intelligence, a very strong ability to coordinate, to unite things (The schizophrenic's mind can easily unite cosmic functions with religious questions, or mystical, or scientific - very easy for them.) and then, at the same time there is terror. In reaching out, he meets nothing. There is a crack. That's underneath. So to conclude and to have it all together, we must say that the schizophrenic split or crack is centered in the head, especially two regions. One is the eyes connected with the base of the brain and the other is the mouth. Both, especially the eyes, go back apparently to the first two weeks or three weeks of

*See *Character Analysis*, Farrar, Straus and Giroux, New York, 1972. [Eds]

life when the newborn baby grasps the world, and begins to integrate the world, and to separate from the world. And the mouth, of course, because there's no doubt that in strong children you have these convulsions that occur three times, four times, or more often, during the first few weeks.

You can recognize the schizophrenic by his reluctance to let his eyes and the whole upper region swing within the rest of the total functioning. And technically there's one conclusion to be drawn from that. That's quite clear. Don't let them function fully in the pelvis unless the eyes are clear. Stick with the eyes. There are certain technical measures to that. Rolling the eyes, turning the eyes upward, showing fright. I don't know whether you can corroborate that, especially this here. I don't know why - this motion here. I feel half schizophrenic myself. [Laughter] Yes. Do it. Try it. Try it. Go ahead. Try it right now. Just go ahead and tell me that you don't feel schizophrenic. Go ahead, Doctor, go ahead. Do it.

Student: I've already tried it.

Reich.: Do you feel it now?

Student: Certainly. It's awful.

Reich: It's awful. It's terror. That means the sensation of terror is somehow connected with this here. Why? We don't know. We don't have to know all these things.

Now the difference between a schizophrenic structure in the head and a simple neurotic, a compulsion neurotic — A compulsion neurotic is dull. Dull eyes. No expression at all. Nothing is burning there, whereas in the schizoid character the eyes are burning. It's very alive. But there are weak spots. He can't turn them in some ways. He can't sometimes,

in certain situations, focus quite clearly. Why? What happens then? I don't know whether you know that. Murder comes in his eyes, murder. He may have quite clear eyes and then suddenly murder pours into them, or terror.

Well I think we've exhausted that subject now. We have it all nice and rounded up. Are there any questions, please?

*The Meaning of "Disposition to Disease"**

Although it has learned in great detail to know the structure of stained tissues and the chemical properties of body fluids, medicine operates, theoretically as well as therapeutically, with a big unknown factor, an unsolved X, whenever it approaches disease for the sake of understanding or healing. Good medicine relies on the beneficial properties of the big X. The prescription of bed rest, hot toddies, relaxation from strenuous work, and many other similar measures have faith in the big X as a common factor, no matter whether it is called "disposition," "the healing powers of nature," or whatever. Bad medicine believes in the action of drugs. It overlooks the fact that a drug which kills bacteria is useless unless it eases the cleansing job of the organism and unless it does not affect the healthy tissue and blood, along with the bacteria. The same is true even for radiation therapy, surgery, and other medical measures. What medicine was able to do heretofore was no more than to free the organism from strain to the greatest extent possible. But the main task in the process of recovery, whether from a severe operation or some deadly disease, always depends on the natural forces or the "disposition" of the organism.

Until the discovery of the life energy, the organismic orgone energy, almost nothing was known, or *could* be known, about what this disposition actually was. It remained for centuries unobserved, unknown, unmanageable. This situation has now greatly changed for the better, although still very little is known about detailed functions. What has been achieved is the possibility of close, factual observation of and experimenta-

*Written 1944.

tion with the biological energy, which is the crucial factor not only in all disease processes but also in the dynamics of healing. "Disposition" to disease, as well as cure, has finally become tangible in the form of a concrete force, observable microscopically, physically, photographically, thermically, and also by means of the Geiger counter.

Let me now enumerate some of the observations, well known as well as still obscure, which enable us to coordinate the new knowledge about a concrete biological energy with very old observations and well established facts.

It is of crucial importance for the further development of medicine and biology to distinguish clearly between the specific action of eliciting disease stimuli and the reactions of the life energy within the organism. The distinction between pathological stimulus and organismic reaction is of course nothing new; it is as old as medicine itself. However, whereas the stimuli are fairly well known, the bioenergetic functions and reactions are only now beginning to become clear. A reminder of this much neglected distinction is therefore highly appropriate.

When a man is struck by lightning, or inadvertently touches a high tension electric cable, when he dies in the electric chair, or is struck by a bullet in a sensitive organ, not necessarily the heart, he "dies." This dying, well observed as it is, is not understood. It may sound naive, but it is sensible to ask why a tiny bullet into the abdomen, or the passage of high tension current through the organism to the ground should kill a man, however obvious it may be that it does.

If we concentrate on the reactions of the organism in the process of dying, no matter from what cause, we notice that we are neglecting the very thing that is dying. The behavior of the life energy within the organism under the impact of a tiny bullet or two thousand volts of electricity must have some important bearing on the process of dying. On careful consideration we find that what actually kills is not the bullet or the electricity but a certain state or reaction of the life energy.

Only when the heart or the large bowel is directly pierced, so that profuse loss of blood and stoppage of circulation is

incurred, can we immediately comprehend that life had become impossible. But in the majority of cases it is not the loss of blood nor the stopping of circulation but what is commonly called SHOCK which is the true killer. (Sudden shock kills more speedily and efficiently than slow shock from which one may recover.)

There are many cases of dying where, in spite of most careful examination, the pathologist is unable to tell why the particular person died. We know well that there is such a thing as dying from grief or "heartbreak." "Death due to heart failure" does not explain anything.* For instance, why did the husband's heart stop beating soon after his beloved wife died? Why not sooner, or later? Neither does the reference to a strong emotion explain anything. Why does strong emotion kill in one case and not in another? Let us avoid the deceptive term "disposition" and instead try to understand what is actually going on.

If we define "shock" as the stoppage of motion of life energy in the organism, we readily gain access to an understanding of dying. Death from "fright" is widespread; it is akin to sudden shock in an accident. There is nothing psychological in such dying. Shock in all its varieties consists of slow or fast contraction of the life energy in the organism with consecutive loss of the faculty of expansion. In other words, any experience, injury, process, nonspecific in itself and harmless to other organisms, which induces stoppage of motion, especially expansion, in a contracted or contracting living system, is a precipitant of dying. The stimuli are nonspecific. Specific is only the stoppage of pulsation in the organism. And let us not forget for a single moment that what pulsates is not the blood, nor the vessels, nor the tissues, nor any chemical, but the orgone energy in the organism. The stoppage of motion, i.e., pulsation, with the failure to expand appears now as the common functioning principle of all dying. This is obvious to the point of banality. However this banality finds itself in

*It should be noted that Reich's death in a federal prison was ascribed to "heart failure."
[Eds.]

good company. What can be more banal than the fact that if you overcome the pull of gravity you are flying. Still, the gas motor and the jet had to be discovered to make this banality practicable. Similarly, the basic functions of the organismic orgone energy had to be discovered in order to make practicable the banality that dying consists in stoppage of motion of the life energy. This banality in its practical form opens up enormous vistas. Until very recently we knew that living things die a natural or violent death and that death appears in the form of stoppage of motion. But we did not know exactly *what stopped moving*. Now we know. It is not the heart but the orgone energy which makes the heart expand and contract and thus pump blood through the body. A heart may continue to beat and yet the organism is dead, a fact easily and commonly observed in experimental mice. As a matter of fact, it has never been clearly or unequivocally established *when* death should be proclaimed. With the stoppage of the heart, says present medicine. But we know that some life processes are continuing to function even after the heart has stopped beating. *Death, therefore, is a process and not a sudden event*. Not even putrefaction is a sure sign of death. There is widespread and severe putrefaction of tissues and blood in every still alive case of cancer biopathy, as evidenced by the presence of T-bacilli, observed microscopically and in cultures. Thus putrefaction is not something that sets in at a certain definite time after stoppage of the heart beat.

The death struggle of the organism, the convulsions before "death," tell us clearly that there is something in the organism that is fighting against the cessation of motion. This fight against immobility is the clue to the story. It is not restricted to the dying process proper. It is a general, important, typical function in every single cell of the living organism.

*The Difficulty**

The difficulty is not the phenomena. The phenomena are simple. The difficulty is the mechanistic mind that observes them, that can't cope with the changes. I don't believe in presenting the material perfect. See it as it is in nature. That's the only way to do it. For instance, you can't see the cancer process if you sterilize. Nature isn't sterile. See the discrepancies. Learn why they exist. Don't have any opinions, just observe and observe. It is not in me or in you, it's out there. That's the beauty of it. I love it.

As soon as you bring in your own personal things, it's not good. We have to keep out all the uncles and aunts and grandmothers and God knows what. Everybody wants to bring in the whole family. That would only ruin it. I used to be benign and let everybody in, but it was no good. We have to keep it pure. And I will keep it pure if I have to die in a lonely grave. It's a hard concept to get across. But I won't let this be spoiled by politics or by people getting their "piece" and God knows what else. It takes work and sacrifice and sticking to it.

*Reich made this statement during a conversation in 1948.

THE WILHELM REICH MUSEUM

The Wilhelm Reich Museum is an historic site and nature preserve which represents and interprets the life and work of physician-scientist Wilhelm Reich (1897-1957) and the environment in which he investigated the energy functions that govern all living things. The museum comprises 175 acres of fields and woodland with a system of trails and two major buildings.

The Orgone Energy Observatory, designed for Reich in 1948, exhibits biographical materials, inventions, and equipment used in his pioneering experiments. Reich's library, personal memorabilia, sculpture, and vivid paintings are also on view, and there is a discovery room for children. The observatory deck on the roof provides a spectacular vista of the surrounding countryside. Reich's tomb stands in a forest clearing nearby. Visiting hours:

JULY & AUGUST
Tuesday-Sunday
1 P.M.-5 P.M.

SEPTEMBER
Sundays only
1 P.M.-5 P.M.

The Conference Building, originally a students' laboratory, is open year-round. It is used for conferences, workshops, and special exhibits. It also houses the museum office, bookstore, and mail order service.

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