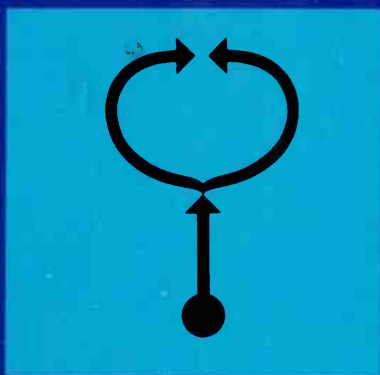


Wilhelm Reich



SELECTED WRITINGS

AN INTRODUCTION TO ORGONOMY

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WILHELM REICH

Selected Writings

Selected Writings

The Function of the Organs
The Function of the Genitalia
The Function of the Genitalia

An Introduction

The New Psychology of the Sexes

The Function of the Genitalia

to the

The Sexual Revolution



PATRICK, STREIBER AND GIBSON

NEW YORK

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The Cancer Biopathy

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The Function of the Orgasm

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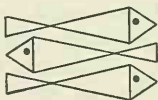
Reich Speaks of Freud

The Sexual Revolution

WILHELM REICH

Selected Writings

An Introduction
to Orgonomy



FARRAR, STRAUS AND GIROUX
NEW YORK

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This volume contains some material that appeared in the first edition of Selected Writings, copyright © 1960 by Mary Boyd Higgins as Trustee of the Wilhelm Reich Infant Trust Fund, and also includes new translations as follows: "The Workshop of Organismic Functionalism," "Animism, Mysticism, and Mechanistics," and "The Living Orgonome," translated by Therese Pol; "The Development of the Orgasm Theory," "On the Technique of Character Analysis," "The Breakthrough into the Biological Realm," and "The Expressive Language of the Living," translated by Vincent R. Carfagno; "Experimental Investigation of Biological Energy" and "The Carcinomatous Shrinking Biopathy," translated by Andrew White with Mary Higgins and Chester M. Raphael, M.D.

Love, work, and knowledge are the well-springs of our life. They should also govern it.

WILHELM REICH



Among the great wealth of recorded material in Wilhelm Reich's Last Will and Testament, spread over three days before his death on March 11, 1957, the contents of this document are carefully recorded, and this fact has helped to create confusion among those who wish to learn of his work, and among his enemies who are concerned about its protection. Therefore, in order to clarify and to remove, I wish to make plain the basic terms of the will.

With the exception of a few specific bequests, Wilhelm Reich left his entire estate to be held and administered under the name of the Wilhelm Reich Infant Trust Fund for the following uses and purposes:

FOREWORD

This anthology of selected writings from the works of Wilhelm Reich was conceived as an introduction to orgonomy, and it is presented without editorial comment or interpretation in the simple belief that those who seek knowledge must go to its source.

It has been difficult to make this selection. The vastness of Wilhelm Reich's scientific accomplishments has always created a problem of "too muchness." In this instance, the problem was principally one of what to omit—how to satisfy the restrictions imposed by the limited space. It was hauntingly felt that to exclude any one piece of the material already published might deprive the reader of a rare opportunity to observe the historical development of the science of orgonomy, and to follow this development as evidence of the consistent application of the functional method of thinking. Thus, the assumption of responsibility for making an adequate selection was not lightly undertaken. I would like to thank Chester M. Raphael, M.D., for the valuable help which he gave generously in the preparation of this volume.

Among the great wealth of excluded material is Wilhelm Reich's *Last Will and Testament*, signed three days before his imprisonment on March 11, 1957. The contents of this document are generally unknown, and this fact has helped to create confusion among those who wish to learn of his work, and anxiety in others who are concerned about its protection. Therefore, in order to clarify and to reassure, I wish to make public the basic tenets of this will.

With the exception of a few specific bequests, Wilhelm Reich left his entire estate to be held and administered under the name of the Wilhelm Reich Infant Trust Fund for the following uses and purposes.

1. To safeguard the truth about my life and work against distortion and slander after my death. . . .

In order to enable the future student of the PRIMORDIAL COSMIC ENERGY OCEAN, THE LIFE ENERGY discovered and developed by me, to obtain a true picture of my accomplishments, mistakes, wrong assumptions, pioneering basic trends, my private life, my childhood, etc., I hereby direct that under no circumstances and under no pretext whatsoever shall any of the documents, manuscripts or diaries found in my library among the archives or anywhere else be altered, omitted, destroyed, added to or falsified in any other imaginable way. The tendency of man, born from fear, to "get along with his fellow man" at any price and to hide unpleasant matters is overpoweringly strong. To guard against this trend, disastrous to historical truth, my study including the library and archives shall be sealed right after my death by the proper legal authorities and no one shall be permitted to look into my papers until my Trustee, hereinafter named, is duly appointed and qualified and takes control and custody thereof.

These documents are of crucial importance to the future of newborn generations. There are many emotionally sick people who will try to damage my reputation regardless of what happens to infants, if only their personal lives would remain hidden in the darkness of a forsaken age of the Stalins and Hitlers.

I therefore direct my Trustee and his successors that nothing whatsoever must be changed in any of the documents and that they should be put away and stored for 50 years to secure their safety from destruction and falsification by anyone interested in the falsification and destruction of historical truth.

These directives are established by me solely for the *preservation of documented truth as I lived it during my lifetime*.

2. To operate and maintain the property at Orgonon under the name and style of the Wilhelm Reich Museum . . . in order to preserve some of the atmosphere in which the Discovery of the Life Energy has taken place over the decades.

3. I have throughout all of my lifetime loved infants and children and adolescents, and I also was always loved and understood by them. Infants used to smile at me because I had deep contact with them and children of two or three very often

used to become thoughtful and serious when they looked at me. This was one of the great happy privileges of my life, and I want to express in some manner my thanks for that love bestowed upon me by my little friends. May Fate and the great Ocean of Living Energy, from whence they came and into which they must return sooner or later, bless them with happiness and contentment and freedom during their lifetimes. I hope to have contributed my good share to their future happiness. . . .

. . . all income, profits or proceeds due me and the Trust from royalties on tools originating in my discoveries shall be devoted to the care of infants everywhere, towards legal security of infants, children and adolescents in emotional, social, parental, medical, legal, educational, professional or other distress. Part of the proceeds may be used for basic orgonomic research.

During the years since 1960, when the first edition of this anthology was published, the Wilhelm Reich Infant Trust Fund has strived to fulfill its responsibility to protect and make effective these wishes expressed so movingly by Reich in his will. It has not been an easy task: few have wanted to help; many have tried to take while giving nothing in return; others, the self-seeking and covetous, have bent every effort to counteract Reich's will and to destroy his Trust. That they have been unsuccessful is due in large measure to the unremitting support of a few loyal friends. One of these friends is Roger W. Straus, Jr., Reich's American publisher, with whom the idea of an anthology originated.

The contents of this second edition are essentially unchanged aside from limited editing, but much of it has been newly translated from the original German manuscripts and carefully checked by an orgonomic physician. Inasmuch as it includes the corrections and revisions Reich made in his manuscripts after the earlier translations had been published, this new *Selected Writings* is now the definitive edition.

Mary Higgins, *Trustee*

New York, 1973

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BIOGRAPHICAL NOTE

Wilhelm Reich was born on March 24, 1897, in the German-Ukrainian part of Austria, the son of a well-to-do farmer. His mother language was German, and until 1938 Wilhelm Reich (hereafter WR) was an Austrian citizen.

Although he was taught the Old Testament as well as the New from the standpoint of scientific interest, WR had no religious education and adhered to no religious creed or political party. His early education (1903-7) was as a private student. He passed his examinations at an Austro-German public school and attended a German high school between 1907 and 1915, preparing for natural sciences. He graduated in 1915 with *Stimmeneinhelligkeit*.

WR's interest in biology and natural science was stimulated early by life on the farm, close to agriculture and cattle farming and breeding, in which he took part every summer and during the harvest. Between his eighth and twelfth years, he had his own collection and breeding laboratory of butterflies, insects, and plants under the guidance of a private teacher. The natural life functions, including the sexual function, were familiar to him as far back as he could remember, and this may well have determined his later strong inclination, as a biopsychiatrist, toward the biological foundation of the emotional life of man, and also his biophysical discoveries in the fields of medicine and biology, as well as education.

After the death of his father in 1914, WR, then seventeen,

This Biographical Note and the material on the succeeding pages—the “Scientific Development of Wilhelm Reich,” the Glossary, and the Prefatory Note—are taken from Reich's *Bibliography on Orgonomy* (1953). The Biographical Note has been changed slightly and updated. “Scientific Development” has been brought up to date. The Glossary has been revised, and the wording but not the meaning of the Prefatory Note has been changed slightly.

directed the farm work on his own, without interrupting his studies, until the war disaster put an end to this work and destroyed all property in 1915. He was in the Austrian army from 1915 to 1918 (a lieutenant from 1916 to 1918) and was at the Italian front three times.

In 1918, WR entered the Medical School of the University of Vienna, earning his living and paying his way through school by tutoring fellow students in premedical subjects. As a war veteran, he was permitted to complete the six-year course in four years, and he passed the eighteen Rigorosa in eighteen medical subjects and received "excellent" (*ausgezeichnet*) in all the premedical subjects. He was graduated and obtained his medical degree in July 1922.

During his last year of medical school, WR took postgraduate work in internal medicine with Ortner and Chvostek at University Hospital, Vienna. He continued his postgraduate education in neuropsychiatry for two years (1922-4) at the Neurological and Psychiatric University Clinic under Professor Wagner-Jauregg, and worked one year in the disturbed wards under Paul Schilder. His postgraduate study also included attendance at polyclinical work in hypnosis and suggestive therapy at the same university clinic and special courses and lectures in biology at the University of Vienna. Also, while still in medical school, in October 1920, WR attained membership in the Vienna Psychoanalytic Society, then under Professor Sigmund Freud.

WR began psychoanalytic and psychiatric private practice in 1922. By 1933, the demands of work in biophysical research required the termination of private practice.

WR was First Clinical Assistant at Freud's Psychoanalytic Polyclinic in Vienna (under the directorship of Dr. Eduard Hitschmann) from its foundation in 1922 until 1928; Vice-Director of the Polyclinic, 1928-30, and Director of the Seminar for Psychoanalytic Therapy at the same institution, 1924-30. As a member of the faculty of the Psychoanalytic Institute in Vienna, 1924-30, WR gave lectures on clinical subjects and biopsychiatric theory. He did research in the social causation of neurosis at the Polyclinic from 1924, and at mental-hygiene consultation centers in various districts

in Vienna (Sozialistische Gesellschaft für Sexualberatung und Sexualforschung), centers which he founded and led from 1928 through 1930. He continued his mental-hygiene work in Berlin, 1930–3, as lecturer at the Psychoanalytic Clinic and at the Workers' College, and as head physician in mental-hygiene centers of various cultural organizations in Berlin and other German cities. In the winter of 1933, Hitler assumed complete power and WR was forced to leave Germany.

Between 1934 and 1939, WR lectured and did research at the Psychological Institute of the University of Oslo, Norway, which led to the discovery of the orgone.

In 1939, having received an invitation from the representative of American Psychosomatic Medicine, Theodore P. Wolfe, M.D., Wilhelm Reich came to the United States and transferred his laboratory to Forest Hills, New York. From 1939 to 1941, he was Associate Professor of Medical Psychology at the New School for Social Research in New York City.

The Orgone Institute was founded by WR in 1942 in New York, and in the same year over two hundred acres of land were acquired in Maine and called "Orgonon." This became the home of Orgonomy, the science of the life energy. The Wilhelm Reich Foundation was founded in Maine in 1949 by students and friends to preserve the archives of WR and to secure the future of his discovery of cosmic orgone energy.

In 1954, the Federal Food and Drug Administration initiated a complaint for an injunction against Wilhelm Reich and the Wilhelm Reich Foundation, attacking specifically and clearly designed to discredit Reich's monumental discovery of the cosmic life energy—orgone energy. WR refused to be forced into court as a "defendant" in matters of basic natural research, and he explained his position in a "Response" addressed to the United States District Judge for the District of Maine.

On March 19, a Decree of Injunction was issued *on default*.*

Wilhelm Reich was subsequently accused of criminal contempt

* The Decree of Injunction and WR's "Response" to the Complaint for Injunction are reprinted in the Appendix of this volume. [Editor]

in disobeying this injunction, and following a jury trial in May 1956 in which his plea was "not guilty," he was sentenced to two years' imprisonment. The Foundation was fined \$10,000, and an orgonomic physician was sentenced to one year and a day in prison.

On November 3, 1957, Wilhelm Reich died in the Federal Penitentiary at Lewisburg, Pennsylvania.

SCIENTIFIC DEVELOPMENT OF WILHELM REICH

Wilhelm Reich's basic scientific discoveries include the following: orgasm theory and technique of character analysis (1923-34); respiratory block and muscular armor (1928-34); sex-economic self-regulation of *primary* natural drives as distinguished from *secondary, perverted* drives (1928-34); the role of irrationalism and human sex-economy in the origin of dictatorship of all political denominations (1930-4); the orgasm reflex (1934); the bio-electrical nature of sexuality and anxiety (1935-6); orgone energy vesicles, bions (1936-9); origin of the cancer cell from bionously disintegrated animal tissue, and the organization of protozoa from bionously disintegrated moss and grass (1936-9); T-bacilli in sarcoma (1937); discovery of the bio-energy (orgone energy) in SAPA bions (1939), in the atmosphere (1940); invention of the orgone energy accumulator (1940); and the orgone energy field meter (1944); experimental orgone therapy of the cancer biopathy (1940-5); experimental investigation of primary biogenesis (Experiment XX, 1945); method of orgonomic functionalism (1945); emotional plague of man as a disease of the bio-energetic equilibrium (1947); organometric equations (1949-50); hypothesis of cosmic superimposition of two orgone energy streams as the basis of hurricanes and galaxy formation (1951); anti-nuclear radiation effects of orgone energy (*The Oranur Experiment, First Report, 1947-51*); discovery of DOR (deadly orgone energy) and identification of its properties, including a specific toxicity (DOR sickness) (1951-2); identification of melanor, orite, brownite, and orene and initial steps toward pre-atomic chemistry (1951-4); use of "reversed" orgonomic potential in removing DOR from the atmosphere in cloud-busting and weather control (1952-5); theory of desert

formation in nature and in man (the emotional desert) and demonstration of reversibility (Orop Desert Ea and the medical DOR-buster) (1954-5); theory of disease based on DOR accumulation in the tissues (1954-5); equations of gravity and anti-gravity (1950-7); development and practical application of social psychiatry (1951-7).

G L O S S A R Y

A new scientific discipline must employ new terms if old ones are inapplicable. Orgonomy introduced the following terms:

Anorgonia. The condition of diminished orgonity (q.v.) or the lack of it.

Armor. The total defense apparatus of the organism, consisting of the rigidities of the character and the chronic spasms of the musculature, which functions essentially as a defense against the breakthrough of the emotions—primarily anxiety, rage, and sexual excitation.

Bions. Energy vesicles that are transitional forms between non-living and living matter. Their formation constantly occurs in nature through disintegration and swelling of inorganic and organic matter. Experimental studies of bion formation have demonstrated that they are charged with orgone energy and are capable of cultivation. Depending upon conditions, bions may develop further into protozoa or degenerate into bacteria.

Character. An individual's typical structure, his stereotyped manner of acting and reacting. The orgonomic concept of character is functional and biological, not a static, psychological, or moralistic concept.

Character analysis. Originally a technique of psychoanalytic therapy developed as a modification of the original symptom and resistance analysis for the purpose of eliminating the defensive function of the character; now included in psychiatric orgone therapy.

Character armor. The sum total of typical character attitudes, which an individual develops as a defense against his emotional excitations, resulting in rigidity of the body, lack of emotional contact, "deadness." Functionally identical with the muscular armor.

Character, genital. The un-neurotic character structure, which does not suffer from sexual stasis and therefore is capable of natural self-regulation on the basis of orgasmic potency.

- Character, neurotic.** The neurotic structure resulting from the chronic stasis of bio-energy in the organism. It functions autonomously and constitutes the background for the symptom neurosis.
- Emotional plague.** The destructive reaction of the neurotic character on the social scene.
- Muscular armor.** The sum total of the muscular attitudes (chronic muscular spasms) which an individual develops as a defense against the breakthrough of organ sensations and emotions, in particular anxiety, rage, and sexual excitation.
- Oranur.** Denotes orgone energy in a state of excitation induced by nuclear energy.
- Orgasm reflex.** The unitary, involuntary convulsion of the total organism at the acme of the genital embrace. This reflex, because of its involuntary character and the prevailing orgasm anxiety, is blocked in most humans in civilizations that suppress infantile and adolescent genitality.
- Orgastic impotence.** The absence of orgastic potency. It is the most important characteristic of the average human of today, and—by damming up biological (orgone) energy in the organism—provides the source of energy for all kinds of biopathic symptoms and social irrationalism.
- Orgastic potency.** The capacity for total surrender to the involuntary in the orgastic convulsion, thereby assuring the complete discharge of excitation and the prevention of the stasis of bio-energy in the organism. Unfortunately, it is usually confused with erective and ejaculatory potency, which are only prerequisites for the establishment of orgastic potency.
- Orgone energy (OR).** Primordial cosmic energy; universally present and demonstrable visually, thermically, electroscopically, and by means of Geiger-Mueller counters. In the living organism: bio-energy, life energy. Discovered by Wilhelm Reich between 1936 and 1940. (DOR denotes deadly OR energy.)
- Orgone therapy**
- Physical orgone therapy.** Application of physical orgone energy concentrated in an orgone energy accumulator to increase the natural bio-energetic resistance of the organism against disease.
- Psychiatric orgone therapy.** Mobilization of the orgone energy in the organism; i.e., the liberation of biophysical emotions from mus-

cular and character armorings, with the goal of establishing, if possible, orgasmic potency.

Orgonity. The condition of containing orgone energy; the quality of orgone energy contained.

Orgonometry. Quantitative organomic research.

Organomic ("energetic") functionalism. The functional thought technique that guides clinical and experimental orgone research. The guiding principle is the identity of variations in their common functioning principle (CFP). This thought technique evolved in the course of the study of human character formation and led to the discovery of the organismic and cosmic orgone energy, thereby proving itself to be the correct mirroring of both living and non-living basic natural processes.

Orgonomy. The natural science of the cosmic orgone energy.

Orgonotic. Qualities concerning the orgonity of a system or a condition.

Sex-economy. The body of knowledge within orgonomy which deals with the economy of the biological (orgone) energy in the organism, with its energy household.

Stasis. The damming up of life energy in the organism. Energy source of those diseases which result from disturbances within the plasmatic system (biopathies).

Stasis anxiety. The anxiety caused by the stasis of sexual energy in the center of the organism when its peripheral orgasmic discharge is inhibited.

Stasis neurosis. The biophysical state of the organism resulting from the stasis of organismic orgone energy.

Work democracy. The functioning of the natural and intrinsically rational work relationships between human beings. The concept of work democracy represents the established reality (not the ideology) of these relationships, which, though usually distorted because of prevailing armoring and irrational political ideologies, are nevertheless at the basis of all social achievement.

PREFATORY NOTE

Since the appearance of the first works of Wilhelm Reich in 1920, the old, essentially sexological and psychologically oriented sex-economy has developed into the science of the cosmic orgone energy, *orgonomy*. This development was accompanied by a complicated branching out and ramification of the science of life, which today can be followed systematically only with difficulty. One of the reasons for this is that the publications, brought out over a time span of more than thirty years, were printed by many different publishing houses and organs. Because of the social catastrophes, the original publications are scattered all over Europe and the United States and are often difficult to obtain. Still, in spite of everything, the work of Wilhelm Reich has remained a functional and logical whole. Whoever compares the first endeavor toward a biophysical formulation of instinctual processes in "Zur Triebenergetik" (1923) with the latest orgonomic work will easily discover the red thread which, in a work period of a third of a century, runs through all the clinical, experimental, and theoretical labors: *the theme of the bio-energetic function of excitability and motility of living substance*.

It is now abundantly clear that most readers of Reich's works are relatively ignorant of his important precursors in the development of orgonomy. This handicap leads to many misunderstandings about the nature and function of this new and young science. It has further been shown that many friends of orgonomy see in the transition of Wilhelm Reich's work from psychiatry to the natural-scientific mastery of the riddle of living substance a breach that seems illogical. In reality there is no breach. On the contrary: Wilhelm Reich came from natural science to psychiatry. His labors on the problem of "instinctual energy" form from the very beginning

(1920) the core of his natural-scientific conception of psychic phenomena, from which gradually the research method of orgonomic functionalism resulted. This method led to the discovery of cosmic orgone energy, and in this way has subsequently demonstrated the correctness of the first tendencies toward a natural-scientific, i.e., *bio-energetic*, formulation of the basic questions of psychiatry. In this connection, the sociological works are no less important than the clinical ones. The social existence of the human animal is indeed, seen bio-energetically, a small peak on the gigantic mountain of his biological existence. Only in the light of this disparity in significance between the social and biological existence of the human animal does the knowledge of orgonomy clearly come into focus, revealing that the human race has succumbed for several thousands of years to a tragic development. Through his bodily armoring, the human animal has separated himself from his biological origin, and thereby also from his cosmic origin, and has developed an instinctual structure that functions in an essentially irrational way. The result is the present chaos of our civilization, which man today can meet only with anxiety and horror.

The key to the tragedy of the human animal lies *outside* his social and psychological ways of thinking and being. For both his ideas and his social practices are themselves a result of his biological "original sin," a term one can apply with good reason to the biological deterioration of the human animal.

To the deadly character of the social catastrophes of the human animal corresponds the deep earnestness of the orgonomic realm of problems, and the critical seriousness of the biological revolution of our times.

The bibliography of publications appended to this volume is intended to make accessible to students and workers in the realms of the science of man at large the simple lines of Wilhelm Reich's research. This compilation is not complete. The bibliography does not contain the complicated and detailed discussions, with friend and foe, of the life function; nor does it contain books and articles in the fields of literature, psychiatry, psychoanalysis, education, sociology, natural philosophy, and natural science which have been

clearly influenced by orgonomic thinking since the early 1920's without mentioning specifically the source of orgonomic knowledge. Still, as a start this bibliography will fulfill its purpose: it will transmit to the student the clear impression that through all the complexities of the social, psychological, and biological sciences of the human animal there runs a simple red thread. To grasp this thread is a crucial task of our age.

I. Introduction

THE WORKSHOP OF ORGONOMIC FUNCTIONALISM

The cosmic orgone energy was discovered as a result of the consistent application of the functional technique of thinking. It was these methodic, rigidly controlled thought processes that led from one fact to another, weaving—across a span of about twenty-five years—seemingly disparate facts into a unified picture of the function of nature; a picture which is submitted to the verdict of the world as the still unfinished doctrinal framework of *orgonomy*. Hence it is necessary to describe the “functional technique of thinking.”

It is useful not only to allow the serious student of the natural sciences to see the result of research but also to initiate him into the secrets of the workshop in which the end product, after much toil and effort, is shaped. I consider it an error in scientific communication that, most of the time, merely the polished and flawless results of natural research are displayed, as in an art show. An exhibit of the finished product alone has many drawbacks and dangers for both its creator and its users. The creator of the product will be only too ready to demonstrate perfection and flawlessness while concealing gaps, uncertainties, and discordant contradictions of his insight into nature. He thus belittles the meaning of the real process of natural research. The user of the product will not appreciate the rigorous demands made on the natural scientist when the latter has to reveal and describe the secrets of nature *in a practical way*. He will never learn to think for himself and to cope by himself. Very few drivers have an accurate idea of the sum of human efforts, of

From *Ether, God and Devil and Cosmic Superimposition*, 1973. (A detailed bibliography appears in the Appendix.)

the complicated thought processes and operations needed for manufacturing an automobile. Our world would be better off if the beneficiaries of work knew more about the *process* of work and the experience of the workers, if they did not pluck so thoughtlessly the fruits of labor performed by others.

In the case of orgonomy, a look into a corner of the workshop is particularly pertinent. The greatest difficulty in understanding the orgone theory lies in the fact that the discovery of the orgone has solved too many problems at once, and problems that were too vast: the biological foundation of emotional illnesses, biogenesis and, with it, the cancer biopathy, the ether, the cosmic longing of the human animal, a new kind of physical energy, etc. There was always too much going on in the workshop; too many facts, new causal connections, corrections of dated and inaccurate viewpoints, connections with various branches of specialized research in the natural sciences. Hence, I often had to defend myself against the criticism that I had overstepped scientific limits, that I had undertaken "too much at one time." I did not undertake too much at a time, and I did not overreach myself scientifically. No one has felt more painfully than I have this charge of "too much." I did not set out to trace the facts; the facts and interrelations flowed toward me in superabundance. I had trouble treating them with due attention and putting them in good order. Many, many facts of great significance were lost that way; others remained uncomprehended. But the essential and basic facts about the discovery of cosmic orgone energy strike me as sufficiently secure and systematized for others to continue building the structure I could not complete. The multitude of new facts and interrelations, particularly the relationship of the human animal to his universe, can be explained by a very simple analogy.

Did Columbus discover New York City or Chicago, the fisheries in Maine, the plantations in the South, the vast waterworks or the natural resources on America's West Coast? He discovered none of this, built none of it, did not work out any details. He merely discovered a stretch of seashore that up to then was unknown to Europeans. The discovery of this coastal stretch on the Atlantic

Ocean was the key to everything that over several centuries became "North America." Columbus's achievement consisted not of building America but of surmounting seemingly immovable prejudices and hardships, preparing for his voyage, carrying it out, and landing on alien, dangerous shores.

The discovery of cosmic energy occurred in a similar fashion. In reality, I have made only one single discovery: *the function of orgasmic plasma pulsation*. It represents the coastal stretch from which all else developed. It was far more difficult to overcome human prejudice in dealing with the biophysical basis of emotions, which are man's deepest concern, than to make the relatively simple observation about bions or to cite the equally simple and self-evident fact that the cancer biopathy rests on the general shrinking and decomposition of the living organism.

"What is the hardest thing of all? / That which seems the easiest / For your eyes to see, / That which lies before your eyes," as Goethe put it.

What has always astounded me is not that the orgone exists and functions but that for over twenty millennia it was so thoroughly overlooked or argued away whenever a few life-asserting scholars sighted and described it. In one respect, the discovery of the orgone differs from the discovery of America: orgone energy functions in all human beings and before all eyes. America first had to be found.

An essential and comprehensive part of my activities in the workshop lay in learning to understand why people in general, and natural scientists in particular, recoil from so basic a phenomenon as the orgasmic pulsation. Another part of my work, which brought down on me much dirt, dust, and plain garbage, consisted of feeling, experiencing, understanding, and overcoming the bitter hatred, among friends and foes alike, that formed a roadblock everywhere to my orgasm research. I believe that biogenesis, the ether question, the life function, and "human nature" would long ago have been conquered by many scientific workers if these basic questions of natural science had not had but *one* access: the orgasmic plasma pulsation.

When I succeeded in concentrating on this single problem for three decades, mastering it and orienting myself within its fundamental natural function, in spite of all obstacles and personal attacks, I began to realize that I had transcended the conceptual framework of the existing human character structure and, with it, our civilization during the past five thousand years. Without wanting to, I found myself *outside* its limits. Hence I had to expect that I would not be understood even if I produced the simplest and most easily verifiable facts and interconnections. I found myself in a new, different realm of thought, which I first had to investigate before I could go on. This orientation in the new functional realm of thought, in contrast to the mechanistic-mystical realm of patriarchal civilization, took about fourteen years, roughly from 1932 to the writing of this work, 1946 and 1947.

My writings have often been criticized for being far too compressed, forcing the reader to make a strenuous effort at concentration. It has been said that people prefer to enjoy an important book in the same way they enjoy beautiful scenery while cruising at leisure in a comfortable car. People do not want to race toward a specific goal in a straight line at lightning speed.

I admit that I might have presented *The Function of the Orgasm* in a thousand instead of three hundred pages, and the orgone therapy of the cancer biopathy in five hundred instead of one hundred pages. I further admit that I never troubled to familiarize my readers completely with the conceptual and investigative methods on which the results of orgonomy are based. No doubt, this has caused much damage. I claim extenuating circumstances insofar as I opened up several scientific fields over the decades, which I first had to set down in a condensed, systematic form in order to keep up with the development of my research. I know that I have built no more than the scaffold and foundation of my structure, that windows, doors, and important interior features are missing in many places, and that it does not offer a comfortable abode.

I ask to be excused because of the pioneer nature of this basically different research. I had to gather my scientific treasures

rapidly, wherever and however I found them; this happened during the brief intervals between six changes of domicile forced upon me partly by "peaceful" circumstances but partly by extremely violent social upheavals. Furthermore, I constantly had to start from scratch in earning a living: first in Germany (1930), then in Copenhagen (1933), in Sweden and Norway (1934, twice in the same year), and in the United States (1939). In retrospect, I ask myself how I succeeded in accomplishing anything essential at all. For almost two decades I lived and worked "on the run," so to speak. All this precluded a congenial and secure atmosphere, without which it is impossible to give congenial, extensive descriptions of discoveries. I must reject another criticism, namely, that I unnecessarily provoked the public by the word "orgasm" in the title of a book. There is no reason whatever for being ashamed of this function. Those who are squeamish about it need not read further. The rest of us cannot allow others to dictate the limits of scientific research.

When I began this book, I planned to make up for what I had denied to myself and others for so long in terms of breadth and more graphic presentation. I hope I will now be spared the criticism that I have taken my research "too seriously" by giving it "too much" space.

Since everything in nature is interconnected in one way or another, the subject of "orgonomic functionalism" is practically inexhaustible. It was essentially the humanistic and scientific achievements of the nineteenth and early twentieth centuries that merged with my interests and studies of the natural sciences to form the living body of work that eventually took useful and applicable shape as "orgonomic functionalism." Although the functional technique of thinking will be described here systematically for the first time, it was nevertheless applied by many scholars more or less consciously before it definitely overcame, in the form of *orgonomy*, the hitherto rigid limits of natural research. I would like to mention the names of those to whom I am primarily indebted: Coster, Dostoevsky, Lange, Nietzsche, Morgan, Darwin, Engels, Semon, Bergson, Freud, Malinowski, among others. When I said earlier that

I found myself in a "new realm of thought," this does not mean that orgonomic functionalism was "ready" and merely waiting for me, or that I could simply appropriate Bergson's or Engels's conceptual technique and apply it smoothly to the area of my problem. The formation of this thought technique was in itself a task I had to accomplish in practical activity as a physician and scientist struggling against the mechanistic and mystical interpretations of living matter. Thus I have not developed a "new philosophy" that adjacent to, or in conjunction with, other philosophies tried to bring the processes of life closer to human comprehension, as some of my friends believe. *No, there is no philosophy involved at all.* Rather, we are dealing with a tool of thought that we must learn to apply before investigating the substance of life. Orgonomic functionalism is not some luxury article to be worn or taken off at one's discretion. It consolidates the conceptual laws and functions of perception that must be mastered if we are to allow children and adolescents to grow up as life-affirmative human beings in this world, if we want to bring the human animal into harmony again with his natural constitution and the nature surrounding him. One can oppose such a goal on philosophical or religious grounds. One can declare, "purely philosophically," that a "unity of nature and culture" is impossible or harmful or unethical or unimportant. But no one can claim any longer that the splitting up of the human animal into a cultural and a private being, into a "representative of higher values" and an "orgonotic energy system," does not, in the truest sense of the word, undermine his health, does not harm his intelligence, does not destroy his joy of living, does not stifle his initiative, does not plunge his society time and again into chaos. The protection of life demands functional thinking (in contrast to mechanistics and mysticism) as a guideline in this world, just as traffic safety demands good brakes and flawlessly working signal lights.

I would like to confess to the most rigid scientific ordering of freedom here. Neither philosophy nor ethics but the protection of social functioning will determine whether a child of four can experience his first genital excitations with or without anxiety. A physician, educator, or social administrator can have only *one* opinion

(not five) about the sadistic or pornographic fantasies a boy or girl develops during puberty under the pressure of moralism. It is not a question of philosophical possibilities but of social and personal necessities to prevent by all possible means the deaths of thousands of women from cancer of the uterus because they were raised to practice abstinence, because thousands of cancer researchers do not want to acknowledge this fact or will not speak up for fear of ostracism. It is a murderous philosophy that still favors the suppression of natural life functions in infants and adolescents.

If we trace the origins and wide ramifications of public opinion, especially with respect to the personal life of the human masses, we find time and again the ancient, classic "philosophies" about life, the state, absolute values, the universal spirit. They are all accepted uncritically in an era that has degenerated into chaos because of these "harmless" philosophies, an era in which the human animal has lost his orientation and self-confidence and senselessly gambles away his life. Thus, we are not concerned about philosophies but about practical tools crucial to the reshaping of human life. What is at stake is the choice between good and bad tools in rebuilding and reorganizing human society.

A tool alone cannot do this work. Man must create the tools for mastering nature. Hence it is the *human character structure* that determines how the tool will be made and what purpose it will serve.

The armored, mechanistically rigid person thinks mechanistically, produces mechanistic tools, and forms a mechanistic conception of nature.

The armored person who feels his orgonotic body excitations in spite of his biological rigidity, but does not understand them, is mystic man. He is interested not in "material" but in "spiritual" things. He forms a mystical, supernatural idea about nature.

Both the mechanist and the mystic stand inside the limits and conceptual laws of a civilization which is ruled by a contradictory and murderous mixture of machines and gods. This civilization forms the mechanistic-mystical structures of men, and the mechanistic-mystical character structures keep reproducing a mecha-

nistic-mystical civilization. Both mechanists and mystics find themselves inside the framework of human structure in a civilization conditioned by mechanistics and mysticism. They cannot grasp the basic problems of this civilization because their thinking and philosophy correspond exactly to the condition they project and continue to reproduce. In order to realize the power of mysticism, one has only to think of the murderous conflict between Hindus and Muslims at the time India was divided. To comprehend what mechanistic civilization means, think of the "age of the atom bomb."

Orgonomic functionalism stands outside the framework of mechanistic-mystical civilization. It did not rise from the need to "bury" this civilization; hence, it is not a priori revolutionary. Orgonomic functionalism represents the way of thinking of the individual who is unarmored and therefore in contact with nature inside and outside himself. *The living human animal acts like any other animal, i.e., functionally; armored man acts mechanistically and mystically. Orgonomic functionalism is the vital expression of the unarmored human animal, his tool for comprehending nature.* This method of thinking and working becomes a dynamically progressive force of social development only by observing, criticizing, and changing mechanistic-mystical civilization from the standpoint of the natural laws of life, and not from the narrow perspective of state, church, economy, culture, etc.

Since, within the intellectual framework of mechanistic-mystical character structure, life itself has been misunderstood, abused, feared, and often persecuted, it is evident that orgonomic functionalism is outside the social realm of mechanistic civilization. Wherever it finds itself inside this realm, it must step out of it in order to function. And "functioning" means nothing but investigating, understanding, and protecting life as a force of nature. At its inception, orgone biophysics possessed the important insight that the functioning of living matter is simple, that the essence of life is the vital functioning itself, and that it has no transcendental "purpose" or "meaning." The search for the purposeful meaning of life stems from the armoring of the human organism, which blots out the living function and replaces it with rigid formulas of life.

Unarmored life does not look for a meaning or purpose for its existence, for the simple reason that it functions spontaneously, meaningfully, and purposefully, without the command "Thou shalt."

The interrelations between conceptual methods, character structures, and social limitations are simple and logical. They explain why, so far, all men who understood and battled for life in one form or another consistently found themselves *frustrated outsiders*—outside the conceptual laws that have governed human society for thousands of years—and why they so often suffered and perished. And where they seemed to penetrate, it can be consistently shown that the armored exponents of mechanistic-mystical civilization time and again deprived their doctrine's life-affirmative element of its specific characteristics and embodied it into the existing conceptual framework by diluting or "correcting" it. This will be discussed at length elsewhere. Here it suffices to prove that functional thinking is outside the framework of our civilization because life itself is outside it, because it is not investigated but misunderstood and feared.

II. The Orgasm Theory

THE DEVELOPMENT OF THE ORGASM THEORY

INITIAL EXPERIENCES

In December 1920, Freud sent me a young student for treatment. He was suffering from a compulsion to ruminate and to count, compulsive anal fantasies, habitual masturbation, acute neurasthenic symptoms, e.g., headaches and back pains, absent-mindedness and nausea. I treated him for several months. The compulsion to ruminate immediately became a compulsion to associate. His case seemed quite hopeless. Suddenly an incest fantasy broke through, and for the first time the patient masturbated with gratification. All his symptoms vanished at once. In the course of eight days, they gradually returned. He masturbated again. The symptoms again disappeared, only to return a few days later. This went on for several weeks. Finally we succeeded in getting at the root of his guilt feelings about masturbation and in correcting some damaging modes of behavior. His condition visibly improved. After a total of nine months, I terminated the treatment. The patient was now capable of working and his condition was significantly improved. My records show that I was informed about the patient's condition over a period of six years. He later married and remained healthy.

Parallel with this case, I was also analyzing a waiter who was totally incapable of having an erection. The treatment ran a smooth course. In the third year, we arrived at a perfect reconstruction of the "primal scene." He was about two years old when it occurred.

From *The Function of the Orgasm*, 1973 (Vol. I of *The Discovery of the Orgone*).

His mother gave birth to a child. From the adjacent room, he had been able to observe every detail of the delivery. The impression of a large bloody hole between her legs became firmly ingrained in his mind. On a conscious level, there remained only the sensation of an "emptiness" in his own genital. In accordance with the psychoanalytic knowledge of that time, I merely connected his inability to have an erection with the severely traumatic impression of the "castrated" female genital. This was no doubt correct. However, it was not until a few years ago that I began to pay special attention to and to understand the "feeling of emptiness in the genitals" in my patients. It corresponds to a withdrawal of biological energy.

At that time, I incorrectly assessed the total personality of my patient. He was very quiet, well-mannered, and well-behaved, and did everything that was asked of him. He never got excited. In the course of three years of treatment, he never once became angry or exercised criticism. Thus, according to the prevailing concepts, he was a fully "integrated," "adjusted" character, with only one acute symptom (monosymptomatic neurosis). I delivered a report on this case to the seminar on technique and was praised for the correct elucidation of the primal traumatic scene. Theoretically, I had given a complete explanation of the symptom, the patient's inability to have an erection. Since the patient was industrious and orderly—"adjusted to reality" as we used to say—it did not occur to any one of us that it was precisely this emotional tranquillity, this unshakable equanimity, which formed the pathological characterological basis on which erective impotence could be maintained. The older analysts considered the analytic work that I had performed complete and correct. For my part, I left the meeting unsatisfied. If everything was indeed just as it should be, why was there no change in the patient's impotence? There must be something missing some place, but none of us knew where. I terminated the analysis several months later—the patient had not been cured. The imperturbability with which he bore it was as stoical as the imperturbability with which he had accepted everything throughout the entire treatment. This patient impressed upon me the important character-analytic

concept of "affect-block." I had hit upon the far-reaching connection between the present-day formation of the human character and emotional coldness and genital deadness.

At this time, psychoanalysis was requiring longer and longer periods of treatment. When I first began to treat patients, six months was considered a long time. In 1923, one year was already a matter of course. The idea gained ground that two or more years for a treatment would be even better. There was no getting around it: neuroses are complicated and severe illnesses. Freud wrote his now famous *History of an Infantile Neurosis* on the basis of a case which he treated for five years. Freud of course had acquired a deep knowledge of a child's world of experience from this case. The psychoanalysts, on the other hand, made a virtue of necessity. Abraham contended that years were needed to understand a chronic depression, and that the "passive technique" was the only true technique. Psychoanalysts made sly jokes about their drowsiness during the analytic session. If a patient did not produce any associations for hours on end, then the analyst had to smoke a great deal in order not to fall asleep. There were analysts, indeed, who deduced grandiose theories from this. If the patient was silent, then the analyst too had to be silent, whether for hours or weeks on end. This was regarded as "consummate technique." From the very beginning, I sensed that something was fundamentally wrong here. Yet I too attempted to follow this "technique." Nothing came of it. The patients merely developed a deep sense of helplessness, a bad conscience, and the stubbornness which went hand in hand with both. Matters were not made any better by the jokes about the analyst who woke up from a deep sleep during a session and found his couch empty, or by convoluted explanations to the effect that it was quite all right for the analyst to drowse for a while, because his unconscious would keep an anxious watch over the patient. It was even contended that the analyst's unconscious was able, upon waking from sleep during a treatment, to pick up precisely where the patient's unconscious was continuing. It was both depressing and hopeless.

On the other hand, Freud warned us not to be overly ambitious in our therapeutic efforts. It was not until many years later that I understood what he meant. The allegations which were made by the psychotherapists were simply not true. Following the discovery of the unconscious mechanisms, Freud himself had initially cherished the definite hope of being able to tread upon secure ground toward the development of a causal psychotherapy. He had deceived himself. He must have been greatly disappointed. His conclusion was correct that further research was most imperative. A rash desire to cure is not conducive to the recognition of new facts. I had as little notion as anyone about the nature of the area into which this indispensable research had to lead. Nor did I have any notion that it was the psychoanalyst's fear of the social consequences of psychoanalysis which caused him to assume such bizarre attitudes in questions of therapy. At issue were the following questions:

1. Is the Freudian theory on the etiology of the neurosis complete?
2. Is it possible to arrive at a scientific theory of technique and therapy?
3. Is the Freudian theory of instinct correct? Is it complete? If not, where is it lacking?
4. What made sexual repression (which led to the epidemic of neurosis) necessary in the first place?

These questions contained the germ of everything that later came to be called sex-economy. It is only in retrospect that I can pose these orientating questions. At that time, the conscious formulation of any one of them might well have prematurely held me back from any kind of research. I am grateful that I had no concrete conception of these questions in those initial years, that I innocently went about my work in the psychoanalytic clinic and worked on the development of the psychoanalytic system—all in the belief that my activity was in Freud's name and for his life work. Deeply committed to my own life work, I have not the slightest regret today that this not very self-confident attitude later caused me consider-

able suffering. This attitude was the presupposition of my later discoveries.

SUPPLEMENTATION OF FREUD'S CONCEPTION OF THE ANXIETY NEUROSIS

I would remind the reader that I came to Freud from sexology. It is not at all surprising, therefore, that I found his theory of the actual neurosis, which I called sexual stasis neurosis, far more appealing and scientific than the "interpretation" of the "meaning" of symptoms in the psychoneurosis. Freud designated as actual neuroses those illnesses which were caused by contemporary disturbances of sexual life. According to his conception, anxiety neurosis and neurasthenia were illnesses which did not have a "psychic etiology." He held the view that they were direct manifestations of dammed-up sexuality. They were just like toxic disturbances. Freud assumed that the body contained "chemical substances" of a "sexual nature" which, if they were not adequately "metabolized," produced nervous palpitations, cardiac irregularity, acute attacks of anxiety, perspiration, and other symptoms of the vegetative life apparatus. It was far from Freud's intent to establish a relation between the anxiety neurosis and the vegetative system. On the basis of his clinical experience, he contended that the anxiety neurosis was the result of sexual abstinence or coitus interruptus. It was different from neurasthenia, which, in contrast to the anxiety neurosis, was brought about by "sexual abuses," that is, by unregulated sexuality; e.g., excessive masturbation. The symptoms of neurasthenia were back pains and lumbago, headaches, general irritability, disturbances of memory and attentiveness, etc. In other words, Freud classified, according to their etiology, syndromes which were not understood by official neurology and psychiatry. It was for this reason that he was attacked by the psychiatrist Löwenfeld, who, like hundreds of other psychiatrists, completely denied the sexual etiology of neuroses. Freud stuck to the official clinical terminology.

He contended that the above-mentioned symptoms did not reveal any psychic content, whereas such content was revealed by psychoneurosis, particularly hysteria and compulsion neurosis. The symptoms of these illnesses showed a concretely comprehensible content which was always sexual. It was merely necessary to have a sufficiently broad and sensible conception of sexuality. The incest fantasy and the fear of being injured in one's genitals were at the core of every psychoneurosis. The unconscious fantasies which were expressed in the psychoneurotic symptom were clearly of an infantile sexual nature. Freud made a clear-cut distinction between the actual neurosis and the psychoneurosis. Understandably, the psychoneuroses were of central importance in psychoanalytic clinical work. It was Freud's view that the actual neuroses could be cured by ridding the patient of the detrimental sexual activities, i.e., abstinence or coitus interruptus in the case of anxiety neurosis, and excessive masturbation in the case of neurasthenia. Psychoneuroses, on the other hand, have to be treated psychoanalytically. In spite of this sharp dichotomization, he admitted a connection between the two groups. He was of the opinion that every psychoneurosis centered around "an actual-neurotic core." It was this very illuminating statement that formed the point of departure for my investigations of stasis anxiety. Freud no longer published anything on this subject.

According to Freud's conception of the actual neurosis, sexual energy is inadequately disposed of. Its access to consciousness and motility is blocked. The actual anxiety and the concomitant physiologically determined nervous symptoms are, so to speak, proliferations of a malignant nature which are nourished by non-resolved sexual excitation. But even the strange psychic formations of the compulsion neurotic and hysterical patients had the appearance of biologically meaningless, malignant proliferations. *Where did they derive their energy?* Could there be any doubt that it was from the "actual-neurotic core" of dammed-up sexual excitation? In other words, this must also be the energy source of the psychoneuroses. Freud's hint admitted of no other interpretation. This could be the

only possible way of seeing it. The objection which most psychoanalysts raised to the theory of the actual neurosis had a disturbing effect. They contended that there was no such thing as an actual neurosis. This illness also, they said, was "psychically determined." Unconscious psychic contents could also be shown to exist in so-called "free-floating anxiety." Stekel was the chief exponent of this view. He argued that all forms of anxiety and nervous disturbances were psychically determined and not somatically determined, as was contended in the case of the actual neuroses. Like many others, Stekel failed to see the fundamental difference between the psychosomatic excitation and the psychic content of a symptom. Freud did not clear up the contradiction, but he stuck to his initial differentiation. I, on the other hand, saw any number of somatic symptoms in the psychoanalytic clinic. However, it could not be denied that the symptoms of the actual neurosis also had a psychic superstructure. Cases of pure actual neurosis were rare. The differentiation was not as clear-cut as Freud had assumed. Such specific questions of scientific research may well appear unimportant to the layman. It will be shown that very decisive problems of human health were concealed in them. In short, *there was no doubt that the psychoneuroses had an actual (stasis) neurotic core and that the stasis neuroses had a psychoneurotic superstructure.* Was there still any point in differentiating the two? Was it not merely a quantitative question?

While most analysts attached the greatest importance to the psychic contents of the neurotic symptoms, leading psychopathologists like Jaspers (cf. his *Psychopathologie*) completely denied the scientific character of psychological interpretation of meaning and, hence, denied the scientific character of psychoanalysis itself. He argued that the "meaning" of a psychic attitude or action could be grasped only "philosophically" and not scientifically. The natural sciences, he said, were concerned solely with *quantities* and energies, whereas philosophy was concerned with psychic *qualities*. There was no bridge between the quantitative and qualitative factors. At issue was a decisive question: did psychoanalysis and its methods have a natural scientific character? In other words: can

there be a natural scientific psychology in the strict sense of the word? Can psychoanalysis claim to be a natural science, or is it merely one of the many philosophic disciplines? Freud paid no attention to these methodological questions and unconcernedly published his clinical observations. He disliked philosophic discussions. But I had to fight against narrow-minded opponents in these arguments. They wanted to relegate psychoanalysts to the ranks of the spiritualists and thus dispose of us. However, we knew that, for the first time in the history of psychology, we were practicing natural science. We wanted to be taken seriously. It was in the difficult struggle to gain clarity about these questions in the dialogue with our opponents that the weapons were forged with which I later defended Freud's cause. If it were true that only Wundt's experimental psychology is "scientific" because it measures reactions quantitatively; if, moreover, psychoanalysis is not scientific because it does not measure quantities but merely describes and constructs the relation of meanings between psychic phenomena that have been torn apart; then natural science is false. For Wundt and his students knew nothing of man in his living reality. They made evaluations about man on the basis of how many seconds it took him to react to the stimulus word "dog." They still do this today. We, however, made evaluations on the basis of the manner in which a person dealt with his conflicts and the motives which prompted his actions. In the background of this dispute was the question whether it was possible to arrive at a more concrete understanding of the Freudian concept of "psychic energy" or, best of all, to classify it under the general concept of energy.

Facts are not of much use in countering philosophic arguments. Allers, the Viennese philosopher and physiologist, declined to enter into the question of unconscious psychic life because, from the point of view of philosophy, the assumption of an "unconscious" was a priori false. I still run across such arguments today. When I maintain that highly sterilized substances can be alive, people say no—that is not possible. The slide must have been dirty, or else what I saw was "Brownian movement." The fact that it is easy to distinguish dirt on the slide from the bions, and Brownian movement

from vegetative movement, does not make any difference to them. In short, "objective science" is a problem in itself.

Unexpectedly, a number of observations in the everyday life of the clinic, such as those made on the two patients mentioned earlier, helped me to find my way in this confusion. It gradually became clear that *the intensity of a psychic idea depends upon the momentary somatic excitation with which it is associated*. Emotion originates in the instincts, thus in the somatic realm. An idea, on the other hand, is a purely "psychic," non-physical formation. What, then, is the relation between the "non-physical" idea and the "physical" excitation? When a person is fully aroused sexually, the idea of sexual intercourse is vivid and urgent. After gratification, on the other hand, it cannot be immediately reproduced; it is feeble, colorless, and somehow nebulous. There can be no doubt that this fact contained the secret of the relation between the physiogenic anxiety neurosis and the psychogenic psychoneurosis. My one patient had momentarily lost all his psychic compulsive symptoms after experiencing sexual gratification. With the reappearance of excitation, the symptoms also reappeared and remained until the next gratification. My other patient, however, had thoroughly worked through all the material in the psychic sphere, but there had not been any sexual excitation. The unconscious ideas which made him incapable of having an erection had not been influenced by the treatment. Suddenly things began to fit together. I understood now that a psychic idea endowed with a very small amount of energy can provoke an increase in the excitation. In turn, this provoked excitation makes the idea urgent and vivid. If the excitation ceases, the idea also vanishes. If, as in the case of the stasis neurosis, a conscious idea of the sexual act fails to materialize because of a moralistic inhibition, what happens is that the excitation becomes attached to other ideas which can be thought of more freely. I concluded from this that the stasis neurosis is a *physical* disturbance caused by inadequately disposed of, i.e., unsatisfied, sexual excitation. However, without a psychic inhibition, the sexual excitation would always be adequately discharged. I was surprised that Freud had overlooked this fact. Once an inhibition has produced a sexual stasis, the latter can easily

intensify the inhibition and reactive infantile ideas that take the place of normal ideas. As a result of a contemporary inhibition, childhood experiences which are not in themselves pathologic could, so to speak, receive an excess of sexual energy. Once this happens, they become urgent, come into conflict with the adult psychic organization, and have, from now on, to be held in check with the help of repression. It is in this way that a chronic psychoneurosis with its infantile sexual content develops from a contemporaneously caused, at first "harmless," sexual inhibition. This is the essence of what Freud described as the neurotic "regression to infantile mechanisms." All the cases I treated demonstrated this mechanism. If the neurosis had not existed from childhood, if it had developed later, it always turned out that a "normal" sexual inhibition or difficulty in one's sexual life had produced a stasis, and this stasis in turn had activated the infantile incest desires and sexual anxieties.

The next question was: is the sexual inhibition and the concomitant rejection of sexuality which develops at the beginning of a chronic illness "neurotic" or "normal"? No one spoke about this. It appeared that the sexual inhibition of a well-brought-up middle-class girl was quite the way it should be. I, too, was of the same opinion; that is to say, I simply did not give it any thought at that time. If, owing to an ungratifying marriage, a young lively woman developed a stasis neurosis, e.g., nervous cardiac anxiety, it did not occur to anyone to ask about the inhibition that prevented her from experiencing sexual gratification in spite of her marriage. In time, it is even possible that she might develop a real hysteria or compulsion neurosis. In this case, the primary cause would have been the moralistic inhibition, while the ungratified sexuality would have been its driving force.

This was the point of departure for the solution of many problems. But it was very difficult to tackle them immediately and energetically. For seven years I thought that I was working in complete accordance with the Freudian school of thought. No one divined that this line of questioning would lead to a fatal clash between fundamentally incompatible scientific views.

ORGASTIC POTENCY

The case of the uncured waiter called into question the correctness of the Freudian formula of therapy. The other case clearly revealed the actual mechanism of cure. For a long time, I tried to bring opposing views into harmony. In his *History of the Psychoanalytic Movement*, Freud tells about the time he heard Charcot relating to a colleague the case history of a young woman who was suffering from acute symptoms. Her husband was impotent or very clumsy in the sexual act. Seeing that the colleague did not grasp the connection, Charcot suddenly exclaimed with great vivacity, "Mais, dans des cas pareils, c'est toujours la chose génitale, toujours! toujours! toujours!" "I know," Freud writes, "that for a moment I was paralyzed with astonishment, and I said to myself, 'Yes, but if he knows this, why does he never say so?'"

A year later, the Viennese physician Chrobak referred a patient to Freud. She was suffering from acute anxiety attacks and was still a virgin, after eighteen years of marriage to an impotent man. Chrobak had written the following comment: "We know only too well what the only prescription is for such cases, but we can't prescribe it. It is: 'Penis normalis, dosim. Repetatur!'" In other words, the hysterical patient falls ill owing to a lack of genital gratification. This put Freud on the track of the sexual etiology of hysteria, but he shrank from the full consequences of Charcot's statement.

It is banal and sounds rather hackneyed, but I maintain that every person who has succeeded in preserving a certain amount of naturalness knows that those who are psychically ill need but one thing—complete and repeated sexual gratification. Instead of simply investigating this matter, substantiating it, expressing it, and immediately taking up its fight, I entangled myself for years on end in the psychoanalytic formulation of theories, which detracted from it. Most of the theories which psychoanalysts have advanced since the publication of Freud's *The Ego and the Id* have had but one function: to wipe out Charcot's statement, "In these cases, it is always a

question of genitality, and I mean always." The fact that man's sexual organs do not function in a normal way, thus precluding sexual gratification for both sexes, that this is the cause of most psychic misery and even has a bearing on the cancer scourge, was too simple to be perceived. Let us see if this is an exaggeration.

The facts of medical experience were confirmed again and again wherever I was working—in my private practice, the psychoanalytic clinic, and the psychiatric-neurologic clinic.

The severity of every form of psychic illness is directly related to the severity of the genital disturbance.

The prospects of cure and the success of the cure are directly dependent upon the possibility of establishing the capacity for full genital gratification.

Of the hundreds of cases which I observed and treated in the course of several years of extensive work, there was not a single woman who did not have a vaginal orgasmic disturbance. Roughly sixty to seventy percent of the male patients had gross genital disturbances. Either they were incapable of having an erection during the act or they suffered from premature ejaculation. The disturbance of the ability to experience genital gratification, to experience, that is, the most natural of what is natural, proved to be a symptom which was always present in women and seldom absent in men. At that time, I did not give any further thought to the thirty to forty percent of the men who appeared to be genitally healthy but were otherwise neurotic. This negligence in clinical thinking was consistent with the psychoanalytic view that impotence or frigidity was "merely one symptom among many."

In November 1922, I read a paper before the Vienna Psychoanalytic Society on the "Limits of Memory Activity in the Psychoanalytic Cure." The presentation met with enthusiastic approval, for all therapists were tormented in applying the basic rule, to which the patients did not adhere, and in obtaining the memories which the patients were supposed to produce but could not. In the hands of mediocre analysts, the primal scene remained a not very convincing, rather arbitrary reconstruction. I emphasized that there could

be no doubt about the Freudian formulation concerning the existence of primal traumatic experiences in children between the ages of one and four. It was all the more important, therefore, to investigate the limitations of the method.

In January 1923, I presented the case history of a psychogenic tic. The patient was an older woman suffering from a diaphragmatic tic, which subsided when it became possible for her to masturbate. My presentation was praised and affirmed.

In October 1923, I read a paper before the society on introspection in a schizophrenic patient. I had been treating a female schizophrenic patient who had particularly clear insights into the mechanisms of her persecution ideas. She confirmed the finding of Tausk regarding the influence of the genital apparatus.

On November 28, 1923, following three years of investigation, I read my first major paper, "On Genitality, from the Point of View of the Prognosis and Therapy of Psychoanalysis." It was published in the *Internationale Zeitschrift für Psychoanalyse* the following year.

During my presentation, I became aware of a growing chilliness in the mood of the meeting. I was a good speaker and had always been listened to attentively. When I had finished, an icy stillness hung over the room. Following a break, the discussion began. My contention that the genital disturbance was an important, perhaps the most important, symptom of the neurosis was said to be erroneous. The same was said about my contention that valuable prognostic and therapeutic data could be derived from the assessment of genitality. Two analysts literally asserted that they knew any number of female patients who had a "completely healthy genital life." They appeared to me to be more excited than was in keeping with their usual scientific reserve.

I was at a disadvantage in this controversy, for I had to admit that there were many male patients who did not appear to have any genital disturbance. Among female patients, on the other hand, this was clearly not the case. I was looking for the *energy source of the neurosis*, its somatic core. This core could be nothing other than dammed-up sexual energy, but I could not explain the origin of this

stasis if potency was unimpaired. Two cardinal views of psychoanalysis led me astray. A man was said to be "potent" when he was able to carry out the sexual act. He was said to be very potent when he could do so several times in the course of one night. The most cherished topic of conversation among men of all circles centered around the question of which one could sleep with a woman the most number of times in one night. The psychoanalyst Roheim even went so far as to define potency as the ability of a man to embrace a woman in such a way as to cause an inflammation of the vagina.

The other misleading view was that a partial instinct, e.g., the desire to suck on the mother's breast, could be blocked individually. In this way, it was argued, the existence of neurotic symptoms in patients having "full potency" could be explained. This view was wholly in keeping with the idea of non-related erogenous zones. In addition, the psychoanalysts denied my contention that there is not a single female patient capable of full genital gratification. A woman was considered genitally healthy when she was capable of having a clitoral orgasm. At that time, the sex-economic differentiation between clitoral and vaginal excitation was unknown.* In short, no one had any idea of the natural function of the orgasm. Still to be accounted for was a questionable remainder of genitally healthy men who, if they were indeed capable of experiencing genital gratification, threw overboard all assumptions about the prognostic and therapeutic role of genitality. For it was clear: *if my assumption was correct, i.e., if the genital disturbance constituted the energy source of neurotic symptoms, then there could not be a single case of neurosis with undisturbed genitality.*

My procedure in this was much the same as in all my other scientific achievements. A general hypothesis was derived from a series of clinical observations. There were gaps in it here and there; it was open to objections which appeared justified. One's opponents seldom fail to ferret out such gaps and, on the basis of them, to

* Controversy still rages on this subject. Masters and Johnson are the most recent authorities to deny that there is a distinction. Yet it would seem that the only true authority is the woman who has experienced both clitoral and vaginal orgasms. Invariably, she will insist that there is a distinct difference. [Editor]

reject the hypothesis as a whole. As Du Teil¹ once said, "Scientific objectivity is not of this world. Indeed, its existence is altogether doubtful." There is little hope of objective cooperation on any one problem. It was precisely through their "fundamental" objections that the critics helped me to overcome difficulties, though this was hardly their intent. Such was the case then, too. The objection that there are any number of genitally healthy neurotics prompted me to take a closer look at "genital health." As incredible as it may seem, it is nonetheless true that the precise analysis of genital behavior, which goes deeper than "I slept with a woman" or "I slept with a man," was strictly forbidden in psychoanalysis. It took me more than two years of experience to rid myself completely of this cultivated reserve and to realize that people confuse "fucking" with the loving embrace.

The more precisely my patients described their behavior and experiences in the sexual act, the more firm I became in my clinically substantiated conviction that *all patients, without exception, are severely disturbed in their genital function*. Most disturbed of all were those men who liked to boast and make a big show of their masculinity, men who possessed or conquered as many women as possible, who could "do it" again and again in one night. It became quite clear that, though they were erectively very potent, such men experienced no pleasure or very little at the moment of ejaculation, or they experienced the exact opposite, disgust and unpleasure. The precise analysis of fantasies during the sexual act revealed that the men usually had sadistic or conceited attitudes and that the women were afraid, inhibited, or imagined themselves to be men. For the ostensibly potent man, sexual intercourse means the piercing, overpowering, or conquering of the woman. He merely wants to prove his potency or to be admired for his erective endurance. This "potency" can be easily undermined by uncovering its motives. Severe disturbances of erection and ejaculation are concealed in it. In none of these cases is there the slightest trace of *involuntary behavior or loss of conscious activity in the act*. Gradually, groping

¹ Roger Du Teil did control work on the bion experiments at the university in Nice.

my way ahead step by step, I acquired a knowledge of the characteristics of *orgastic impotence*. It took me a decade to gain a full understanding of this disturbance, to describe it and to learn the correct technique for eliminating it.

Orgastic impotence has always been in the forefront of sex-economic research, and all of its details are still not known. Its role in sex-economy is similar to the role of the Oedipus complex in psychoanalysis. Whoever does not have a precise understanding of it cannot be considered a sex-economist. He will never really grasp its ramifications. He will not understand the difference between health and sickness, nor will he comprehend human pleasure anxiety or the pathological nature of the parent-child conflict and the misery of marriage. It is even possible that he will endeavor to bring about sexual reforms, but he will never touch upon the core of sexual misery. He might admire the bion experiments, even imitate them perhaps, but he will never really conduct research in the field of sex-economy. He will never comprehend religious ecstasy, or have the least insight into fascist irrationalism. Because he lacks the most important fundamentals, he will of necessity adhere to the antithesis between nature and culture, instinct and morality, sexuality and achievement. He will not be able to really solve a single pedagogic problem. He will never understand the identity between sexual process and life process. Nor, consequently, will he be able to grasp the sex-economic theory of cancer. He will mistake sickness for health and health for sickness. He will end up misinterpreting man's fear of happiness. In short, he might be anything, but he will never be a sex-economist, who knows that man is the sole biological species that has destroyed its own natural sexual function and is sick as a consequence of this.

Instead of a systematic presentation, I want to describe the theory of the orgasm in the way in which it developed. This will enable the reader to grasp its inner logic more easily. It will be seen that no human brain could have invented these relationships.

Until 1923, the year the orgasm theory was born, only ejaculative and erective potency were known to sexology and psychoanalysis. Without the inclusion of the functional, economic, and

experiential components, the concept of sexual potency has no meaning. Erective and ejaculative potency are merely indispensable preconditions for orgasmic potency. *Orgasmic potency is the capacity to surrender to the streaming of biological energy, free of any inhibitions; the capacity to discharge completely the dammed-up sexual excitation through involuntary, pleasurable convulsions of the body.* Not a single neurotic is orgasmically potent, and the character structures of the overwhelming majority of men and women are neurotic.

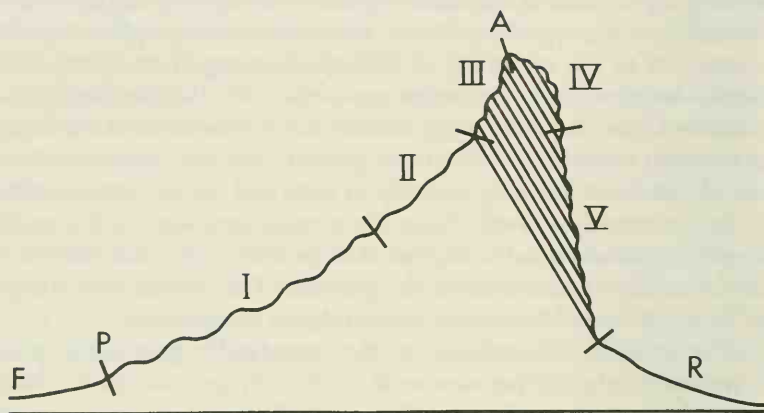
In the sexual act free of anxiety, unpleasure, and fantasies, the intensity of pleasure in the orgasm is dependent upon the amount of sexual tension concentrated in the genitals. The greater and steeper the "drop" of the excitation, the more intense the pleasure.

The following description of the orgasmically gratifying sexual act pertains only to the course of a few typical, naturally determined phases and modes of behavior. I did not take into account the biological foreplay which is determined by individual needs and does not exhibit a universal character. In addition, we must note that the bio-electric processes of the orgasm function have not been explored and therefore this description is incomplete.²

Phase of voluntary control of the excitation

1. Erection is not painful as it is in priapism, spasm of the pelvic floor or of the spermatic duct. It is pleasurable. The penis is not overexcited as it is after a prolonged period of abstinence or in cases of premature ejaculation. The female genital becomes hyperemic and moist in a specific way through the profuse secretion of the genital glands; that is, in the case of undisturbed genital functioning, the secretion has specific chemical and physical properties which are lacking when the genital function is disturbed. An important characteristic of male orgasmic potency is the urge to penetrate. Erections can occur without this urge, as is the case in some erectively potent narcissistic characters and in satyriasis.

² The arabic figures in the text correspond to the arabic figures in the legend to the diagram.



F = forepleasure (1, 2). P = penetration of penis (3). I (4, 5) = phase of voluntary control of the excitation and prolongation which is still un-harmful. II (6 a-d) = phase of involuntary muscle contractions and automatic increase of excitation. III (7) = sudden and steep ascent to the climax (C). IV (8) = orgasm. The shaded part represents the phase of involuntary convulsions of the body. V (9, 10) = steep drop of the excitation. R = pleasant relaxation. Duration from five to twenty minutes.

Diagram depicting the typical phases of the sexual act in which both male and female are orgasmically potent

2. The man and the woman are tender toward each other, and there are no contradictory impulses. The following are pathological deviations from this behavior: aggressiveness stemming from sadistic impulses, as in some erectively potent compulsion neurotics, and the inactivity of the passive-feminine character. Tenderness is also absent in "onanistic coitus" with an unloved object. Normally, the activity of the woman does not differ in any way from that of the man. The widespread passivity on the part of the woman is pathological, usually the result of masochistic rape fantasies.

3. The pleasurable excitation, which has remained at approximately the same level during forepleasure activity, suddenly increases in both man and woman with the penetration of the penis into the vagina. The feeling on the part of the man that he is "being

sucked in" is the counterpart of the woman's feeling that she is "sucking in" the penis.

4. The man's urge increases to penetrate deeply but does not take on the sadistic form of "wanting to pierce through," as in the case of compulsion neurotic characters. Through the mutual, gradual, spontaneous, effortless friction, the excitation becomes concentrated on the surface and glans of the penis and on the posterior parts of the mucous membrane of the vagina. The characteristic sensation which heralds and accompanies the discharge of the semen is still wholly absent; this is not the case in premature ejaculation. The body is still less excited than the genital. Consciousness is fully attuned to the assimilation of the streaming sensations of pleasure. The ego actively participates insofar as it attempts to explore all possible avenues of pleasure and to achieve the highest degree of tension before the onset of the orgasm. Conscious intentions obviously play no part in this. It all takes place spontaneously on the basis of the individually different forepleasure experiences, through change of position, the nature of the friction, its rhythm, etc. According to most potent men and women, the slower and more gentle the frictions are and the more closely synchronized, the more intense are the sensations of pleasure. This presupposes a high degree of affinity between the partners. A pathological counterpart to this is the urge to produce violent frictions. This is especially pronounced in sadistic compulsive characters who suffer from penis anesthesia and the inability to discharge semen. Another example is the nervous haste of those who suffer from premature ejaculations. Orgastically potent men and women never laugh and talk during the sexual act, except possibly to exchange words of endearment. Both talking and laughing are indicative of severe disturbances of the ability to surrender; surrender presupposes complete immersion in the streaming sensation of pleasure. Men who feel that surrender is "feminine" are always orgastically disturbed.

5. In this phase, interruption of the friction is in itself pleasurable because of the special sensations of pleasure which attend this pause and do not require psychic exertion. In this way, the act is

prolonged. The excitation subsides a little during the pause. However, it does not, as in pathological cases, subside altogether. Interruption of the sexual act by withdrawing the penis is not unpleasurable as long as it occurs after a restful pause. When friction continues, the excitation steadily increases beyond the level which had been previously attained. It gradually takes more and more possession of *the entire body*, while the genital itself maintains a more or less constant level of excitation. Finally, as a result of a fresh, usually sudden increase of genital excitation, the phase of involuntary muscular contraction sets in.

Phase of involuntary muscle contractions

6. In this phase, voluntary control of the course of the excitation is no longer possible. It exhibits the following characteristic features:

a. The increase of the excitation can no longer be controlled; rather, it grips the entire personality and causes an acceleration of pulse and deep exhalation.

b. The physical excitation becomes more and more concentrated in the genital; there is a sweet sensation which can be best described as the flowing of excitation from the genital to other parts of the body.

c. To begin with, this excitation causes involuntary contractions of the entire musculature of the genitalia and pelvic floor. These contractions are experienced in the form of waves: the rise of the wave coincides with the complete penetration of the penis, while the fall of the wave coincides with the retraction of the penis. But as soon as the retraction goes beyond a certain limit, immediate spasmodic contractions take place which accelerate ejaculation. In the female, it is the smooth musculature of the vagina which contracts.

d. At this stage, the interruption of the act is altogether unpleasurable for both the man and the woman. When an interruption takes place, the muscular contractions which lead to orgasm are

spasmodic instead of rhythmic. The sensations which this produces are highly unpleasurable and occasionally pains in the pelvic floor and the sacrum are experienced. As a result of the spasms, moreover, the ejaculation takes place earlier than it does in the case of undisturbed rhythm.

The voluntary prolongation of the first phase of the sexual act (1 to 5) is not harmful up to a certain degree and has a pleasure-intensifying effect. On the other hand, the interruption or voluntary change of the course of the excitation in the second phase is harmful because of the involuntary nature of this phase.

7. Through the further intensification and increase in the frequency of the involuntary muscle contractions, the excitation mounts rapidly and sharply to the climax (III to C in the diagram); normally, this coincides with the first ejaculatory muscle contractions in the man.

8. At this point, consciousness becomes more or less clouded; following a brief pause at the "height" of the climax, the frictions increase spontaneously and the urge to penetrate "completely" becomes more intense with every ejaculatory muscle contraction. The muscle contractions in the woman follow the same course as they follow in the man; there is merely a psychic difference, namely that the healthy woman wants "to receive completely" during and just after the climax.

9. The orgasmic excitation takes hold of the entire body and produces strong convulsions of the musculature of the whole body. Self-observations on the part of healthy persons of both sexes, as well as the analysis of certain disturbances of the orgasm, show that what we call the resolution of tension and experience as motor discharge (descending curve of the orgasm) is essentially the result of the reversion of the excitation from the genital to the body. This reversion is experienced as a sudden reduction of the tension.

Hence, the climax represents the turning point in the course of the excitation, i.e., prior to the climax, the direction of the excitation is toward the genital; subsequent to the climax, the excitation flows away from the genital. It is this complete return of the excitation

from the genital to the body that constitutes the gratification. This means two things: flowing back of the excitation to the entire body and relaxation of the genital apparatus.

10. Before the neutral point is reached, the excitation fades away in a gentle curve and is immediately replaced by a pleasant physical and psychic relaxation. Usually, there is also a strong desire to sleep. The sensual relations are extinguished, but a "satiated" tender attitude to the partner continues, to which is added the feeling of gratitude.

In contrast to this, the orgasmically impotent person experiences a leaden exhaustion, disgust, repulsion, weariness, or indifference and, occasionally, hatred toward the partner. In the case of satyriasis and nymphomania, the sexual excitation does not subside. Insomnia is one of the essential characteristics of lack of gratification. It cannot be automatically concluded, however, that a person has experienced gratification when he falls asleep immediately following the sexual act.

If we reexamine the two phases of the sexual act, we see that the first phase is characterized essentially by the sensory experience of pleasure, while the second phase is characterized by the motor experience of pleasure.

Involuntary bio-energetic convulsion of the organism and the complete resolution of the excitation are the most important characteristics of orgasmic potency. The shaded part of the diagram represents the involuntary vegetative relaxation. There are partial resolutions of the excitation which are similar to the orgasmic resolution. They have until now been looked upon as the actual release. Clinical experience shows that, as a result of universal sexual suppression, men and women have lost the ability to experience the final vegetatively involuntary surrender. It is precisely this previously unrecognized phase of final excitation and resolution of tension that I have in mind when I speak of "orgasmic potency." It constitutes the primal and basic biological function which man has in common with all living organisms. All experiencing of nature is derived from this function or from the longing for it.

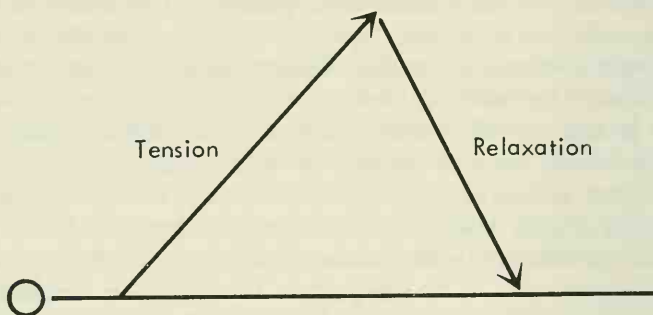
The course of excitation in the woman is exactly the same as

that of the man. The orgasm in both sexes is more intense when the peaks of genital excitation coincide. This is very frequently the case among men and women who are capable of concentrating affection and sensuality on *one* partner who reciprocates this affection and sensuality. It is the rule when the love relationship is disturbed by neither internal nor external factors. In such cases, at least conscious fantasy activity is completely suspended; the ego absorbs and is fully focused on the sensations of pleasure. The ability to focus the entire affective personality upon the orgasmic experience, in spite of any contradictions, is another characteristic of orgasmic potency.

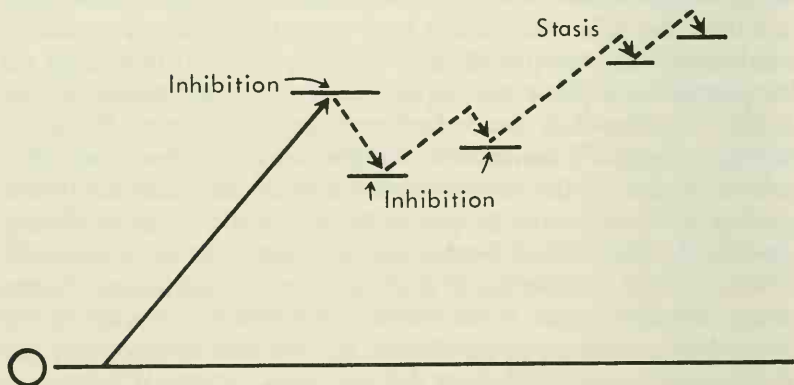
It cannot be easily determined whether unconscious fantasy activity is also at rest. Certain factors would indicate that it is. Fantasies which are not allowed to become conscious can only detract from the experience. It is necessary to distinguish two groups of fantasies which could accompany the sexual act, those which are in harmony with the sexual experience and those which are at variance with it. If the partner is capable of attracting all sexual interests to herself or himself at least momentarily, then the unconscious fantasies are also superfluous. In terms of their very nature, these fantasies are opposed to the real experience, for one fantasizes only what one cannot have in reality. There is a genuine transference from the primal object to the partner. It is possible for the partner to replace the object of the fantasy because of the identity between their basic characteristics. If, however, the transference of sexual interests takes place solely on the basis of a neurotic desire for the primal object, without the inner ability for genuine transference and in spite of the fact that there is no identity between the partner and the fantasized object, then no illusion can drown out the vague feeling of artificiality in the relationship. In the former instance, coitus is not followed by disappointment. In the latter, disappointment is inevitable, and we can assume that the fantasy activity during the act did not cease: it served, rather, to maintain the illusion. In the former, one loses interest in the original object and, consequently, its fantasy-generating force is also lost. The original object is regenerated by the partner. In a genuine transference, there is no glorification of the sexual partner; the

characteristics which are at variance with the primal object are correctly assessed and tolerated. In an artificial transference, the sexual partner is inordinately idealized and the relationship is full of illusions. The negative characteristics are not recognized, and fantasy activity must be continued, otherwise the illusion is lost.

The more intensively the fantasy has to work to make the partner approximate the ideal, the more the sexual pleasure loses in



1. Sex-economic energy process.



2. Inhibition. Disturbed sex-economy (stasis).

the way of intensity and sex-economic value. It depends entirely upon the nature of the disagreements that occur in every extended relationship whether and to what extent they reduce the intensity of the sexual experience. The reduction tends to become a pathological disturbance much sooner when there is a strong fixation on the primal object and an inability to achieve a genuine transference; when, moreover, a great deal of energy is required to overcome those characteristics in the partner which are at variance with the primal object.

SEXUAL STASIS—THE ENERGY SOURCE OF THE NEUROSIS

Since my first clinical observations in 1920, I had carefully singled out and noted genital disturbances in the patients whom I treated at the clinic. Over the course of two years, I had collected sufficient material to permit me to make this formulation: the disturbance of genitality is not, as was previously believed, one symptom among others. It is *the* symptom of the neurosis. Little by little, all the evidence pointed to one conclusion: psychic illness is not only a result of a sexual disturbance in the broad Freudian sense of the word; even more concretely, it is the result of the disturbance of the genital function, in the strict sense of orgasmic impotence.

If I had redefined sexuality to mean solely genital sexuality, I would have relapsed to the pre-Freudian, erroneous conception of sexuality. Sexual would be only what is genital. By amplifying the concept of genital function with the concept of orgasmic potency and defining it in terms of energy, I added a new dimension to the psychoanalytic theory of sexuality and libido within its original framework. The arguments in support of this were as follows:

1. If every psychic illness has a core of dammed-up sexual excitation, it can be caused only by the disturbance of the capacity for orgasmic gratification. Hence, impotence and frigidity are the key to the understanding of the economy of neuroses.

2. *The energy source of the neurosis is created by the difference between the accumulation and discharge of sexual energy.* The ungratified sexual excitation which is always present in the neurotic

psychic apparatus distinguishes it from the healthy psychic apparatus. This holds true not only for the stasis neuroses (in Freudian terminology, actual neuroses) but for all psychic illnesses, with or without symptom formation.

3. Freud's therapeutic formula for neuroses, though correct, is incomplete. The primary prerequisite of therapy is to make the patient conscious of his or her repressed sexuality. This alone does not cure, i.e., it *can* but it does not *of necessity* do so. Making the patient conscious of his or her repressed sexual impulses guarantees cure when this also eliminates the energy source of the neurosis, i.e., the sexual stasis. In other words, this kind of therapy brings about a cure when the consciousness of the instinctual demands also restores the capacity for full orgasmic gratification. In this way, the pathological proliferations are deprived of the source of their energy (*principle of energy withdrawal*).

4. There can be no doubt, therefore, that the highest and most important goal of causal analytic therapy is the establishment of orgasmic potency, the ability to discharge accumulated sexual energy.

5. Sexual excitation is a somatic process. The conflicts of the neurosis are of a psychic nature. What happens is that a minor conflict, in itself normal, causes a slight disturbance in the balance of sexual energy. This minor stasis intensifies the conflict, and the conflict in turn increases the stasis. Thus, the psychic conflict and the stasis of somatic excitation mutually augment one another. The central psychic conflict is the sexual relationship between child and parent. It is present in every neurosis. It is the historical storehouse of experience from which the content of the neurosis is nourished. All neurotic fantasies can be traced back to the child's early sexual relationship to the parents. However, if it were not continually nourished by the contemporary stasis of excitation which it initially produced, the child-parent conflict could not by itself cause a permanent disturbance of the psychic equilibrium. Hence, the stasis of excitation is the ever-present contemporary factor of the illness; it does not add to the content of the neurosis but supplies it with energy. The pathological incestuous ties to parents and brothers and sisters lose their force when the contemporary energy stasis is elimi-

nated, i.e., when full orgasmic gratification is experienced in the actual present. Hence, *whether the Oedipus conflict becomes pathological or not depends upon the degree to which the sexual energy is discharged*. In short, actual neurosis and psychoneurosis overlap: they cannot be conceived as separate types of neuroses.

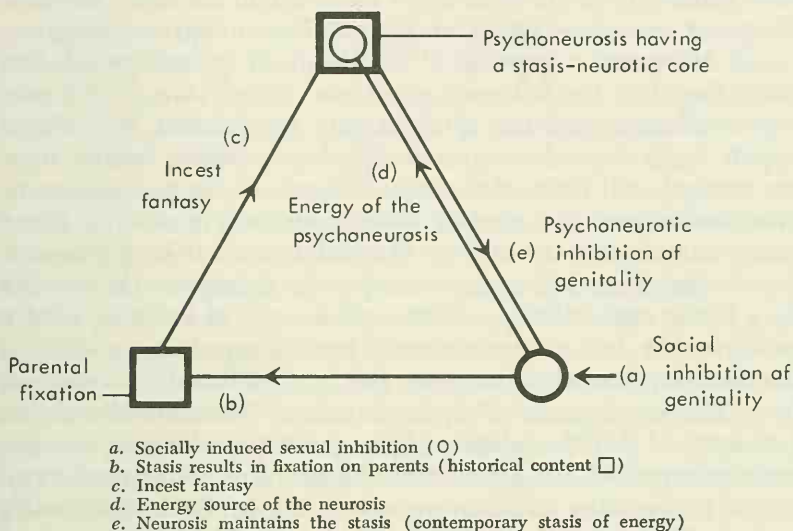


Diagram depicting the relation between the content of childhood experience and sexual stasis

6. The dynamics of pregenital sexuality (oral, anal, muscular, etc.) are fundamentally different from the dynamics of genital sexuality. If non-genital sexual activities are retained, the genital function becomes disturbed. This disturbance incites pregenital fantasies and actions. The pregenital sexual fantasies and activities which we find in neuroses and perversions are not only the cause of the genital disturbance but, at least as much, the result of this disturbance. These insights and observations constitute the ground-

work of the distinction I made in 1936 between natural and secondary drives. With reference to the theory of instinct and the theory of culture, the most decisive formula was: the general sexual disturbance is a result of genital disturbance, i.e., orgasmic impotence. What I understood by genital sexuality was a function that was unknown and did not conform to the usual ideas about man's sexual activities. "Genital" in the sex-economic sense of the word and "genital" in the usual sense of the word do not mean the same thing, any more than "sexual" and "genital" mean the same thing.

7. Moreover, a question of the theory of neurosis which harassed Freud in the following years was solved in a simple way. Psychic illnesses represent qualities only. Nonetheless, they always appear to be dependent upon so-called quantitative factors, upon the strength and force, the energy cathexis, of the psychic experiences and actions. At a meeting of the inner circle of analysts, Freud once exhorted us to be cautious. We had, he said, to be prepared to expect dangerous challenges to the psychic therapy of the neurosis by a future *organotherapy*. There was no way of knowing what it would be like, but one could already hear its exponents knocking at the door. Psychoanalysis must one day be established on an organic basis. This was a genuine Freudian intuition! When Freud said this, I understood that the solution of the quantity problem of the neurosis presupposed the solution of the problem of organotherapy. Access to the latter could be provided only by the understanding and handling of the physiological sexual stasis. I had already begun to work along these lines. Indeed, the first significant breakthrough had been achieved five years before: the advancement from character analysis to the formulation of the fundamental principles of the technique of the vegetotherapy of the neurosis. The interim was taken up with fifteen years of hard work and difficult struggles.

In the years 1922 to 1926, the theory of the orgasm was formulated and substantiated piece by piece, followed by the development of the technique of character analysis. Every subsequent experience, success as well as failure, confirmed this theory, which had developed by itself on the basis of those first decisive observations. For my work, the problems loomed up rapidly and clearly.

Clinical work led in one direction to the present level of experimental work in the field of sex-economy. A second direction proceeded from the question: what is the source and what is the function of the social suppression of sexuality?

Much later, from 1933 on, a biological offshoot of sex-economy developed from the first complex of problems: bion research, sex-economic cancer research, and the investigation of the phenomena of orgone radiation. Some seven years later, the second complex of problems split up into actual sexual sociology on the one hand and political psychology on the other.* The orgasm theory has determined the psychological, psychotherapeutic, physiobiological, and sociological sectors of sex-economy. I do not claim that the framework of sex-economy could replace these specialized fields. But it does claim today to be a unitary natural-scientific theory of sex, on the basis of which it will be possible to resuscitate and fecundate all aspects of human life. This imposes upon us the obligation of giving a thorough presentation of its framework in all related fields. Since the life process and the sexual process are one and the same, it goes without saying that *sexual, vegetative energy is active in everything that lives*. This statement is very dangerous precisely because it is simple and absolutely correct. To apply it correctly, care must be taken to prevent it from becoming a platitude or from deteriorating into a system. Followers tend to make matters easy for themselves. They take over arduously worked-out material and operate with it in the most comfortable way possible. They make no effort to find new applications for all the subtleties of the method. They become torpid and the complex of problems ceases to be a challenge. I hope that I shall succeed in saving sex-economy from this fate.

* Cf. Reich, *The Sexual Revolution* (1969), *The Invasion of Compulsory Sex-Morality* (1971), and *The Mass Psychology of Fascism* (1970), all Farrar, Straus and Giroux.

III. *Therapy*

ON THE TECHNIQUE OF CHARACTER ANALYSIS

INTRODUCTION

Our therapeutic method is contingent upon the following basic theoretical concepts. The *topographical* point of view determines the principle of technique to the effect that the unconscious has to be made conscious. The *dynamic* point of view dictates that this making conscious of the unconscious must not proceed directly, but by way of resistance analysis. The *economic* point of view and the knowledge of *structure* dictate that, in resistance analysis, each individual case entails a definite plan which must be deduced from the case itself.

As long as the making conscious of the unconscious, i.e., the *topographical* process, was regarded as the sole task of analytic technique, the formula was justified that the patient's unconscious manifestations had to be translated into the language of the conscious *in the sequence in which they appeared*. In this process, the *dynamics* of the analysis were left largely to chance, that is, whether the act of becoming conscious actually released the appropriate affect and whether the interpretation had anything more than an intellectual influence on the patient. The very inclusion of the dynamic factor, i.e., the demand that the patient had not only to remember but also to experience what he remembered, complicated the simple formula that "the unconscious had to be made conscious." Since the dynamic effect of analysis depends not on the material which the patient produces but on the resistances which he brings into play

From *Character Analysis*, 1972. First presented at the 10th International Psychoanalytic Congress, Innsbruck, 1927.

against this material and on the emotional intensity with which they are mastered, the task of analysis undergoes no insignificant shift. Whereas it is sufficient, from the topographical point of view, to make the patient conscious of the clearest and most easily interpretable elements of the unconscious in the sequence in which they appear, in other words, *to adhere to the pattern of the contents of the material*, it is necessary, when the dynamic factor is taken into consideration, to relinquish this plan as a means of orientation in the analysis. Instead, another must be adopted, which embraces both the content of the material and the affect, namely *the pattern of successive resistances*. In pursuing this plan, however, a difficulty arises in most cases, a difficulty which we have not considered in the foregoing presentation.

CHARACTER ARMORING AND CHARACTER RESISTANCE

The inability to follow the basic rule

Our patients are seldom capable of analysis at the outset. Only a very small number of patients are prepared to follow the basic rule and to open themselves completely to the analyst. First of all, it is not easy for the patient to have immediate trust in the analyst, if only because he is a stranger. Added to this, however, is the fact that years of illness, the unrelenting influence of a neurotic milieu, bad experiences with mental specialists—in short, the entire secondary fragmentation of the ego—have created a situation that is adverse to the analysis. The elimination of this difficulty becomes a precondition of the analysis, and it could be accomplished easily if it were not complicated by the character structure of the patient, which is itself a part of the neurosis and has developed on a neurotic basis. It is known as the “narcissistic barrier.” Fundamentally, there are two ways of getting at these difficulties, especially at the difficulty entailed by the resistance to the basic rule. The first way, and the one usually pursued, I believe, is to prepare the patient for analysis through instruction, reassurance, challenge,

exhortation, persuasion, and more of the same. In this case, by establishing a kind of positive transference, the analyst seeks to convince the patient of the necessity of being open and honest in the analysis. This roughly corresponds to the technique suggested by Nunberg. Vast experience has taught us, however, that this pedagogic or active approach is highly uncertain, is dependent upon uncontrollable contingencies, and lacks the secure basis of analytic clarity. The analyst is constantly at the mercy of the oscillations of the transference and treads on uncertain terrain in his efforts to make the patient capable of analysis.

The second method is more complicated, and not yet feasible for all patients. It is a far more secure approach. Here the attempt is made to *replace the instructional measures by analytic interpretations*. There is no question that this is not always possible, yet it remains the ideal goal toward which analysis strives. Instead of inducing the patient to enter into the analysis by persuasion, suggestion, transference maneuvers, etc., the analyst takes a more passive attitude and attempts to get an insight into the *contemporary* meaning of the patient's behavior, *why* he or she doubts, arrives late, speaks in a ranting or confused manner, communicates only every third idea or so, criticizes the analysis, or produces deep material, often in uncommon amounts. In other words, the analyst can do one of two things: (1) attempt to persuade a narcissistic patient who speaks in grandiloquent technical terminology that his behavior is detrimental to the analysis and that he would do better to rid himself of analytic terminology and to come out of his shell; or (2) dispense with any kind of persuasion and wait until he understands why the patient behaves as he does. It may turn out, for instance, that the patient's ostentatious behavior is an attempt to cover up a feeling of inferiority toward the analyst. In this case, the analyst will endeavor to influence him through a consistent interpretation of the meaning of his actions. In contrast to the first, this second approach is entirely in keeping with the principles of analysis.

From this endeavor to use purely analytic interpretations wherever possible in place of all the instructional or otherwise active

measures which become necessary as a result of the patient's characteristics, a method of analyzing the *character* emerged in an unsought and unexpected way.

Certain clinical considerations make it necessary for us to designate as "character resistances" a special group of the resistances that we encounter in the treatment of our patients. *These derive their special character not from their content but from the specific mannerisms of the person analyzed.* The compulsive character develops resistances whose form is specifically different from that of the hysterical character, the form of whose resistances, in turn, is different from that of the genital narcissistic, impulsive, or neurasthenic character. *The form of the ego's reactions, which differs from character to character even where the contents of the experiences are the same, can be traced back to infantile experiences in the same way as the content of the symptoms and fantasies.*

Where do the character resistances come from?

Some time ago, Glover made an effort to discriminate between character neuroses and symptom neuroses. Alexander also operated on the basis of this distinction. I adhered to it in earlier works, but it turned out, on closer comparison of the cases, that this distinction makes sense only insofar as there are neuroses with circumscribed symptoms ("symptom neuroses") and neuroses without them ("character neuroses"). In the former, understandably, the symptoms are more conspicuous; in the latter, the neurotic character traits stand out. But are there symptoms which do not have a neurotic reaction basis, which, in other words, are not rooted in a neurotic character? The only difference between character neuroses and symptom neuroses is that, in the case of the latter, the neurotic character also produces symptoms, has become, so to speak, concentrated in them. That the neurotic character is at one time exacerbated in circumscribed symptoms and at another time finds other ways of discharging the libido stasis requires more detailed investigation. But if it is acknowledged that the symptom neurosis is always rooted in a neurotic character, then it is clear that, in *every*

analysis, we are dealing with resistances that are manifestations of a neurotic character. The individual analysis will differ only with respect to the importance ascribed to the analysis of the character in each case. However, a retrospective glance at analytic experiences cautions us against underestimating this importance in any one case.

From the point of view of character analysis, the differentiation between neuroses which are chronic, i.e., have existed since childhood, and those which are acute, i.e., appeared later, has no importance whatever; it is of no great moment whether the symptoms appear in childhood or later. What matters is that the neurotic character, i.e., the reaction basis for the symptom neurosis, is formed, at least in its principal features, by the time the Oedipal stage comes to a close. We have ample clinical experience to show that the boundary which the patient draws between health and the outbreak of sickness always vanishes in the analysis.

Since the symptom formation does not hold up as a descriptive characteristic, we have to look for others. Two which readily come to mind are *illness insight* and *rationalizations*.

A *lack of insight into the illness* is not, of course, absolutely reliable but it is certainly an essential indication of character neurosis. The neurotic symptom is sensed as something alien, and it engenders a feeling of being ill. On the other hand, the neurotic character trait, e.g., the exaggerated sense of order of the compulsive character or the anxious shyness of the hysterical character, is organically incorporated into the personality. One might complain of being shy, but one does not feel sick for that reason. Not until the characterological shyness becomes a pathological blushing or until the compulsive-neurotic sense of order becomes a compulsive ceremony, not until, in other words, the neurotic character exacerbates symptomatically, does one feel that one is sick.

Naturally, there are symptoms for which no insight, or insufficient insight, exists. They are regarded by patients as bad habits or something which has to be accepted (e.g., chronic constipation, mild ejaculatio praecox). Then there are some character traits which are sometimes felt to be pathological, e.g., irrational, violent fits of

anger, gross negligence, a penchant for lying, drinking, splurging, and other such. Generally, however, an insight into the sickness is indicative of a neurotic symptom, whereas lack of insight points to a neurotic character trait.

In practical terms, the second important difference consists in the fact that symptoms never exhibit such complete and credible *rationalizations* as neurotic character traits. Neither hysterical vomiting nor abasia, neither compulsive counting nor compulsive thinking can be rationalized. There is no question about the senselessness of a symptom, whereas the neurotic character trait has a sufficiently rational motivation so as not to appear pathological or senseless.

Furthermore, there is a justification for neurotic character traits which is immediately rejected as absurd when it is applied to symptoms. We often hear it said: "That's simply the way I am." The implication here is that the person concerned was born that way; he simply cannot behave differently—that's his character. However, this does not tally with the facts, for the analysis of its development shows that the character had to become what it is, and not something else, for very specific reasons. Fundamentally, therefore, it is capable of analysis and of being changed, just like the symptom.

Occasionally, symptoms have become so ingrained in the personality that they are like character traits. An example is compulsive counting that is wholly absorbed within the framework of one's need to be orderly, or compulsive methodicalness that is fulfilled in the rigid subdivisions of each day. The latter is especially true of the compulsion to work. Such modes of behavior are held to be indicative more of eccentricity or excessiveness than of pathology. Hence, we see that the concept of illness is highly flexible, that there are many shades, ranging from the symptom as an isolated foreign body through the neurotic character trait and the "wicked habit" to rationally sound behavior. However, in view of the fact that these shades are not very much help to us, the differentiation between symptom and neurotic character trait recommends itself, even insofar as rationalizations are concerned, notwithstanding the artificiality of all divisions.

With this reservation, another differentiation occurs to us with respect to the structure of the symptom and of the character trait. In the process of analysis, it is shown that, in terms of its meaning and origin, the symptom has a very simple structure compared with that of the character trait. True enough, the symptom too is indeterminate; but the more deeply we penetrate into its reasons, the more we move away from the actual compass of the symptom and the more clearly we perceive its basis in the character. Hence, theoretically, the reaction basis in the character can be worked out from any symptom. The symptom is directly determined by a limited number of unconscious attitudes; hysterical vomiting, for example, is based on a repressed fellatio desire or an oral desire for a child. Each of them is expressed in the character, the former in a kind of childishness, the latter in a maternal attitude. But the hysterical character, which determines the hysterical symptom, is based on a multiplicity of—to a large extent antagonistic—strivings, and is usually expressed in a specific *attitude* or *mode of existence*. It is not nearly so easy to analyze the attitude as it is to analyze the symptom; fundamentally, however, the former, like the latter, can be traced back to and understood on the basis of drives and experiences. Whereas the symptom corresponds solely to one definite experience or one circumscribed desire, the character, i.e., the person's specific mode of existence, represents an expression of the person's entire past. So a symptom can emerge quite suddenly, while the development of each individual character trait requires many years. We must also bear in mind that the symptom could not have suddenly emerged unless a neurotic reaction basis already existed in the character.

In the analysis, the neurotic character traits as a whole prove to be a compact *defense mechanism* against our therapeutic efforts, and when we trace the origin of this character "armor" analytically, we see that it also has a definite economic function. Such armor serves on the one hand as a defense against external stimuli; on the other hand it proves to be a means of gaining mastery over the libido, which is continuously pushing forward from the id, because libidinal and sadistic energy is used up in the neurotic reaction formations, compensations, etc. Anxiety is continually being bound

in the processes which are at the basis of the formation and preservation of this armor in the same way that, according to Freud's description, anxiety is bound in the compulsive symptoms. We shall have more to say about the economy of the character formation.

Since, in its economic function as defensive armor, the neurotic character trait has established a certain, albeit *neurotic balance*, analysis constitutes a danger to this balance. It is from this narcissistic defense mechanism of the ego that the resistances originate which give the analysis of the individual case its special features. If, however, a person's mode of behavior represents the result of a total development which is capable of analysis and resolution, then it must also be possible to deduce the technique of character analysis from that behavior.

On the technique of analyzing the character resistance

In addition to the dreams, associations, slips, and other communications of the patients, the *way in which* they recount their dreams, commit slips, produce associations, and make their communications, in short their bearing, deserves special attention.¹ Adherence to the basic rule is something rare, and many months of character-analytic work are required to instill in the patient a half-way sufficient measure of candidness. The way the patient speaks, looks at and greets the analyst, lies on the couch, the inflection of the voice, the degree of conventional politeness which is maintained, etc., are valuable cues in assessing the secret resistances with which the patient counters the basic rule. And once they have been understood, they can be eliminated through interpretation. It is not only *what* the patient says but *how* he says it that has to be inter-

¹ Footnote, 1945: The *form* of expression is far more important than the ideational content. Today we use only the form of expression to arrive at the decisively important experiences of childhood. It is the form of expression and not the ideational content that leads us to the biological reactions which lie at the basis of the psychic manifestations.

preted. Analysts are often heard to complain that the analysis is not progressing, that the patient is not producing any "material." By material, what is usually meant is merely the content of the associations and communications. But the nature of the patient's silence or sterile repetitions is also material which has to be used fully. There is scarcely a situation in which the patient does not produce *any* material, and we have to lay the blame upon ourselves if we can't make use of the patient's bearing as material.

There is of course nothing new in the statement that behavior and the form of the communications are of analytic importance. What we are concerned with here, however, is the fact that they give us access to the analysis of the character in a very definite and relatively complete way. Bad experiences in the analysis of some neurotic characters have taught us that, *at the outset* of such cases, the form of the communications is of greater importance than the content. We want merely to allude to the concealed resistances produced by the emotionally paralyzed, by the "good" men and women, the excessively polite and correct patients; by those patients, moreover, who always give evidence of a deceptive positive transference or, for that matter, by those who raise a passionate and monotonous cry for love; those who conceive of analysis as a kind of game; the eternally "armored" who laugh in their sleeve at anything and everything. The list could be extended indefinitely. Hence, one has no illusions about the painstaking work which the innumerable individual problems of technique will entail.

To allow what is essential in character analysis to stand out more clearly in contrast to symptom analysis, and to give a better idea of our thesis in general, let us consider two pairs of cases. The first pair consists of two men being treated for *ejaculatio praecox*: one is a passive-feminine character, the other a phallic-aggressive character. Two women suffering from an eating disturbance constitute the second pair: one is a compulsive character, the other a hysteric.

Let us further assume that the *ejaculatio praecox* of the two male patients has the same unconscious meaning: fear of the

(paternal) phallus assumed to be in the woman's vagina. On the basis of the castration anxiety which lies at the root of the symptom, both patients produce a negative father transference in the analysis. They hate the analyst (father) because they perceive in him the enemy who limits their pleasure, and each of them has the unconscious desire to dispose of him. While the phallic-sadistic character will ward off the danger of castration by means of vituperations, disparagements, and threats, the passive-feminine character will become more and more confiding, more and more passively devoted, and more and more accommodating. In both of them the character has become a resistance: the former wards off the danger aggressively; the latter gets out of its way by compromising his standards, by deceptiveness and devotion.

Naturally, the character resistance of the passive-feminine type is more dangerous, for he works with devious means. He produces material in abundance, recalls infantile experiences, appears to adapt himself beautifully—but basically he glosses over a secret obstinacy and hate. As long as he keeps this up, he will not have the courage to show his true nature. If the analyst does not pay any attention to his manner and merely enters into what the patient produces, then, according to experience, no analytic effort or elucidation will change his condition. It may even be that the patient will recall his hatred of his father, but he will not *experience* it unless the meaning of his deceptive behavior is consistently pointed out to him in the transference, *before* a deep interpretation of the father hatred is begun.

In the case of the second pair, let us assume that an acute positive transference has developed. In both women, the main content of this positive transference is the same as that of the symptom, namely an oral fellatio fantasy. However, the transference resistance ensuing from this positive transference will be wholly different in form. The woman suffering from hysteria, for example, will be *apprehensively* silent and behave timidly; the woman having a compulsive neurosis will be *obstinately* silent or behave in a cold, haughty way toward the analyst. The transference resistance em-

ploy various means in warding off the positive transference: in the one instance, aggression; in the other, anxiety. We would say that in both cases the id conveyed the same wish, which the ego warded off differently. And the form of this defense will always remain the same in both patients; the woman suffering from hysteria will always defend herself in a way expressive of anxiety, while the woman suffering from a compulsive neurosis will always defend herself aggressively, no matter what unconscious content is on the verge of breaking through. In other words, *the character resistance always remains the same in the same patient and disappears only when the neurosis has been uprooted.*

The character armor is the molded expression of *narcissistic* defense chronically embedded in the psychic structure. In addition to the known resistances which are mobilized against each new piece of unconscious material, there is a constant resistance factor which has its roots in the unconscious and pertains not to content but to *form*. Because of its origin in the character, we call this constant resistance factor "character resistance."

On the basis of the foregoing statements, let us summarize the most important features of character resistance.

Character resistance is expressed not in terms of content but formally, in the way one typically behaves, in the manner in which one speaks, walks, and gestures; and in one's characteristic habits (how one smiles or sneers, whether one speaks coherently or incoherently, *how* one is polite and *how* one is aggressive).

It is not what the patient says and does that is indicative of character resistance, but *how* he speaks and acts; not what he reveals in dreams, but *how* he censors, distorts, condenses, etc.

The character resistance remains the same in the same patient, regardless of content. Different characters produce the same material in a different way. The positive father transference of a woman suffering from hysteria is expressed and warded off differently than that of a woman suffering from a compulsive neurosis. Anxiety is the defense mechanism in the former; aggression in the latter.

The character resistance which is manifested in terms of form is

just as capable of being resolved, with respect to its content, and of being traced back to infantile experiences and instinctual interests as the neurotic symptom is.²

In given situations, the patient's character becomes a resistance. In everyday life, in other words, the character plays a role similar to the one it plays as a resistance in the treatment: that of a psychic defense apparatus. Hence, we speak of the "character armoring" of the ego against the outer world and the id.

If we trace the formation of the character into early childhood, we find that, at one time, the character armor developed for the same reasons and for the same purposes the character resistance serves in the contemporary analytic situation. The resistive projection of the character in the analysis mirrors its infantile genesis. And those situations which seem to appear by chance but actually are brought about by the character resistance in the analysis are exact duplicates of those childhood situations which caused the formation of the character. Thus, in the character resistance, the function of defense is combined with the projection of infantile relationships to the outer world.

Economically, the character in everyday life and the character resistance in the analysis serve as a means of avoiding what is unpleasant (*Unlust*), of establishing and preserving a psychic (even if neurotic) balance, and finally of consuming repressed quantities of instinctual energy and/or quantities which have eluded repression. The binding of free-floating anxiety or—what amounts to the same thing—the absorbing of dammed-up psychic energy, is one of the cardinal functions of the character. Just as the historical, i.e., the infantile, element is embodied and continues to live and operate in the neurotic symptom, so too it lives and operates and is embodied in the character. This explains why the consistent loosening of the character resistance provides a sure and direct approach to the central infantile conflict.

How do these facts bear upon the analytic technique of charac-

² In light of this clinical experience, the element of form has been incorporated into the sphere of psychoanalysis, which, until now, has focused predominantly on content.

ter analysis? Is there an essential difference between character analysis and the usual resistance analysis?

There are differences and they relate to:

- a. The sequence in which the material is to be interpreted.
- b. The technique of resistance interpretation itself.

With respect to (a): In speaking of "selection of material," we shall have to be prepared to encounter an important objection. It will be said that any selection is in contradiction to the basic principle of psychoanalysis, namely that the analyst must follow the patient, must allow himself to be led by him. Every time the analyst makes a selection, he runs the risk of falling prey to his own inclinations. First of all, we have to point out that, in the kind of selection we are speaking of here, it is not a matter of neglecting analytic material. The whole point here is to insure that the material is interpreted in a *legitimate sequence*, in keeping with the structure of the neurosis. All material is in turn interpreted; it is only that one detail is momentarily more important than another. We also have to realize that the analyst always selects anyhow, for in the very act of singling out individual details of a dream instead of interpreting them successively, he has made a selection. And as far as that goes, the analyst has also made a biased selection when he considers only the content and not the form of the communications. Hence, the very fact that the patient produces material of the most diverse kinds in the analytic situation forces the analyst to make selections in interpreting this material. It is merely a question of selecting *correctly*, i.e., in keeping with the analytic situation.

With patients who, because of a particular character development, repeatedly disregard the fundamental rule, as well as with all cases in which the character is obstructing the analysis, it will be necessary to single out the germane *character resistance from the welter of material and to work it through analytically by interpreting its meaning*. Naturally, this does not mean that the rest of the material is neglected or disregarded. On the contrary, everything is valuable and welcome which gives us an insight into the meaning and origin of the recalcitrant character trait. The analyst merely puts off the analysis, and, above all, the interpretation of the mate-

rial which does not have an immediate bearing upon the transference resistance, until the character resistance has been understood and broken through, at least in its basic features. Elsewhere, I have tried to point out the dangers of giving deep interpretations before the character resistances have been resolved.

With respect to (b): Now we turn our attention to some special problems of the technique of character analysis. First, we must anticipate a likely misunderstanding. We stated that character analysis begins with the singling out and consistent analysis of the character resistance. This does not mean that the patient is enjoined not to be aggressive, not to be deceptive, not to speak in an incoherent manner, to follow the basic rule, etc. Such demands would not only be contrary to analytic procedure, they would be fruitless. It cannot be sufficiently stressed that what we are describing here has nothing whatever to do with the so-called education of the patient and similar matters. In character analysis, we ask ourselves why the patient is deceptive, speaks in an incoherent manner, is emotionally blocked, etc.; we endeavor to arouse his interest in the peculiarities of his character in order to elucidate, with his help, their meaning and origin through analysis. In other words, we merely single out from the orbit of the personality the character trait from which the cardinal resistance proceeds, and, if possible, we show the patient the surface relation between the character and the symptoms. But for the rest, we leave it up to him whether or not he wants to make use of his knowledge to change his character. Fundamentally, our procedure in this is no different from the one followed in the analysis of a symptom; the one exception is that, in character analysis, we have to *isolate* the character trait and put it before the patient *again and again* until he has succeeded in breaking clear of it and in viewing it as he would a vexatious compulsive symptom. In breaking clear of and objectifying the neurotic character trait, the patient begins to experience it as something alien to himself, and ultimately gains an insight into its nature.

In this process, it becomes apparent, surprisingly, that the personality changes—at least temporarily. And as the character

analysis progresses, that impetus or disposition which gave rise to the character resistance in the transference automatically comes to the surface in an unconcealed form. Applying this to our example of the passive-feminine character, we can say that the more thoroughly the patient objectifies his inclinations to passive devotion, the more aggressive he will become. For, of course, his feminine, deceptive behavior was, in the main, an energetic reaction against repressed aggressive impulses. Hand in hand with the aggressiveness, however, the infantile castration anxiety also reappears which, at one time, caused the aggression to be transformed into a passive-feminine attitude. Thus, through the analysis of the character resistance, we arrive at the center of the neurosis, the Oedipus complex.

Let there be no illusions, however: the isolation and objectification as well as the analytic working through of such a character resistance usually take many months, demand great effort and, most of all, steadfast patience. Once the breakthrough has been achieved, the analytic work usually proceeds by leaps and bounds, borne by *affective* analytic experiences. If, on the other hand, such character resistances are left untended; if the analyst merely follows the patient, continually interpreting the content of his material, such resistances will, as time goes on, form a ballast that will be almost impossible to remove. When this happens, the analyst begins to feel in his bones that all his interpretations of content were wasted, that the patient continues to doubt everything, to accept it merely *pro forma*, or to laugh in his sleeve at everything. In later stages of the analysis, after the essential interpretations of the Oedipus complex have already been given, the analyst will find himself embroiled in a hopeless situation, if he has neglected to clear away these resistances right from the beginning.

I have already tried to refute the objection that resistances cannot be taken up until their infantile determinants are known. In the beginning of the treatment, it is merely necessary for the analyst to discern the contemporary meaning of the character resistance, for which purpose the infantile material is not always required. This material we need for the dissolution of the resistance. If, at the

beginning, the analyst contents himself with putting the resistance before the patient and interpreting its contemporary meaning, it is not long before the infantile material emerges and, with its help, the resistance can then be eliminated.

When stress is laid upon a previously neglected fact, the impression is unwittingly created that other facts are being deprived of their importance. If in this work we lay such strong emphasis on the analysis of the *mode* of reaction, this does not mean that we neglect the content. We merely add something which had not been properly appreciated before this. Our experience teaches us that the analysis of the character resistance must be given absolute precedence; but this does not mean that the analysis is confined solely to character resistance until a certain date, when the analyst then takes up the interpretation of content. To a large extent, the two phases, resistance analysis and analysis of the early infantile experiences, overlap one another. It is merely that the analysis of the character is given priority at the beginning of the treatment ("preparing the analysis through analysis"), while the main accent in the later stages falls upon the interpretation of content and infantile experiences. This, however, is not a rigid rule; its application will depend upon the behavior pattern of the individual patient. The interpretation of infantile material will be taken up early with one patient, later with another. There is one rule, however, which must be strictly adhered to, namely that deep analytic interpretations have to be avoided, even in the case of fairly clear material, until the patient is prepared to assimilate them. This is of course nothing new. Yet, in view of the many different ways in which analysts work, it is obviously important to know what is meant by "prepared for analytic interpretation." In deciding this, we shall doubtless have to differentiate those contents which pertain directly to the character resistance and those which pertain to other spheres of experience. Normally, in the beginning of analysis, the analysand is prepared to take cognizance of the former but not of the latter. On the whole, the main idea behind character analysis is to gain the greatest possible security both in the preparatory work of the analysis and in the interpretation of infantile material. At this

point, we are confronted with the important task of investigating and systematically describing the various forms of character transference resistances. The technique of dealing with them will emerge of itself from their structure.

Technique of interpreting ego defense

We now turn to the problem of the character-analytic technique of dealing with individual situations, and how this technique is derived from the structure of the character resistance. To illustrate this, we shall take a patient who develops resistances right at the outset, the structure of which, however, is far from immediately clear. In the following case, the character resistance had a very complicated structure; there were many determining factors, intermingled with one another. An attempt will be made to set forth the reasons which induced me to begin my interpretation precisely with one particular element of the resistance. Here, too, it will become apparent that a consistent and logical interpretation of the ego defense and of the mechanism of the "armor" leads into the very heart of the central infantile conflicts.

A CASE OF MANIFEST FEELINGS OF INFERIORITY

A thirty-year-old man turned to analysis because he "didn't really enjoy life." He could not really say whether or not he felt sick. Actually, he didn't think that he was really in need of treatment. Yet he felt that he should do whatever he could. He had heard of psychoanalysis—perhaps it could help him gain insight into himself. He was not aware of having any symptoms. It turned out that his potency was very weak; he seldom engaged in sexual intercourse, approached women only with great reluctance, did not derive any gratification from coitus, and, moreover, suffered from ejaculatio praecox. He had very little insight into his impotence. He had—so he said—reconciled himself to his meager potency; there were so many men who "didn't need it."

His demeanor and behavior betrayed at a glance that he was a severely inhibited and oppressed man. He didn't look into one's eyes while speaking, spoke softly, in a muffled way, with many hesitations and embarrassed clearings of the throat. In all this, however, one detected that he was making a strenuous effort to suppress his shyness and to appear bold. Nonetheless, his nature bore all the earmarks of severe feelings of inferiority.

Familiarized with the basic rule, the patient began to speak softly and hesitatingly. The first communications included the recollection of two "horrible" experiences. While driving a car, he had once run over a woman, who had died from the effects of the accident. Another time he had gotten into a situation where he had to perform a tracheotomy on a person who was suffocating (the patient had been a medical orderly in the war). He could think of these two experiences only with horror. During the first sessions, he spoke about his home in an unvaried, somewhat monotonous, soft, and muffled way. As the second youngest of several brothers and sisters, he had a second-rate position in the household. The oldest brother, some twenty years his senior, was the darling of the parents. He had traveled a great deal and he knew his way around "in the world." At home he vaunted his experiences, and when he returned from a trip, "the entire household revolved around him." Though the envy and hatred of his brother were clearly evident from the content of the communication, the patient vehemently denied having any such feelings when I made a cautious inquiry in this direction. He had, he said, never felt any such thing against his brother.

Then he talked about his mother, who had been very good to him and who had died when he was seven years old. While speaking about her, he began to cry softly, was ashamed of his tears, and didn't say anything for a long time. It seemed clear that the mother had been the only person who had given him a bit of attention and love, that her demise had been a severe shock to him, and he could not hold back his tears in remembering her. After the death of his mother, he had spent five years in the house of his brother. It was not from what he said but from the way he said it that his enormous

animosity toward the domineering, cold, and unfriendly nature of his brother became evident.

Then, in short, not very pregnant sentences, he related that he had a friend now who very much loved and admired him. Following this communication, there was a prolonged silence. A few days later he reported a dream: *he saw himself in a strange city with his friend, except that the face of his friend was different*. Since, for the purpose of the analysis, the patient had left the town in which he had been living, it was reasonable to assume that the man in the dream represented the analyst. The fact that the patient identified him with his friend could be interpreted as an indication of an incipient positive transference; but the situation as a whole militated against conceiving of this as a positive transference, and even against its interpretation. The patient himself recognized the analyst in the friend but had nothing to add to this. Since he was either silent or monotonously expressing doubts about his ability to carry out the analysis, I told him that he had something against me but lacked the courage to articulate it. He vehemently denied this, whereupon I told him that he had also never dared to express his hostile emotions toward his older brother, indeed had not even dared to think of them consciously. I also pointed out that he had obviously established some kind of connection between me and his older brother. This was true, but I committed the error of interpreting his resistance too deeply. The interpretation did not achieve its purpose, so I waited a few days, observing his demeanor the while, to see what relevance the resistance had for the contemporary situation. This much was clear to me: in addition to the transference of the hatred of the brother, there was a strong defense against a feminine attitude (the dream about the friend). Naturally, I couldn't risk an interpretation in this direction. So I continued to point out that, for one reason or another, he was fighting shy of me and the analysis. I told him that his whole manner was indicative of a block against the analysis. He agreed with this and went on to say that this had always been his way in life—rigid, inaccessible, defensive. While I constantly and consistently, in every session and at every opportunity, called his attention to his recalcitrance, I was

struck by the monotonous tone in which he expressed his complaints. Every session began with the same remarks: "What's this all leading to, I don't feel a thing, the analysis has no influence on me, will I be able to go through with it, I can't, nothing comes to mind, the analysis has no influence on me," and so on. I couldn't understand what he was trying to express. And yet it was clear that here lay the key to the understanding of his resistance.³

This offers us a good opportunity to study the difference between the character-analytic and the active-suggestive preparation of the patient for analysis. I could have urged the patient in a nice way and endeavored to exercise a kind of comforting influence to get him to produce additional communications. It is even possible that, by so doing, I might have brought about an artificial positive transference; but experiences with other cases had taught me that one does not get very far with this approach. Since his entire demeanor left no room for doubt that he opposed the analysis in general and me in particular, there was no reason why I should not continue in this interpretation and wait for further reactions. One time, when we returned to the dream, he said the best proof that he did not reject me was the fact that he identified me with his friend. I took this opportunity to suggest that perhaps he had expected me to have the same liking and admiration for him that his friend had, that he had been disappointed, and now very much resented my reserve. He had to admit that he had harbored such thoughts but had not had the courage to tell me. Subsequently he told me that he had always merely demanded love and especially recognition and that he had always behaved very *defensively*, especially toward manly-looking men. He felt that he was not on a par with them, and in his relationship with his friend he played the feminine role. Again he offered me material toward the interpreta-

³ Footnote, 1945: While this explanation is psychologically correct, it is not the whole story. We understand now that such complaints are the direct expression of vegetative, i.e., muscular, armor. The patient complains of an affect-paralysis because his plasmatic currents and sensations are blocked. In short, this defect is essentially of a purely *biophysical* nature. In orgone therapy, the motility block is loosened by biophysical methods and not by psychological methods.

tion of his feminine transference, but his demeanor as a whole cautioned me against making such a disclosure. The situation was difficult, for the elements of his resistance which I already understood, the transference of the hatred he felt for his brother and the narcissistic-feminine attitude toward his superiors, had been sharply rejected. Hence, I had to be very careful if I did not want to risk the abrupt termination of the analysis at that time. Moreover, in each session, he complained almost without letup and always in the same way that the analysis was not having any effect on him, etc. Even after some four weeks of analysis, I still did not understand this attitude, though it appeared to me as an essential and momentarily acute character resistance.

I fell ill at this time and had to interrupt the analysis for two weeks. The patient sent me a bottle of cognac as a tonic. He seemed pleased when I resumed the analysis, but continued to complain in the same way, and told me that he was tortured by thoughts of death. He couldn't get it out of his mind that something had happened to someone in his family, and while I was sick he couldn't stop thinking that I might die. One day, when he was especially tortured by this thought, he made up his mind to send me the cognac. It was a very tempting opportunity to interpret his repressed death wishes. There was more than ample material for such an interpretation, yet I was held back by the consideration and the definite feeling that it would have been sterile, merely ricocheting from the wall of his complaints: "Nothing gets through to me"; the "analysis has no effect on me." In the meantime, of course, the concealed ambiguity of the complaint that "nothing gets through to me" had become clear. This was an expression of his deeply repressed passive-feminine transference desire for anal intercourse. But would it have been sensible and justified to interpret his homosexual desire, however clearly manifested, while his ego continued to protest against the analysis? First, the meaning of his complaint about the fruitlessness of the analysis had to become clear. I might have shown him that his complaint was unfounded. He always had new dreams to report, the thoughts of death became more pronounced, and many other things were taking place in him. I knew

from experience that telling him this would not have eased the situation, despite the fact that I clearly felt the armor which stood between the analysis and the material offered by the id. Moreover, in all probability, I had to assume that the existing resistance would not allow any interpretation to pass through to the id. Thus, I continued to dwell on his behavior—interpreting it to him as an expression of his strong defense—and told him we both had to wait until the meaning of this behavior became clear to us. He had already grasped that the thoughts of death which he had had on the occasion of my illness did not necessarily have to be an expression of his loving concern for me.

In the course of the following weeks, the impressions of his behavior and his complaints multiplied. It became more and more clear that these complaints were intimately related to the defense of his feminine transference, but the situation was still not ripe for exact interpretation. I lacked a tight formulation of the meaning of his behavior as a whole. Let us summarize the fundamental aspects of the solution which followed later:

a. He wanted recognition and love from me as well as from all other men who appeared masculine to him. The fact that he wanted love and had been disappointed by me had already been interpreted repeatedly, without success.

b. His attitude toward me, the transference of his unconscious attitude toward his brother, was clearly full of hate and envy; to avoid the danger of having the interpretation fizzle out, it was best not to analyze this attitude at this point.

c. He warded off his feminine transference; the defense could not be interpreted without touching upon the forbidden femininity.

d. He felt inferior to me because of his femininity—and his continual complaints could only be an expression of his inferiority complex.

I now interpreted his feelings of inferiority toward me. At first, this had no success. After several days of consistently dwelling upon his nature, however, he finally produced some communications on his inordinate envy, not of me but of other men he also felt inferior to. And now I was suddenly struck by the idea that his continual

complaints that "the analysis has no effect on me" could have no other meaning than "It's worthless." It follows, therefore, that the analyst is inferior, impotent, and could not achieve anything with him. Thus *the complaints were to be understood partially as a triumph over and partially as a reproach against the analyst*. Now I told him how I viewed his continual complaints even I was amazed at the success. He accepted my interpretation as quite plausible. He immediately came up with a large number of examples which revealed that he always acted this way when someone wanted to influence him. He said that he could not endure another person's superiority and always endeavored to disparage those toward whom he felt inferior. He went on to say that he had always done the exact opposite of what a superior had demanded of him. He brought forward a wealth of recollections about his insolent and deprecatory attitude toward teachers.

Here, then, lay his pent-up aggressiveness, the most extreme expression of which, until this point, had been the death wish. But our joy was short-lived. The resistance returned in the same form—the same complaints, the same depression, the same silence. But now I knew that my disclosure had very much impressed him and, as a consequence, his feminine attitude had become *more pronounced*. The immediate result of this, naturally, was a renewed warding off of the effeminacy. In the analysis of this resistance, I again proceeded from his feelings of inferiority toward me, but I enlarged upon the interpretation by pointing out that he not only felt inferior but also, indeed precisely for this reason, felt himself cast in a feminine role toward me, a fact which was too much of an insult to his manly pride.

Notwithstanding the fact that he had, before this, produced a great deal of material about his feminine behavior toward manly men and had also showed complete understanding of it, he no longer wanted to know anything about it. This was a new problem. Why did he refuse to admit something he himself had described earlier? I continued to interpret his immediate behavior, namely that he felt so inferior toward me that he refused to accept what I explained to him, though this refusal constituted reversal of his

earlier position. He admitted that this was true, and went on to give a detailed account of his relationship to his friend. It turned out that he had indeed played the feminine role; there had often been intercourse between the thighs. I could now show him that his defensive behavior was nothing other than the expression of a struggle against the surrender to analysis which, for his unconscious, was obviously related to the idea of surrendering to the analyst in a feminine way. This too, however, was an insult to his pride and was the reason for his tenacious opposition to the influence of the analysis. He reacted to this with a confirmatory dream: he is lying on a sofa with the analyst and is kissed by him. However, this clear dream released a new wave of resistance, again in the old form of complaints (the analysis was not having any affect on him, couldn't have any influence on him, what was it leading to anyhow, he was completely cold, etc.). I interpreted his complaints as a deprecation of the analysis and a defense against surrendering to it. At the same time, I began to explain to him the economic meaning of his block. I told him that, even on the basis of what he had related about his childhood and adolescence, it was clear he had immured himself against all the disappointments which he had experienced in the outside world and against the rough, cold treatment on the part of father, brother, and teachers. This had been his only salvation, even if a salvation which entailed many restrictions upon his enjoyment of life.

He immediately accepted this explanation as plausible and followed it up with remembrances of his behavior toward teachers. He had always found them so cold and alien (a clear projection of his own feelings), and even if he were outwardly agitated when they beat or scolded him, he remained inwardly indifferent. In this connection, he told me that he had often wished I were more strict. At first, the meaning of this desire did not appear to fit into the situation; much later it became clear that at the bottom of his obstinacy lay the intent to put me and my prototypes, the teachers, in the wrong.

For several days the analysis proceeded free of resistances; now he went on to relate that there had been a time in his early child-

hood when he had been very wild and aggressive. At the same time, curiously, he produced dreams which revealed a strong feminine attitude toward me. I could only surmise that the recollection of his aggressiveness had simultaneously mobilized the guilt feeling which was expressed in these dreams of a passive-feminine nature. I avoided an analysis of the dreams not only because they were not directly related to the existing transference situation but also because he did not appear prepared to grasp the connection between his aggression and dreams expressing a guilt feeling. I assume that some analysts will regard this as an arbitrary selection of material. Against this, however, I have to defend the clinically tested position that the optimum in therapy will be achieved when a direct connection has been established between the contemporary transference situation and the infantile material. So I merely voiced the supposition that his recollection of the wild conduct of his childhood indicated he had once been wholly different, the exact opposite of what he was today, and the analysis would have to uncover the time and the circumstances that led to the transformation of his character. Presumably, his present effeminacy was an avoidance of aggressive masculinity. The patient did not react to this disclosure at all; instead, he sank back into the old resistance: he couldn't manage it, he didn't feel anything, the analysis had no effect on him, etc.

I again interpreted his feelings of inferiority and his repeated attempts to show up the powerlessness of the analysis or, more to the point, of the analyst; but I also endeavored now to work out the transference of the attitude he held toward his brother. He himself had said that the brother had always played the dominant role. He entered into this only with great hesitation, evidently because it concerned the central conflict situation of his childhood. He repeated that the mother had paid a great deal of attention to the brother, without, however, going into his subjective attitude toward this preference. As was brought out by a cautious inquiry in this direction, he was completely closed to an insight into his envy of his brother. This envy, it had to be assumed, was so intimately associated with an intensive hate and repressed out of fear that not even

the feeling of envy was permitted to enter consciousness. An especially strong resistance resulted from my attempt to draw out his envy of his brother; it lasted many days and was marked by stereotyped complaints about his powerlessness. Since the resistance did not give way, it had to be assumed that we were dealing with a very immediate defense against the person of the analyst. I again urged him to speak openly and without fear about the analysis and particularly about the analyst and to tell what impression the analyst had made on him on first encounter.⁴ After a long hesitation, he told me in a faltering voice that the analyst had appeared crudely masculine and brutal to him, as a man who would be absolutely ruthless toward women in sexual matters. How did this fit in with his attitude toward men who appeared potent?

We were at the end of the fourth month of analysis. Now, for the first time, that repressed relationship to the brother broke through which was intimately related to the most disruptive element of the existing transference, envy of potency. Revealing strong affects, he suddenly remembered that he had always condemned his brother in the most rigorous manner because he (the brother) chased after all the girls, seduced them, and, moreover, made a show of it. My appearance had immediately reminded him of his brother. Given greater confidence by his last communication, I again explained the transference situation and showed him that he identified me with his potent brother and, precisely for this reason, could not open himself to me; that is, he condemned me and resented my alleged superiority, as he had once condemned and resented his brother's alleged superiority. I told him, furthermore, that it was clearly evident now that the basis of his inferiority was a feeling of impotence.

After this explanation, *the central element of the character resistance emerged spontaneously*. In a correctly and consistently carried out analysis, this will happen every time, *without the analyst having to push matters or give anticipatory conceptions*. In a flash

⁴ Since then, I am in the habit of urging the patient to give me a description of my person. This always proves to be a fruitful measure for the removal of blocked transference situations.

he remembered that he had repeatedly compared his own small penis with his brother's big penis, and had envied his brother because of it.

As was to be expected, a powerful resistance again ensued; again he complained, "I can't do anything," etc. Now I was able to go a step further in my interpretations and show him that these complaints were a verbalization of his feeling of impotence. His reaction to this was completely unexpected. After my interpretation of his distrust, he declared for the first time that he had never believed any man, that he believed nothing at all, probably not even the analysis. Naturally, this was a big step forward. But the meaning of this communication, its connection to the preceding situation, was not immediately clear. He spoke for two hours on the many disappointments which he had experienced in his life, and was of the opinion that his distrust could be rationally traced back to these disappointments. The old resistance reappeared. Since I was not sure what lay behind it this time, I decided to wait. For several days the situation remained unchanged—the old complaints, the familiar behavior. I continued to interpret the elements of the resistance which had already been worked through and were very familiar to me, when suddenly a new element emerged. He said that *he was afraid of the analysis because it might deprive him of his ideals*. Now the situation was clear again. He had transferred to me the castration anxiety which he felt toward his brother. He was afraid of me. Naturally, I made no mention of the castration anxiety, but again proceeded from his inferiority complex and his impotence and asked him whether he did not feel himself superior to all people on the basis of his high ideals, whether he did not regard himself as better than all the others. This he readily admitted; indeed, he went even further. He asserted that he really was superior to all the others, who chased after women and were like animals in their sexuality. With less certitude he added that, unfortunately, this feeling was frequently disturbed by his impotence. Evidently, he had not yet entirely come to terms with his sexual debility. Now I was able to elucidate the neurotic manner in which he was attempting to deal with his feeling of impotence and to show him that he was

seeking to regain a feeling of potency in the sphere of ideals. I showed him the compensation and again drew his attention to the resistances to the analysis which stemmed from his secret feeling of superiority. It was not only that he secretly thought of himself as better and more intelligent; it was precisely for this reason that he had to resist the analysis. For if it turned out to be a success, then he would have needed someone's help and the analysis would have vanquished his neurosis, the secret value of which we had just uncovered. From the point of view of the neurosis, this constituted a defeat and, in terms of his unconscious, this also meant becoming a woman. In this way, moving forward from his ego and its defense mechanisms, I prepared the ground for the interpretation of the castration complex and the feminine fixation.

Thus, using the patient's demeanor as its point of departure, character analysis had succeeded in penetrating directly to the center of his neurosis, his castration anxiety, the envy of his brother stemming from the mother's preference of the brother, and the concomitant disappointment in her. The outlines of the Oedipus complex were already coming into view. Here, however, what is important is not that these unconscious elements emerged—this often happens spontaneously. What is important is the legitimate sequence in which they emerged and the intimate contact they had with the ego defense and the transference. Last but not least, it is important that this happened without pushing but through pure analytic interpretation of the patient's bearing and with accompanying affects. This constitutes what is specific to consistent character analysis. It means a thorough working through of the conflicts assimilated *by the ego*.

Let us compare this with what might have resulted if we had not consistently focused on our patient's ego defense. Right at the beginning, the possibility existed of interpreting both his passive homosexual relationship to his brother and the death wish. We have no doubt that dreams and subsequent associations would have yielded additional material for interpretation. However, unless his ego defense had been systematically and thoroughly worked through beforehand, no interpretation would have evoked an affec-

tive response; instead, we would have obtained an intellectual knowledge of his passive desire on the one hand and a narcissistic, highly affective defense against these desires on the other hand. The affects pertaining to the passivity and murder impulses would have remained in the function of defense. The result would have been a chaotic situation, the typical bleak picture of an analysis rich in interpretation and poor in success. Several months of patient and persistent work on the ego resistance, with particular reference to its form (complaints, inflection, etc.), lifted the ego to the level necessary to assimilate what was repressed, loosened the affects, and brought about a shifting in their direction to the repressed ideas.

Thus, it cannot be said that there were *two* techniques which could have been applied in this case; there was only one, if the intent was to change the case *dynamically*. I hope that this case has made sufficiently clear the predominant difference in the conception of the application of theory to technique. The most important criterion of effective analysis is the use of *few* (but accurate and consistent) interpretations, instead of many unsystematic interpretations which fail to take the dynamic and economic moment into account. If the analyst does not allow himself to be tempted by the material but correctly assesses its dynamic position and economic role, the result is that, though he will receive the material later, it will be that much more thorough and affect-laden. The second criterion is the maintaining of a continuous connection between the contemporary situation and the infantile situation. The initial disconnectedness and confusion of the analytic material is transformed into an orderly sequence, that is, the succession of the resistances and contents is now determined by the special dynamics and structural relations of the particular neurosis. When the work of interpretation is not performed systematically, the analyst must always make a fresh start, search about, divine more than deduce. When the work of interpretation proceeds along character-analytic lines, on the other hand, the analytic process develops naturally. In the former case, the analysis runs smoothly in the beginning only to become more and more entangled in difficulties; in the latter case, the most serious difficulties present themselves in the first weeks

and months of the treatment, only to give way to smoother work, even in the deepest material. Hence, the fate of each analysis depends upon the introduction of the treatment, i.e., upon the correct or incorrect unraveling of the resistances. Thus, the third criterion is the unraveling of the case, not arbitrarily from any position which happens to be conspicuous and intelligible, but from those positions where the strongest ego resistance is concealed, followed by the systematic expansion of the initial incursion into the unconscious and the working through of the important infantile fixations, which are affect-laden at any given time. An unconscious position which manifests itself in dreams or in an association, at a certain point in the treatment and notwithstanding the fact that it is of central importance for the neurosis, can play a completely subordinate role, i.e., have no contemporary importance with respect to the technique of the case.

In our patient, the feminine relationship to the brother was the central pathogen; yet in the first months the fear of losing the compensation for impotence provided by the fantasized ego ideals constituted the problem with respect to technique. The error which is usually made is that the analyst attacks the central element in the neurotic formation (which usually manifests itself in some way right at the outset), instead of first attacking those positions which have a specific contemporary importance. Systematically worked through in succession, these positions *must* eventually lead to the central pathogenic element. In short, it is important, indeed decisive for the success of many cases, how, when, and from which side the analyst penetrates to the core of the neurosis.

It is not difficult to fit what we are describing here as character analysis into Freud's theory of resistance formation and resistance resolution. We know that every resistance consists of an id impulse which is warded off and an ego impulse which wards off. Both impulses are unconscious. In principle, it would seem to be a matter of choice whether the striving of the id or the striving of the ego is interpreted first. For example: if a homosexual resistance in the form of silence is encountered right at the outset of an analysis, the striving of the id can be taken up by telling the patient that he is

presently engaged in tender intentions toward the person of the analyst. His positive transference has been interpreted and, if he does not take flight, it will be a long time before he becomes reconciled to this hideous idea. Hence, the analyst must give precedence to that aspect of the resistance which lies closer to the conscious ego, namely *the ego defense*, by merely telling the patient, to begin with, that he is silent because he rejects the analysis "*for one reason or another*," presumably because it has become dangerous to him in some way. In short, the resistance is attacked without entering into the striving of the id. In the former case, that aspect of the resistance which pertains to the id (in the above instance, the love tendency) has been attacked through interpretation; in the latter case, that part of the resistance pertaining to the ego, i.e., the rejection, is attacked through interpretation.

By using this procedure, we simultaneously penetrate the negative transference, in which every defense finally ends, and also the character, the armor of the ego. The surface layer of *every* resistance, i.e., the layer closest to consciousness, must of necessity be a negative attitude toward the analyst, whether the id striving is based on hate or love. The ego projects onto the analyst its defense against the striving of the id. Thus, the analyst becomes an enemy and is dangerous because, by his imposition of the irksome basic rule, he has provoked id strivings and has disturbed the neurotic balance. In its defense, the ego makes use of very old forms of defensive attitudes. In a pinch it calls upon hate impulses from the id for help in its defense, even when it is warding off a love striving.

Thus, if we adhere to the rule of tackling that part of the resistance which pertains to the ego, we also resolve a part of negative transference in the process, a quantity of affect-laden hate, and thereby avoid the danger of overlooking the destructive tendencies which are very often brilliantly concealed; at the same time, the positive transference is strengthened. The patient also comprehends the ego interpretation more easily because it is more related to his conscious feelings; in this way, he is also more prepared for the id interpretations which follow later.

No matter what kind of id strivings we are dealing with, the

ego defense always has the same form, namely one that corresponds to the patient's character; and the same id striving is warded off in various ways in various patients. Thus, we leave the character untouched when we interpret only the striving of the id; on the other hand, we include the neurotic character in the analysis when we tackle the resistances fundamentally from the defense, i.e., from the ego side. In the former case, we tell the analysand immediately *what* he is warding off; in the latter case, we first make it clear to him *that* he is warding off "something," then *how* he is going about it, what means he is employing to do it (character analysis), and only much later, when the analysis of the resistance has progressed sufficiently, he is told or finds out for himself what the defense is directed against. In this very roundabout way to the interpretation of the id strivings, all the germane attitudes of the ego are taken apart analytically, thus precluding the grave danger that the patient will learn something too soon, or that he will remain unemotional and unconcerned.

Analyses in which the attitudes are accorded so much analytic attention proceed in a more orderly and more effective manner, without the least detriment to the theoretical research work. It is only that the important events of childhood are learned later than usual. However, this is amply compensated for by the emotional-freshness with which the infantile material springs forth *after* the character resistances have been worked through analytically.

Yet, we must not fail to mention certain unpleasant aspects of consistent character analysis. Character analysis subjects the patient to far more psychic strain; the patient suffers much more than when the character is left out of consideration. This has, to be sure, the advantage of a weeding out: those who don't hold out would not have been cured anyhow, and it is better to have a case fail after four or six months than to have it fail after two years. But experience shows that if the character resistance does not break down, a satisfactory result cannot be counted on. This is especially true of cases having concealed character resistances. The overcoming of the character resistance does not mean that the patient has changed his character; this is possible only after the analysis of its infantile

sources. He must merely have objectified it and have gained an analytic interest in it. Once this has been accomplished, a favorable continuation of the analysis is very probable.

The breaking down of the narcissistic defense apparatus

As we already mentioned, the essential difference between the analysis of a symptom and that of a neurotic character trait consists in the fact that, from the very outset, the former is isolated and objectified, whereas the latter must be continually singled out in the analysis so that the patient gains the same attitude toward it as toward a symptom. It is only seldom that this happens easily. There are patients who show very little inclination to take an objective view of their character. This is understandable, for it is a question of the breaking down of the narcissistic defense mechanism, and the working through of the libido anxiety which is bound in it.

A twenty-five-year-old man sought analytic help because of a few minor symptoms and a disturbance in his work. He exhibited a free, self-confident bearing, yet one sometimes had the vague impression that his behavior required great strain and that he did not establish a genuine relationship with the person with whom he happened to be speaking. There was something cold in his manner of speaking; his voice was soft and subtly ironic. Once in a while he smiled, but it was hard to know whether it was a smile indicative of embarrassment, superiority, or irony.

The analysis commenced with violent emotions and a vast amount of enactment. He cried when he spoke of his mother's demise and swore when he described the usual upbringing of children. He divulged only very general information about his past: his parents had had a very unhappy marriage; his mother had been very strict with him; and it wasn't until he had reached maturity that he established a rather superficial relationship with his brothers and sisters. All his communications sharpened the original impression that neither his crying nor his swearing nor any of his other emotions was sincere and natural. He himself stated that it really wasn't so bad as all that, and indeed he was forever smiling at

everything he said. After several sessions, he took to provoking the analyst. When I had concluded the session, for example, he would continue to lie on the couch ostentatiously for a while; or he would strike up a conversation afterwards. Once he asked me what I would do if he seized me by the throat. Two sessions later he tried to frighten me by a sudden movement of his hand toward my head. I shrank back instinctively and told him that the analysis required of him only that he say everything, not that he do everything. Another time, he stroked my arm on taking leave. The deeper but inexplicable meaning of this behavior was an incipient homosexual transference which was expressing itself sadistically. When I translated these actions superficially as provocations, he smiled to himself and immured himself even more. The actions as well as the communications ceased; only the stereotyped smile remained. He began to immerse himself in silence. When I called his attention to the resistive character of his behavior, he merely smiled again and repeated, after a period of silence, the word "resistance" several times, in a clearly ironic tone of voice. In this way, his smiling and his tendency to treat everything ironically became the fulcrum of the analytic task.

The situation was difficult enough. Apart from the scanty information about his childhood, I knew nothing about him. So I had to concentrate on his mode of behavior in the analysis. For the time being, I withdrew into a passive position and waited to see what would come, but there was no change in his behavior. About two weeks elapsed in this way. Then it struck me that, in point of time, the intensification of his smiling coincided with my warding off his aggression. So, to begin with, I tried to make him understand the present reason for his smiling. I told him that there was no doubt his smiling meant many different things, but at the moment it was his reaction to my cowardice as testified by my instinctive drawing back. He said that this was very likely true, but he would continue to smile nonetheless. He spoke little and on matters of subsidiary importance, treated the analysis ironically, and stated that he couldn't believe anything I told him.

Gradually, it became more and more clear that his smiling

served as a defense against the analysis. I repeatedly pointed this out to him throughout several sessions, but several weeks elapsed before he had a dream, the content of which was that a pillar made of brick was cut down into individual bricks by a machine. What relation this dream had to the analytic situation was all the more difficult to fathom inasmuch as he did not produce any associations at first. Finally, he stated that the dream was altogether quite clear; obviously, it dealt with the castration complex—and he smiled. I told him that his irony was merely an attempt to disavow the sign that the unconscious had given him through the dream. This evoked a screen memory, which was of the greatest importance for the future development of the analysis. He remembered that once, when he was about five, he had “played horsy” in the courtyard of his parents’ home. He had crawled about on all fours, letting his penis hang out of his pants; his mother had caught him in the act and asked him what he was doing—he had merely smiled. For the time being, there was nothing else to be gotten out of him. Yet, some clarity had been gained; his smiling was a part of the mother transference. When I now told him that, obviously, he was acting here as he had acted toward his mother and that his smiling must have a definite meaning, he merely smiled. All this was of course very nice, he said, but its meaning eluded him.

For several days we had the same smiling and silence on his part and, on my part, consistent interpretation of his behavior as a defense against the analysis and of his smiling as the conquering of a secret fear of this interpretation. Yet he warded off this interpretation of his behavior with his typical smile. This, too, was consistently interpreted as a block against my influence, and I pointed out to him that he evidently was always smiling in life. He admitted that this was the only possibility of holding one’s own in the world. In admitting this, however, he had unwittingly concurred with my interpretation. One day he came into the analysis wearing his usual smile and said, “You’ll be happy today, Doctor. I was struck by something funny. In my mother tongue, bricks mean the testicles of a horse. That’s pretty good, isn’t it? You see, it is the castration complex.” I told him that this might or might not be the case, but as

long as he persisted in his defensive attitude, it was out of the question to think of analyzing his dream. He would be sure to nullify every association and every interpretation with his smiling. We have to append here that his smile was hardly more than a suggestion of a smile; it expressed, rather, a sense of mockery. I told him that he had no need to be afraid to laugh heartily and loudly at the analysis. From then on, he came out much more clearly with his irony.

The verbal association, so ironically communicated, was a very valuable cue toward an understanding of the situation. It seemed very probable that, as is often the case, the analysis had been conceived of as a castration threat and had been warded off in the beginning with aggression and later with smiling. I returned to the aggression he had expressed at the beginning of the analysis and supplemented my earlier interpretation by pointing out that he had used his provocation to test to what extent he could trust me, to see how far he could go. In short, his lack of trust was very likely rooted in a childhood fear. This explanation made an evident impression on him. He was momentarily shaken, but quickly recovered and began once again to deride the analysis and the analyst. Well aware, from the few indications derived from the reactions to his dream, that my interpretations were hitting home and were undermining his ego defense, I refused to be diverted. Unfortunately, he was not too happy about this, and he stuck to his smiling just as tenaciously as I stuck to my explanatory work.

Many sessions elapsed without any apparent progress. I intensified my interpretations not only by becoming more insistent but also by more closely relating his smiling to the supposed infantile fear. I pointed out that he was afraid of the analysis because it would arouse his childhood conflicts. He had, I said, at one time come to terms with these conflicts, even if not in a very satisfactory way, and now he recoiled from the possibility of having again to go through all that he thought he had mastered with the help of his smile. But he was deceiving himself, for his excitement in telling of his mother's death had certainly been genuine. I also ventured the opinion that his relationship to his mother had not been unambigu-

ous; surely he had not only feared her and derided her but also loved her. Somewhat more seriously than usual, he related details of his mother's loveless attitude toward him. Once, when he had been naughty, she had even injured his hand with a knife. To this, however, he added, "Right, according to analytic theory, this is again the castration complex?" But something serious seemed to be preparing itself inside of him.

On the basis of the analytic situation, I continued to interpret the contemporary and latent meaning of his smile. During this time, additional dreams were reported. Their manifest content was rather typical of symbolic castration fantasies. Finally, he produced a dream in which horses appeared, and another dream in which the fire department was mobilized and out of a truck rose a high tower from which a powerful column of water was discharged into the flames of a burning house. At this time, occasional bed-wetings were also reported. He himself recognized, albeit still with a smile, the connection between the "horse dream" and his playing "horsy." He recalled, indeed, that the long genital of horses had always been of special interest to him, and added spontaneously that he had no doubt imitated such a horse in the childish game. Micturition had also afforded him great pleasure. He did not remember whether he had wet his bed as a child.

Another time when we were discussing the infantile meaning of his smile, he put a different interpretation on the smile of the childhood incident in which he had been playing "horsy." It was quite possible, he said, that it had been intended not as a sneer but as an attempt to disarm his mother, out of fear that she would scold him. In this way, he came closer and closer to what, on the basis of his behavior in the analysis, I had been interpreting to him for months. Thus, the function and meaning of the smile had changed in the course of his development: *at first it had been an attempt to propitiate, later it had become a compensation for inner fear, and finally it served a feeling of superiority.* The patient himself hit upon this explanation when, in the course of several sessions, he reconstructed the way he had found to keep at bay the misery of his childhood. Hence, the meaning was: "Nothing can harm me; I am immune to

everything." It was in the latter sense that the smile had become a resistance in the analysis, a defense against the resuscitation of the old conflicts. Infantile fear seemed to be the essential motive for this defense. A dream which the patient had at about the end of the fifth month of analysis revealed the deepest layer of his fear, the fear of being deserted by his mother. The dream went as follows: "Accompanied by an unknown person, I am riding in a car through a completely deserted and dreary-looking town. The houses are dilapidated, the windows smashed. No one is to be seen. It is as if death had ravaged this place. We come to a gate, and I want to turn back. I tell my companion we should have another look around. A man and a woman in mourning are kneeling on the sidewalk. I walk toward them with the intent of asking them something. As I touch their shoulders, they are startled, and I wake up in fear." The most important association was that the town was similar to the one he had lived in until he was four. Symbolically, the death of the mother and the feeling of infantile desertion were clearly intimated. The companion was the analyst. For the first time the patient took a dream completely seriously and without smiling. The character resistance had been broken through and the connection had been established to the infantile material. From this point on, apart from the usual interruptions caused by relapses into the old character resistance, the analysis proceeded without any particular difficulty. But a deep depression ensued, which disappeared only with time.

Naturally, the difficulties were far greater than may be evident from this brief summary. The resistance phase from beginning to end lasted almost six months and was marked by continuing mockery of the analysis. If it had not been for the necessary patience and confidence in the effectiveness of consistent interpretation of the character resistance, one might easily have "thrown in the sponge."

Let us now endeavor to decide whether the subsequent analytic insight into the mechanism of this case would justify the use of a different technical procedure. It is true that the manner of the patient's behavior could have been given less prominence in the

analysis; instead, the scanty dreams could have been subjected to more exact analysis. It is also true that he might have produced interpretable associations. Let us pass over the fact that, until he entered analysis, this patient always forgot his dreams or didn't dream at all. And it wasn't until his behavior was consistently interpreted that he produced dreams of a definite content and of a specific relevance to the analytic situation. I am prepared for the objection that the patient would have produced the corresponding dreams spontaneously. To enter into such a discussion is to get into an argument about things that cannot be proven. There are ample experiences which show that a situation such as the one presented by this patient is not easily resolved solely through passive waiting; and if it is, then it happens only by chance, i.e., the analyst does not have the analysis under control.

Let us assume that we had interpreted his associations relating to the castration complex, that is, tried to make him conscious of the repressed content, the fear of cutting or of being cut. Eventually this approach, too, might have achieved success. But the very fact that we cannot say with certainty that that would have been the case, the fact that we admit the element of chance, compels us to reject as un-analytic this kind of technique which violates the essence of psychoanalytic work. Such a technique would mean a reversion to that stage of analysis where one did not bother about the resistances because one did not recognize them, and therefore interpreted the meaning of the unconscious directly. It is evident from the case history itself that this technique would also have meant a neglect of the ego defenses.

It might also be objected that, while the technical handling of the case was absolutely correct, my polemics were uncalled for. What I am saying is quite obvious and not at all new—that's the way all analysts work. I do not deny that the general principles are not new, that character analysis is merely the special application of the principle of resistance analysis. But many years of experience in the seminar have clearly and unequivocally shown that while the principles of resistance technique are generally known and acknowl-

edged, in practice one proceeds almost exclusively according to the old technique of direct interpretation of the unconscious. This discrepancy between theoretical knowledge and actual practice was the cause of all the mistaken objections to the systematic attempts on the part of the Vienna seminar to develop the consistent application of theory to therapy. Those who said that all this was commonplace and that there was nothing new in it were basing their statements on their theoretical knowledge; those who contended that this was all wrong and not "Freudian analysis" were thinking of their own practice, which, as we have said, deviated considerably from theory.

A colleague once asked me what I would have done in the following case. For four weeks he had been treating a young man who immured himself in complete silence but who was otherwise very friendly and, before and after the analytic session, feigned a very genial disposition. The analyst had already tried everything possible, threatened to terminate the analysis, and finally, when even a dream interpretation failed to achieve any results, had set a definite termination date. The scanty dream material had contained nothing but sadistic murders; the analyst had told the patient that his dreams showed quite clearly that he conceived of himself as a murderer in fantasy. But this had not served any purpose. The analyst was not satisfied with my statement that it does not do to make a deep interpretation to a patient who has an acute resistance, even though the material appears quite manifestly in a dream. He was of the opinion that there was no alternative but to do that. To my suggestion that, to begin with, the patient's silence should have been interpreted as a resistance, he said that this was not possible: there was "no material" available for such an interpretation. Wasn't there, quite apart from the content of the dreams, sufficient "material" in the patient's behavior itself, the contradiction between his silence during the analytic session and his friendliness outside of it? Wasn't at least one thing clear from the situation, namely that through his silence the patient—to put it in very general terms—expressed a negative attitude or a defense; expressed, to judge from

his dreams, sadistic impulses which he sought to counter and conceal through his obtrusively friendly behavior? Why is it that an analyst will venture to infer unconscious processes from a patient's slip—e.g., the forgetting of an object in the analyst's consultation room—but is afraid to make inferences, from the patient's behavior, which will have bearing on the meaning of the analytic situation? Does a patient's behavior offer less conclusive material than a slip? Somehow I couldn't get this across to my colleague. He stuck to his view that the resistance could not be tackled because there was "no material." There can be no doubt that the interpretation of the sanguinary wish was a mistake; the result of such an interpretation can only be that the patient's ego becomes even more frightened and even more inaccessible to analysis. The difficulties offered by the cases presented in the seminar were of a similar nature. There was always an underestimation of or disregard for the patient's behavior as interpretable material; the repeated attempt to eliminate the resistance from the position of the id, instead of through the analysis of the ego defense; and finally the oft-repeated idea, which served as an excuse, that the patient simply did not want to get well or was "much too narcissistic."

The technique of breaking down the narcissistic defense in other types is not fundamentally different from that described above. If, for example, a patient never becomes emotionally involved and remains indifferent, regardless of what material he produces, one is dealing with a dangerous emotional block, the analysis of which must take precedence over everything else if one does not want to run the risk of having all the material and interpretations lost. If this is the case, the patient may acquire a good knowledge of psychoanalytic theory, but he will not be cured. If, confronted with such a block, the analyst elects not to give up the analysis because of the "strong narcissism," he can make an agreement with the patient. The patient will be given the option to terminate the analysis at any time; in turn, he will allow the analyst to dwell upon his emotional lameness until it is eliminated. Eventually—it usually takes many months (in one case it took a year and a

half)—the patient begins to buckle under the continual stressing of his emotional lameness and its causes. In the meantime, the analyst will gradually have obtained sufficient clues to undermine the defense against anxiety, which is what an emotional block is. Finally, the patient rebels against the threat of the analysis, against the threat to his protective psychic armor, against being put at the mercy of his drives, particularly his aggressive drives. When he does so, however, his aggressiveness is aroused and it is not long before the first emotional outbreak ensues (i.e., a negative transference) in the form of a paroxysm of hate. If the analyst succeeds in getting this far, the contest has been won. When the aggressive impulses have been brought into the open, the emotional block has been penetrated and the patient is capable of analysis. From this point on, the analysis runs its usual course. The difficulty consists in drawing out the aggressiveness.

The same holds true when, because of the peculiarity of their character, narcissistic patients vent their resistance verbally. For example, they speak in a grandiloquent manner, use technical terminology, always rigidly chosen or else confused. This manner of speaking constitutes an impenetrable wall; until it is subjected to analysis, no real progress can be made. Here too, the consistent interpretation of the patient's behavior provokes a narcissistic rebellion: the patient does not like to hear that he speaks in such a stilted, grandiloquent manner, or uses technical terminology to conceal his inferiority complex from himself and from the analyst, or that he speaks confusedly because he wants to appear especially clever—the truth of the matter being that he cannot formulate his thoughts simply. In this way the hard terrain of the neurotic character has been loosened in an essential area and an approach has been paved to the infantile foundation of the character and the neurosis. Needless to say, it is not enough to make passing allusions to the nature of the resistance. The more tenacious it proves to be, the more consistently it must be interpreted. If the negative attitudes toward the analyst which are provoked by this consistent interpretation are simultaneously analyzed, then there is little danger that the patient will terminate the treatment.

The immediate result of the analytic loosening of the character armor and the disruption of the narcissistic protective apparatus is twofold: (1) *the loosening of the affects from their reactive anchorings and concealments*; (2) *the establishment of an entry into the central area of the infantile conflict, the Oedipus complex and the castration anxiety*. There is an advantage in this procedure which should not be underestimated: it is not only the content of infantile experiences that is reached. More important, they are brought directly to analysis in the specific context in which they have been assimilated, i.e., *in the form in which they have been molded by the ego*. It is seen again and again in analysis that the dynamic value of the same element of repressed material varies depending on the degree to which the ego defenses have been loosened. In many cases, the affect-cathexis of the childhood experiences has been absorbed into the character as a defensive mechanism, so that, by simply interpreting the content, one reaches the remembrances but not the affects. In such cases, to interpret the infantile material *before* the affects assimilated into the character have been loosened is a grave mistake. It is, for example, to this neglect that the long, bleak, and more or less fruitless analyses of compulsive characters are to be traced.⁵ If, on the other hand, the affects pertaining to the defensive formation of the character are liberated first, then a new cathexis of the infantile instinctual expressions takes place automatically. The character-analytic interpretation of resistances all but

⁵ Let the following case serve as an example of how decisive it is to take into consideration or neglect a patient's mode of behavior. A compulsive character who had twelve years of analysis behind him without any commensurate improvement and was well informed on his infantile motivations, e.g., on the central father-conflict, spoke in a strange monotone in the analysis, in a somewhat singsong cadence, and kept wringing his hands. I asked whether this behavior had ever been analyzed. It had not. At first, I had no insight into the case. One day it struck me that he spoke as if he were praying. I informed him of my observation, whereupon he told me that as a child he had been forced by his father to attend prayer meetings, which he had done very reluctantly. He had prayed, but under protest. In the same way he had recited to the analyst for twelve years, "Fine, I'll do as you say, but under protest." The uncovering of this apparently insignificant detail in his behavior threw open the analysis and led to the most deeply buried affects.

excludes remembering without affects because of the disturbance of the neurotic balance, which always occurs at the outset in character analysis.

In still other cases, the character erects itself as a hard protective wall against the experiencing of infantile anxiety and thus maintains itself, notwithstanding the great forfeiture of *joie de vivre* which this entails. If a patient having such a character enters analytic treatment because of some symptom or other, this protective wall continues to serve in the analysis as a character resistance; and it soon becomes apparent that nothing can be accomplished until the character armor, which conceals and consumes the infantile anxiety, has been destroyed. This, for example, is the case in moral insanity and in manic, narcissistic-sadistic characters. Here, the analyst is often faced with the difficult question whether the existing symptom justifies a thoroughgoing character analysis. For let there be no doubt about it: when the analysis of the character destroys the character compensation, especially in cases where that defense is a relatively good one, a temporary condition is created which approximates a breakdown of the ego. In some extreme cases, it is true, such a breakdown is necessary before the new reality-oriented ego structure can develop. (However, we must admit that the breakdown would have come of itself sooner or later—the formation of a symptom was the first sign of this.) Yet one is reluctant, unless an urgent indication exists, to adopt a measure which involves such grave responsibility.

Nor can it be ignored in this connection that, in every case in which it is used, character analysis provokes violent emotions; indeed, often creates dangerous situations. Hence, the analyst must have technical mastery of the analysis at all times. Some analysts will perhaps reject the character-analytic procedure for this reason. If such is so, however, the analytic treatment of quite a number of patients can be counted upon to fail. There are neuroses which simply cannot be reached through mild means. The methods employed in character analysis, the consistent stressing of the character resistance and the persistent interpretation of its forms, means, and motives, are as powerful as they are disagreeable to the patient.

This has nothing to do with preparing the patient for analysis; it is a strict analytic principle. However, it is good policy to make the patient aware, at the very outset, of all the foreseeable unpleasantness and difficulties of the treatment.

On the optimal conditions for the analytic reduction to the infantile situation from the contemporary situation

Since the consistent interpretation of a patient's behavior spontaneously provides access to the infantile sources of the neurosis, a new question arises: are there criteria for determining when the contemporary mode of behavior should be reduced to its infantile prototype? Indeed, one of the main tasks of analysis consists precisely in this reduction. In these general terms, however, the formula is not applicable in everyday practice. Should this reduction take place immediately, as soon as the first signs of the germane infantile material become apparent, or are there factors which indicate that it would be better to wait until a certain specific time? To begin with, it must be borne in mind that the purpose of reduction, namely the dissolution of the resistance and the elimination of amnesia, is not immediately encompassed in many cases. This much we know from definite experiences. Either the patient does not get beyond an intellectual understanding or the attempt at reduction is foiled by doubt. This is explained by the fact that, just as in the case of making an unconscious idea conscious, the topographical process of conversion actually culminates only when combined with the *dynamic-affective* process of becoming conscious. Two things are necessary to achieve this: (1) the main resistance must at least be loosened; (2) the cathexis of the idea which is to become conscious or (as in the case of reduction) which is to be exposed to a definite connection must have attained a minimum degree of intensity. As we know, however, the libido-charged affects of the repressed ideas are usually split off, i.e., bound in the character or in the acute transference conflicts and transference resistances. If the contemporary resistance is now reduced to its infantile source, before it has been fully developed (that is, as soon as a trace of its infantile

foundation has been spotted), then the intensity of its cathexis has not been fully taken advantage of. The content of the resistance has been analytically utilized in the interpretation, but the corresponding affect has not been included. If, in other words, both the topographical and the dynamic points of view are taken into consideration in making one's interpretations, then we have the following stricture imposed upon us: the resistance must not be nipped in the bud. On the contrary, it must be allowed to reach full maturity in the heat of the transference situation. In the case of torpid character encrustations which have become chronic, the difficulties cannot be gotten at in any other way. To Freud's rule that the patient has to be led from acting out to remembering, from the contemporary to the infantile, must be added that, *before* this takes place, what has been chronically stultified has to attain a new living reality in the contemporary transference situation. This is the same process involved in the healing of chronic inflammations—i.e., they are first made acute by means of irritation—and this is always necessary in the case of character resistances. In advanced stages of the analysis, when the analyst is sure of the patient's cooperation, "irritation therapy," as Ferenczi called it, is no longer as necessary. One gets the impression that when an analyst reduces a wholly immature transference situation he does so out of fear of the stresses which are part and parcel of strong transference resistances. So, despite one's better theoretical knowledge, the resistance is often regarded as something highly unwelcome, as merely disruptive. This is also the reason for the tendency to circumvent the resistance, instead of allowing it to develop and then attacking it. It seems to be forgotten that the neurosis itself is contained in the resistance, that, in dissolving a resistance, we also dissolve a part of the neurosis.

Allowing the resistance to develop is necessary for another reason. In view of the complicated structure of each resistance, all its determinants and meaningful contents are comprehended only with time; and the more thoroughly a resistance situation has been comprehended, the more successful its interpretation will be, quite apart from the previously mentioned dynamic factor. The double

nature of the resistance, its contemporary and its historical motives, requires that the forms of the ego defense which it contains must be brought to complete consciousness first. Only after the contemporary meaning of the resistance has become clear should its infantile origin be interpreted in light of the material which has been produced. This also holds true for patients who have already revealed the infantile material necessary to the understanding of the *subsequent* resistance. In other cases, probably the majority, it is necessary to allow the resistance to develop, if only to be able to obtain the infantile material in sufficient measure.

Thus, the resistance technique has two aspects: (1) *comprehending the resistance from the contemporary situation through interpretation of its contemporary meaning*; (2) *dissolving the resistance by linking the ensuing infantile material with the contemporary material*. In this way, escape into the contemporary as well as the infantile situation is easily avoided, inasmuch as both are given equal consideration in interpretation.

Thus, the resistance, once a therapeutic obstruction, becomes the most powerful vehicle of analysis.

Character analysis in the case of abundantly flowing material

In cases in which the patient's character impedes the recall work from the very beginning, character analysis as described above is unquestionably indicated as the solely legitimate analytic method of introducing the treatment. But what about those patients whose characters admit of ample recall work in the beginning? We are faced with two questions. Is character analysis as we have described it here also necessary in these cases? If so, how should the analysis be introduced? The first question would have to be answered in the negative if there were any patients who did not exhibit character armor. However, since there are no such patients, since the narcissistic protective mechanism sooner or later becomes a character resistance, varying only in intensity and depth, no *fundamental* difference exists. There is merely a circumstantial difference: in patients whose character impedes the recall work, the mechanism of

narcissistic protection and defense lies wholly on the surface and immediately appears as a resistance, whereas in the other patients the protective and defensive mechanism lies deeper in the personality, so that it is not at all obvious at first. But it is precisely these patients who are dangerous. With the former, one knows in advance where one stands. With the latter, one goes on believing for quite some time that the analysis is progressing very well because the patient seems to accept everything very readily; indeed, even shows signs of improvement, and produces prompt reactions to the interpretations. It is with such patients that one experiences the greatest disappointments. The analysis has been carried out, but there is no sign of final success. One has used up all one's interpretations, is confident that the primal scene and the infantile conflicts have been made completely conscious; yet the analysis is stuck in bleak, monotonous repetitions of the old material—the cure refusing to take effect. It is still worse when a transference success deludes the analyst into thinking that the patient is cured, only to find that he suffers a complete relapse soon after discharge.

The countless bad experiences with such cases lead me to believe—a self-evident belief, really—that something has been neglected, not with regard to content, for the thoroughness of these analyses leaves little to be desired in this area. What I have in mind is an unknown and unrecognized, a concealed resistance which causes all therapeutic efforts to fail. Closer examination shows that these concealed resistances are to be sought precisely in the patient's docility, in his manifestly weak defense against the analysis. And these analyses, on closer comparison with other cases which succeed, are shown to have followed a steady, even course, never disrupted by violent affective outbursts, and, above all—something which did not become clear until the very end—to have been conducted almost exclusively in a "positive" transference. Seldom or never had there been violent negative impulses against the analyst. Although the hate impulses had been analyzed, they just had not appeared in the transference or had been remembered without affects. The narcissistic affect-lame and the passive-feminine characters are the prototypes of these cases. The former are characterized

by a tepid and steady "positive" transference; the latter by an effusive "positive" transference.

So it had to be admitted that in these so-called going cases—referred to as "going" because they produce infantile material, i.e., again on the basis of a one-sided overestimation of the contents of the material—the character had operated as a resistance in a concealed form throughout the entire analysis. Very often these cases were held to be incurable, or at least difficult to master, an appraisal for which, formerly, I too thought I saw sufficient evidence in my own experiences. However, since I gained a knowledge of their concealed resistances, I can consider them among my most rewarding cases.

In terms of character analysis, the introductory phase of such cases differs from other cases in that the flow of the communications is not disturbed and the analysis of the character resistance is not taken up until the flood of material and the behavior itself have become clearly recognizable resistances.

THE BREAKTHROUGH INTO THE BIOLOGICAL REALM

The theory of the orgasm confronted me with this question: what is to be done with the sexual energy liberated from repression in the process of cure? The world said no to everything that sexual hygiene demanded. The natural instincts are biological facts. They cannot be done away with and they cannot be fundamentally changed. Like all living beings, man needs, first and foremost, the appeasement of hunger and the gratification of sexual needs. Today's society makes the first difficult and frustrates the latter. There is a glaring contradiction between natural demands and certain social institutions. Man is immersed in this contradiction, leans more toward one side or the other, makes compromises that always backfire, escapes into sickness and death, or rebels senselessly and fruitlessly against the existing system. The human structure is molded in these struggles.

Biological as well as sociological demands are operative in the human structure. Everything that has social standing, title, and prestige champions the sociological demands against the natural demands. I was amazed that the overwhelming role of natural demands could have been so thoroughly overlooked. Even Freud, who of course had discovered essential parts of these demands, became inconsistent. After 1930, the instincts were merely "mythical qualities" for him. They were "indeterminable," though "rooted in chemical processes." The contradictions were enormous. In clinical therapeutic work, the instinctual demands determined everything and society just about nothing. On the other hand, there was no

From *The Function of the Orgasm*, 1973 (Vol. I of *The Discovery of the Orgone*).

getting away from the fact that "society and culture," representing the so-called reality principle, also made demands. True, the instincts unconditionally and overwhelmingly determined existence—at the same time, however, they had to adapt themselves to the sex-negating reality. True, the instincts derived from physiological sources. At the same time, however, the id had an Eros and a death instinct which are engaged in an eternal struggle. The duality in Freud's concept of instinct was absolute. There was no functional connection between sexuality and its biological counterpart, the death instinct. The two were merely antithetical. Freud psychologized biology. He said that there were "tendencies" in the realm of the living which "intended" this and that. This was a metaphysical point of view. Its criticism was justified by the later experimental proof of the simple functional nature of instinctual processes. The attempt to explain neurotic anxiety in terms of the concepts of Eros and the death instinct was not successful. Freud eventually discarded the libido-anxiety theory.

The "partial drives" also created difficulties for Freud's theory of the instincts. Each one of them, even those which led to perversions, were said to be biologically determined. Thus, whether he intended to or not, Freud ultimately gave credence to many views of hereditary science. And in Freud himself, the theory of constitution gradually began to replace the dynamic conception of psychic illness. If a child smashed a glass, this act was said to be the expression of the destructive instinct. If he often fell down, this was said to be the effect of the mute death instinct. If his mother left him and the child played going away and coming back, this was said to be the effect of a "repetition compulsion beyond the pleasure principle."

The biological "repetition compulsion" beyond the pleasure principle was supposed to explain masochistic actions. There was supposed to be a will to suffer. This fit in with the theory of the death instinct. In short, Freud applied the laws which he had discovered in the psychic function to their biological foundation. Since, according to his conception, society is structured like an individual, psychology became overburdened with methodology that could not

withstand any criticism and, moreover, gave free rein to speculations about "society and Thanatos." In the process, psychoanalysis became more and more assertive in its claim that it could explain all existence. It simultaneously demonstrated an ever-growing aversion to the correct sociological and physiological, as well as psychological, comprehension of one object: man. Nonetheless, there could be no doubt that man is distinguished from the other animals by a particular interlacing of biophysiological and sociological processes with psychological processes. The correctness of this structural principle of my theory was borne out by the solution of the problem of masochism. From then on, piece by piece of the psychic structure was elucidated as a dynamic unification of biophysiological and sociological factors.

THE SOLUTION OF THE PROBLEM OF MASOCHISM

For psychoanalysis, the pleasure in suffering pain was the result of a biological need. "Masochism" was said to be an instinct like any other instinct, merely directed toward a peculiar goal. Nothing could be done with this in therapy. For, if the analyst told the patient that he wanted to suffer "for biological reasons," there was nothing more to be done. The orgasmotherapeutic task confronted me with the question of why the masochist converted the otherwise clearly understandable desire for pleasure into a desire for unpleasure. A drastic incident freed me from the false line of questioning which had led psychology and sexology astray until then. In 1928, I treated a completely crushed individual who had a masochistic perversion. His incessant complaining and his demands to be beaten blocked every attempt to get through to him. After months of the usual psychoanalytic work, my patience gave out. When he once again demanded that I should beat him, I asked what he would say if I granted his wish. He beamed blissfully. I took a ruler and gave him two hard whacks on his buttocks. He let out a terrible yell. There was no trace of pleasure, and that was the last I heard of such demands. But he continued to complain and

make reproaches. My colleagues would have been scandalized if they had heard of this incident. I did not regret it. All at once I understood that pain and unpleasure are not at all, as is contended, the instinctual goal of the masochist. When he is beaten, the masochist, like any normal person, experiences pain. There are entire industries that thrive upon the false appraisal of masochism they help to create. The question remained: *if the masochist does not strive for unpleasure, does not experience it pleasurable, why does he feel compelled to be tormented?* After a great deal of effort, I discovered the fantasy which lay at the basis of this perverse conduct. *The masochist fantasizes he is being tormented because he wants to burst. Only in this way does he hope to attain relaxation.*

The masochistic complaints proved to be the expression of a torturous and unresolvable inner tension. They are open or concealed pleas of desperation to be released from this instinctual tension. Since, owing to his pleasure anxiety, the ability to experience gratification through his own initiative and activity is blocked, the masochist anticipates the orgasmic resolution, which he deeply fears, as a release from the outside brought about by another person. The desire to burst is counteracted by a deep fear of bursting. The masochistic character's self-disparagement now appeared in a hitherto unknown light. Self-aggrandizement is, so to speak, a bio-psychic erection, a fantastic expansion of the psychic apparatus. A few years later I learned that underlying it is the perception of bio-electric charges. The opposite of this is self-disparagement, brought about by the fear of expanding to the point of bursting. Vain ambition and an inhibited seeking for greatness, rooted in anxiety, are the driving forces of masochistic self-disparagement. The masochist's provocation of punishment proved to be the expression of a deep desire to be brought to gratification against his own will. Characterologically masochistic women could engage in the sexual act only with the fantasy that they were being seduced or raped. The man is supposed to force them to do what they simultaneously desire and fear. To engage in the sexual act of their own volition is forbidden and laden with severe guilt feelings. The familiar vindictiveness on the part of the masochist, whose self-

confidence is severely damaged, is realized by making the other person out to be bad, or by provoking him into cruel behavior.

The idea that the skin, especially the skin of the buttocks, becomes "warm," or "is burning," is frequently encountered among masochists. The desire to be rubbed with a hard brush or to be beaten until one's skin "bursts" is nothing other than the wish to bring about the release of a tension through bursting. Thus, the pain is by no means the goal of the impulse; it is merely an unpleasant experience in achieving release from the unmistakably real tension. Masochism is the prototype of a secondary drive, and forcefully demonstrates the result of the repression of the natural pleasure function.

Masochists exhibit a special form of orgasm anxiety. Other types of patients do not allow a sexual excitation in the genital to take place, as in compulsion neurotics, or they take refuge in anxiety, e.g., hysterical patients. The masochist persists in pregenital stimulation. He does not elaborate it into neurotic symptoms. This causes the tension to mount, and since the ability to experience relaxation diminishes, there is a corresponding increase in orgasm anxiety. Thus the masochist becomes entangled in a vicious cycle of the worst kind. The more he desires to extricate himself from the tension, the deeper he sinks into it. At the moment the orgasm is supposed to take place, the masochistic fantasies become much more intense. Often, it is only at this point that they become conscious. For instance, the man might fantasize that he is being forcefully dragged through fire; the woman that her abdomen is being slit open or that her vagina is bursting. Many are capable of experiencing a certain measure of gratification only with the aid of such fantasies. To be forced to burst means to use outside help in order to obtain relief from tension. Since fear of orgasmic excitation is met with in every neurosis, masochistic fantasies and attitudes are part of every emotional illness.

It was strictly at variance with clinical experience to explain masochism as the perception of the inner death instinct or as the result of "fear of death." Masochists develop very little anxiety as long as they can fantasize masochistically. They are immediately

afraid when a hysteria or compulsion neurosis begins to consume the masochistic fantasies. Pronounced masochism, on the other hand, is an excellent means of avoiding instinctual anxiety, since it is always the other person who causes the injury. Moreover, the twofold nature of the idea of *bursting* (desire for and fear of orgasmic release) satisfactorily explains all aspects of the masochistic attitude.

The desire to explode or burst (or the fear of it), which I subsequently discovered in all my patients, puzzled me. According to prevailing psychological concepts, a psychic idea has to have a function and has to have an origin. We are in the habit of deducing ideas from graphic impressions. The idea originates in the outside world and is transmitted to the organism as a perception through the sense organs. It derives its energy from inner instinctual sources. No such external origin was found for the idea of bursting. This made it difficult to incorporate it clinically.

Nevertheless, I was able to record a number of important insights: masochism does not correspond to a biological instinct. It is the result of a disturbance in a person's capacity for gratification and a continuously unsuccessful attempt to correct this disturbance. It is a result and not a cause of the neurosis. Masochism is the expression of a sexual tension that cannot be relieved. Its immediate source is the pleasure anxiety or the fear of orgasmic discharge. What characterizes it is that it seeks to bring about precisely what it fears most deeply: the pleasurable release of tension which is experienced and feared as bursting or exploding.

Comprehension of the masochistic mechanism opened the way for me into the field of biology. Man's pleasure anxiety became understandable as a fundamental change in the physiological function of pleasure. *Suffering and enduring suffering are results of the loss of the organic capacity for pleasure.*

Thus, without intending it, I had hit upon the dynamic nature of all religions and philosophies of suffering. When, in my capacity as a sex counselor, I came into contact with many Christian people, I grasped the connection between biological functioning and religion. Religious ecstasy is patterned precisely according to the

masochistic mechanism. Release from inner sin, i.e., from inner sexual tension—a release which one is not capable of bringing about by oneself—is expected from God, an all-powerful figure. Such release is desired with biological energy. At the same time, it is experienced as “sin.” Thus, it cannot be realized through one’s own volition. Someone else has to accomplish it, be it in the form of punishment, pardon, redemption, etc. We have more to say about this elsewhere. The masochistic orgies of the Middle Ages, the Inquisition, the chastisements and tortures, the penances, etc., of the religious betrayed their function. They were unsuccessful masochistic attempts to attain sexual gratification!

The orgasm disturbance of the masochist differs from the orgasm disturbance of other neurotics in that, at the moment of the highest excitation, the masochist is seized by spasm and maintains it. In this way a contradiction is created between the marked expansion that is about to occur and the sudden contraction. All other forms of orgasmic impotence inhibit *before* the peak of excitation is reached. This subtle difference, which would seem to be of academic interest only, decided the fate of my scientific work. It is clear from my notes between 1928 and about 1934 that the groundwork for my experimental work in the field of biology, up to the point of the bion experiments, was prepared in this period. It is impossible to describe the whole process. I must simplify, or to put it in a better way, I have to describe my first fantasies, which I would never have dared to publish if they had not been confirmed by experimental and clinical work over the course of the following ten years.

THE FUNCTIONING OF A LIVING BLADDER

I had discovered the fear of bursting and the desire to be brought to the point of exploding in one case of masochism, then in all masochists, and finally traces of this fear and desire in all patients without exception, insofar as they demonstrated tendencies to masochistic suffering. The refutation of the idea that masochism

is a biological instinct like other sexual instincts extended far beyond the critique of Freud's theory of the death instinct. As I have already pointed out, I was continually grappling with the question of the origin of the idea of "bursting," which regularly emerged in all patients shortly before the attainment of orgasmic potency. In most patients, this idea enters consciousness as a kinaesthetic perception of the condition of one's own body. When it is clearly delineated, it is always accompanied by the idea of a *taut bladder*. Patients complain of "being tense to the point of bursting," "filled to the point of exploding." They feel themselves to be "blown up." They fear any attack upon their armoring because it makes them feel as if they were being "pricked open." Some patients said they were afraid of "dissolving," of "melting," of losing their "grip on themselves" or their "contour." They clung to the rigid armorings of their movements and attitudes like a drowning man to a ship's plank. The most cherished wish of others was "to burst." This accounts for many suicides. The more acute the sexual tension becomes, the more markedly these sensations are experienced. They promptly disappear as soon as the orgasm anxiety has been eliminated and sexual relaxation can take place. When this happens, the hard character traits subside, the person becomes "soft" and "yielding," and simultaneously develops an elastic strength. The crisis of every successful character analysis always sets in precisely at that point when powerful preorgastic sensations are hindered from pursuing an orderly course by anxiety-induced spasms of the musculature. If excitation has mounted to the highest peak and requires complete discharge, then the spasm of the pelvic musculature has the same effect as pulling the emergency brake of a car while traveling at seventy-five miles per hour; everything is thrown into confusion. The same thing happens to the patient in a genuine process of cure. He is faced with the decision of wholly discarding the inhibiting somatic mechanism or relapsing into his neurosis. *The neurosis is nothing other than the sum total of all chronically automatic inhibitions of natural sexual excitation.* Everything else is the result of this original disturbance. In 1929, I began to comprehend that the original conflict in mental illness (the unresolved contradiction

between striving for pleasure and moralistic frustration of pleasure) is physiologically and structurally anchored in a muscular disturbance. *The psychic contradiction between sexuality and morality operates in the biological depth of the organism as the contradiction between pleasurable excitation and muscular spasm.* The masochistic attitudes assumed great importance for the sex-economic theory of neuroses: there could not be a better example of this contradiction. Compulsion neurotics and hysterics, who circumvent the orgasmic sensation by developing anxiety or neurotic symptoms, regularly go through a phase of masochistic suffering in the process of cure. They go through it when the fear of sexual excitation has been eliminated to such an extent that they yield to the preorgastic excitation in the genitals, without, however, allowing the climax of the excitation to take place free of inhibition, i.e., free of anxiety.

Moreover, masochism became a central problem of mass psychology. How it would be practically dealt with seemed of decisive importance. The working masses suffer severe deprivations of all kinds. They are ruled over and exploited by a few people who wield power. In the form of the ideology and practice of various patriarchal religions, masochism proliferates like weeds and chokes every natural claim of life. It holds people in an abysmal state of submission. It thwarts their attempts to arrive at a common rational action and imbues them with fear of assuming responsibility for their existence. It causes the best strivings toward the democratization of society to fail. Freud explained the chaotic and catastrophic nature of social conditions on the basis of a death instinct, which wreaked havoc in society. Psychoanalysts contended that the masses were *biologically* masochistic. A punitive police force, some said, was a natural expression of biological mass masochism. People are in fact submissive to the authoritarian leadership of the state in the same way that the individual is obedient to the all-powerful father. Since, however, the rebellion against dictatorial authority, against the father, was regarded as neurotic, whereas conformity to its institutions and demands was regarded as normal, proofs against both these contentions were needed: first, that there is no biological masochism; second, that conformity to present-day reality, e.g.,

irrational upbringing or irrational politics, is itself neurotic. I did not tackle the work with this intent in mind. In the interplay of manifold observations, far from the raging clash of ideologies, these two proofs were found. They were discovered in the simple answer to an almost stupid question: *How would an organic bladder behave if it were inflated with air from within and was unable to burst*—in other words, if its covering were capable of being stretched but not of being torn?

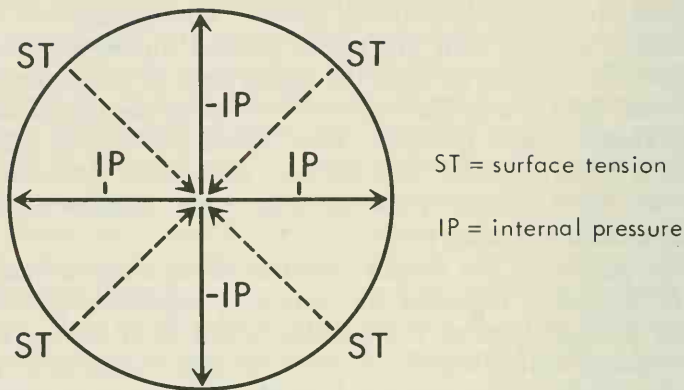
The picture of the human character as an armor around the core of the living organism was extremely significant. If such a bladder were put into an unresolvable condition of tension and it could express itself, it would complain. Rendered helpless, it would seek the causes of its suffering outside of itself and make reproaches. It would beg to be pricked open. It would provoke its surroundings until it believed it had reached its goal. *What it had failed to bring about spontaneously from the inside, it would passively and helplessly expect from the outside.*

Bearing this picture of an armored bladder in mind, let us imagine a biopsychic organism whose energy discharge is impaired. The surface membrane would be the character armor. The stretching is produced by the constant production of internal energy (sexual energy or biological excitation). The biological energy urges toward the outside, whether to seek pleasurable discharge or to seek contact with people and things. Thus, this urge to expand corresponds to the *direction from within outward*. The surrounding wall of the armor counteracts this urge. The armor not only prevents the bursting, it exerts a pressure from the outside toward the inside. Rigidification of the organism is its ultimate effect.

This picture coincided with the physical processes of internal pressure and surface tension. I had come into contact with this phenomenon in 1926, when I reviewed the highly significant book by Fr. Kraus,¹ the famous Berlin pathologist, for the psychoanalytic journal.

The neurotic organism could be readily compared to such a

¹ Fr. Kraus, *Allgemeine und spezielle Pathologie der Person. I. Teil, Tiefenperson* (Leipzig: Thieme, 1926).



simple system as that of a taut and, at the same time, peripherally armored bladder. This curious analogy between a physical phenomenon and the well-known characterological situation stood the test of clinical scrutiny. The neurotic patient has developed a "stiff" body periphery, while retaining a lively inner core. He feels "uncomfortable within his own skin," "inhibited," unable to "realize himself," as if he "were immured," "without contact," "tense to the point of bursting." He strives with all available means "toward the world," but it is as if he "were tied down." More than that, his efforts to come into contact with life are often so painful, he is so ill equipped to endure the difficulties and disappointments of life, that he prefers "to crawl into himself." *Thus, the direction of the biological function "toward the world," "from the inside toward the outside," is counteracted by a "moving away from the world," a "withdrawal into the self."*

This equation between the highly complicated and the simple was fascinating. The neurotically armored organism cannot burst like an ordinary bladder to rid itself of its inner tension. It can become "masochistic" or it can "recover," i.e., permit the orgasmic discharge of dammed-up energy. This orgasmic discharge consists in a reduction of the inner tension by means of a "discharge toward the outside," in the form of convulsions of the entire body. It was

still not clear what was discharged toward the outside. I was still a long way from the present insight into the functioning of biological energy.

I also conceived of the orgasm, with its discharge of substances from the body, as proliferations from a highly taut bladder. Following this discharge, both the surface tension and the inner pressure are reduced. It was clear that the ejaculation of semen alone could not be responsible for this, for the pleasureless ejaculation does not reduce the tension. I have never regretted this speculation. It led me to very concrete facts.

I remember in this connection an insignificant but impressive incident which took place in 1922. It was before the Berlin Congress of Psychoanalysts. I had, still entirely under the influence of Semon and Bergson, fabricated a natural-scientific fantasy. One has, I told friends, to take Freud's conception of the "sending out of libido" literally and seriously. Freud compared the stretching forth and pulling back of psychic interests to the stretching forth and pulling back of the pseudopodia in the amoeba. The stretching forth of sexual energy becomes visible in the erection of the male penis. Hence, the erection must be functionally identical with the stretching forth of the pseudopodia of the amoeba. On the other hand, erective impotence, in which the penis shrinks, as a result of anxiety, would be identical with the retraction of the pseudopodia. My friends were appalled at what they considered to be confused thinking. They laughed at me, and I was hurt. But thirteen years later I succeeded in experimentally confirming this assumption. I now want to describe how my findings led me to this confirmation.

THE FUNCTIONAL ANTITHESIS OF SEXUALITY AND ANXIETY

The equating of the erection with the protrusion of pseudopodia and of the shrinking of the penis with their withdrawal caused me to assume a *functional antithesis between sexuality and anxiety*. The antithesis was expressed in the direction of biological

activity. I could no longer free myself from this idea. Since everything I had learned from Freud about the psychology of instincts was in a state of flux, this image tied in with the deeply serious question as to the biological basis of psychic processes. Freud had postulated a physiological foundation for depth psychology. His "unconscious" was deeply immersed in biophysiological phenomena. In the psychic depth, the clear psychic tendencies gave way to a highly mysterious mechanism, which could not be grasped by psychoanalytic thinking alone. Freud had tried to apply the psychic concepts to the sources of life. This had to lead to a personification of the biological processes and bring back metaphysical assumptions which had been previously dispelled from psychoanalytic thinking. I had learned in the study of the orgasm function that, in the physiological realm, it is inadmissible to use the same approach and concepts one uses in the psychic realm. In addition to its causal legitimacy, every psychic phenomenon has a meaning in terms of its relationship to the environment. The psychoanalytic interpretation revealed this meaning. But in the physiological realm, there is no such meaning, nor can there be, without reintroducing a supernatural power. *The living merely functions. It does not have any "meaning."*

Natural science tries to exclude metaphysical hypotheses. Yet, when one cannot explain why and how the living organism functions, one looks for a "purpose" or a "meaning," which is then introduced into the functioning. I again found myself grappling with the problems of the early period of my work, the problems of mechanism and vitalism. I avoided giving a speculative answer. I still did not have a method with which to arrive at a correct solution of this problem. I was familiar with dialectical materialism, but I did not know how I could apply it in natural-scientific research. True, I had given a functional interpretation to Freud's discoveries. But to make the idea of the physiological foundation of psychic phenomena practically applicable, I had to discover the correct method. That the soma influences the psyche is correct, but it is one-sided. The reverse of this, i.e., that the psyche conditions the soma, can be seen again and again. To enlarge the psychic realm to such

an extent as to make its laws valid in the somatic does not work. The concept that the psychic and the somatic were two independent processes, which merely interact with one another, was at variance with everyday experience. I had no solution. However, this much was clear: *the experience of pleasure, of expansion, is inseparably connected with living functioning.*

At this point, my new conception of the masochistic function aided me. The thought ran as follows: the psyche is determined by quality, the soma by quantity. In the former, it is the kind of idea or desire which is important; in the latter, it is solely the amount of the functioning energy which is important. Yet, the processes in the organism demonstrated that *the quality of a psychic attitude is dependent upon the amount of the somatic excitation from which it derives.* In a condition of strong somatic tension, the idea of sexual pleasure and sexual intercourse is intense, colorful, graphic. After gratification, this idea can be reproduced only with difficulty. I formed an image of this as an ocean wave which, by its rising and falling, influences the movement of a piece of wood on the surface. It was nothing more than a vague clue that the psyche arises from or sinks into the deep biophysiological process, depending upon the state of the latter. It seemed to me that the appearance and disappearance of consciousness in the act of waking and going to sleep were expressive of this wave process. It was vague, elusive. It was merely clear that biological energy governs the psychic as well as the somatic. A *functional unity* prevails. To be sure, while it is possible for biological laws to be valid in the psychic realm, psychic characteristics cannot be valid in the biological realm. This forced me to reconsider the Freudian hypothesis pertaining to the instincts.

Imagination is undoubtedly a psychic process. There are unconscious ideas which can be inferred from their visible manifestations. According to Freud, the unconscious itself cannot be grasped. Yet, if it is "immersed" in the biophysiological realm, it must be possible to grasp it with a method applicable to the common factor which determines the biopsychic apparatus as a whole. This common factor cannot be the "meaning," nor can it be the "purpose." These are secondary functions. Viewed from a consistently func-

tional point of view, there is no purpose or goal in the biological realm. There is only *functioning* and *development*, which follow a natural course. There remained the dynamic structure, the play of forces. This was valid in all realms. One could hold on to it. What psychology calls "tension" and "relaxation" is a counterplay of forces. My idea of the bladder, as simple as it was, was definitely in keeping with the idea of the unity of the soma and the psyche. But apart from the unity, there was also antithesis. This thought was the germ of my theory of sexuality.

In 1924, I had assumed that in the orgasm an excitation concentrates at the periphery of the organism, particularly in the genital organs, then flows back into the vegetative center and subsides there. Unexpectedly, a train of thought was completed. What appeared earlier as psychic excitation now emerged as a biophysiological current. The internal pressure and surface tension of a bladder are, after all, nothing other than functions of the center and periphery of an organism. They are functionally antithetical; they are opposed to one another. The "fate" of the bladder depends upon the relationship between internal pressure and surface tension, just

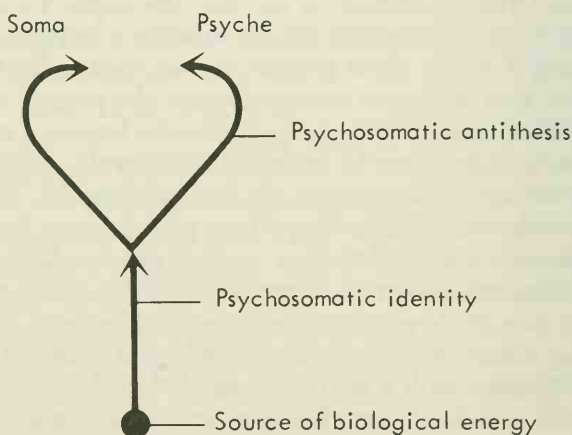


Diagram depicting psychosomatic identity and antithesis

as psychic health depends upon the balance of energy in the sexual sphere. "*Sexuality*" could be nothing other than the biological function of expansion "out of the self," from the center toward the periphery. In turn, anxiety could be nothing but the reversed direction, i.e., from the periphery to the center, "back into the self." They are antithetical directions of one and the same excitation process. This theory was quickly substantiated by a profusion of clinical findings. In sexual excitation, the peripheral vessels are dilated. In anxiety, one senses a centralized inner tension as if one would burst; the peripheral vessels are contracted. The sexually aroused penis expands. In anxiety, it retracts. The sources of functioning energy lie in the "biological energy center." It is at the periphery that we find its areas of functioning, in contact with the world, in the sexual act, in orgasmic discharge, in work, etc.

These findings were already outside the framework of psychoanalysis. They shattered a number of previous conceptions. The psychoanalysts could not grasp what I was saying, and my position was too controversial. Hence, it became increasingly difficult to allow my views to exist in the same organization. Freud had rejected the attempt to include the libido process in the autonomic system. As a prominent psychoanalyst, I was not on particularly good terms with the orthodox psychiatrists and other clinicians. Owing to their mechanistic and non-analytic way of thinking, they would have comprehended very little of what I was saying. The newly born theory of sexuality found itself utterly alone. I was consoled by the numerous confirmations of my view which I found in experimental physiology. My theory seemed capable of reducing to the simplest terms the diverse findings accumulated by generations of physiologists. *At the center stood the antithesis between sympathetic and parasympathetic.*

WHAT IS "BIOPSYCHIC ENERGY"?

Some sixty years of sexology, forty years of psychoanalysis, and almost twenty years of my own work on the orgasm theory still had

not succeeded in providing the clinician (who was supposed to cure human sexual disturbances, i.e., neuroses) with an answer to this question. Let us recall the point of departure of the orgasm theory. Neuroses and functional psychoses are sustained by surplus, inadequately discharged sexual energy. Initially it was called "psychic energy." No one knew what it really was. Psychic illnesses were undoubtedly rooted "in the body." Hence, there was good reason to assume that the psychic proliferations were nourished by an energy stasis. Only the elimination of this energy source of the neurosis through the establishment of full orgasmic potency seemed to make the patient immune against a relapse. There could be no thought of preventing psychic illnesses on a mass scale without a knowledge of the biological foundation of these illnesses. The premise "Given gratifying sexuality, there are no neurotic disturbances" was unassailable. Naturally, this contention had individual as well as social implications. The significance of the sexual question is obvious. Yet, in spite of Freud, official science wanted to know nothing about the implication of sexuality. Psychoanalysis itself showed an increasing tendency to shrink away from the question. In addition, the question was imbued with the outpourings of a pathological, distorted, somehow always pornographically tinged "sexuality," i.e., with the sexuality which governs human life. The clear-cut distinction between "natural" sexual expression and pathological, culturally anchored sexual expression, between the "primary" drives and the "secondary" drives, made it possible to persist and to pursue the problem to its core. Reflection alone would not have produced a solution, nor would the collation of the many brilliant insights in modern physiological literature that, from about 1925, appeared in increasing abundance and were condensed and compiled in Müller's *Die Lebensnerven*.

Once again, clinical observation provided the correct line of approach. In Copenhagen, in 1933, I treated a man who offered considerable resistance to the uncovering of his passive homosexual fantasies. This resistance was overtly expressed in the extremely stiff attitude of his throat and neck ("stiff-necked"). A concentrated

attack on his defense finally caused him to yield, though in an alarming way. For three days, he was shaken by acute manifestations of vegetative shock. The pallor of his face changed rapidly from white to yellow to blue. His skin was spotted and motley. He experienced violent pains in the neck and back of the head. His heartbeat was rapid and pounding. He had diarrhea, felt tired, and seemed to have lost control. I was uneasy. True, I had often seen similar symptoms, but never in such violent form. Something had happened here that, while somehow a legitimate part of the work, was not immediately intelligible. *Affects had broken through somatically after the patient had relinquished his attitude of psychic defense.* Apparently, the stiff neck, which emphasized austere masculinity, had bound vegetative energies which now broke loose in an uncontrolled and chaotic manner. A person with an ordered sexual economy is not capable of such a reaction. Only continuous inhibition and damming up of biological energy can produce it. The musculature had served the function of inhibition. When the neck muscles relaxed, powerful impulses, as if unleashed from a taut coil, broke through. The alternating pallor and flushing of the face could be nothing other than the flowing back and forth of body fluids, i.e., the contraction and dilation of the blood vessels. This fit extremely well with my earlier described views on the functioning of biological energy. The direction "out of the self toward the world" alternated rapidly and continuously with the opposite direction, "away from the world—back into the self."

By means of tensions, the musculature can obstruct the flow of blood; in other words, can reduce the movement of body fluids to a minimum. I checked a number of other patients to see whether this observation held true in their cases too, and I also thought about patients whom I had treated earlier. All observations confirmed this phenomenon. In a short time, I had a profusion of facts at my disposal. They reduced themselves to a concise formulation: *sexual life energy can be bound by chronic muscular tensions. Anger and anxiety can also be blocked by muscular tensions.* From now on, I found that whenever I dissolved a muscular tension, one of the

three basic biological excitations of the body, anxiety, hate, or sexual excitation, broke through. I had, of course, succeeded in doing this before through the loosening of purely characterological inhibitions and attitudes. But now the breakthroughs of vegetative energy were more complete, more forceful, experienced more affectively, and occurred more rapidly. In the process, the characterological inhibitions were loosened spontaneously. These findings, made in 1933, were published in an incomplete form in 1935. In 1937, I published them in more detail.² Quite rapidly, a number of decisive questions pertaining to the relationship between mind and body were clarified.

Character armorings were now seen to be functionally identical with muscular hypertonia. The concept "functional identity," which I had to introduce, means nothing more than that muscular attitudes and character attitudes have the same function in the psychic mechanism: they can replace one another and can be influenced by one another. Basically, they cannot be separated. They are identical in their function.

Postulations resulting from the connecting of facts immediately led to further findings. If the character armor could be expressed through the muscular armor, and vice versa, then the unity of psychic and somatic functioning had been grasped in principle, and could be influenced in a practical way. From that time on, I was able to make practical use of this unity whenever necessary. If a character inhibition did not respond to psychic influencing, I resorted to the corresponding somatic attitude. Conversely, if I had difficulty in getting at a disturbing somatic attitude, I worked on its expression in the patient's character and was able to loosen it. I was now able to eliminate a typical friendly smile which obstructed the analytic work, either by describing the expression or by directly disturbing the muscular attitude, e.g., pulling up the chin. This was an enormous step forward. It took another six years to develop this technique into the vegetotherapy of today.

² Cf. Reich, *Psychischer Kontakt und vegetative Strömung* (Sexpol Verlag, 1935); and *Orgasmusreflex, Muskelhaltung und Körperausdruck* (Sexpol Verlag, 1937).

The loosening of the rigid muscular attitudes produced peculiar body sensations in the patients: involuntary trembling and twitching of the muscles, sensations of cold and hot, itching, the feeling of sitting on pins and needles, prickling sensations, the feeling of having the jitters, and somatic perceptions of anxiety, anger, and pleasure. I had to break with all the old ideas about the mind-body relationship, if I wanted to grasp these phenomena. They were not "results," "causes," "accompanying manifestations" of "psychic processes"; they were simply these phenomena themselves in the somatic realm. I categorized as "vegetative currents" all somatic phenomena which, in contrast to rigid muscular armorings, are characterized by movement. Immediately the question arose: are these vegetative currents merely the movements of fluid or are they more than that? I could not be satisfied with the explanation that these currents were merely mechanical movements of fluid. While these purely mechanical movements could account for the hot and cold sensations, pallor, and blushing, the "simmering of the blood," etc., they could not explain the feeling of sitting on pins and needles, the sensation of prickling, shuddering, the sweet preorgastic sensations of pleasure, etc. The crucial problem of orgasmic impotence was still unsolved: it is possible for the genital organs to be filled with blood without a trace of excitation. Hence, sexual excitation can certainly not be identical with or be the expression of the flow of blood. There are anxiety states without any particular pallor of the face or skin. The feeling of "tightness" in the chest ("angustiae," anxiety), the feeling of "constriction," could not be traced back solely to a congestion of blood in the central organs. If this were so, one would have to feel anxiety after a good meal, when the blood is concentrated in the stomach. In addition to the flow of blood, there must be something else which, depending upon its biological function, causes anxiety, anger, or pleasure. In this process, the flow of blood merely represents an essential means. Perhaps this unknown "something" does not occur when the movement of the body fluids is hindered.

THE ORGASM FORMULA: TENSION \rightarrow CHARGE \rightarrow
DISCHARGE \rightarrow RELAXATION

The unknown "something" I was looking for could be nothing other than *bio-electricity*. This occurred to me one day when I tried to understand the physiology of the process of friction which takes place between the penis and the walls of the vaginal mucous membrane in the sexual act. Sexual friction is a fundamental biological process. It is found throughout the animal kingdom wherever reproduction takes place in the union of the two sexes. Two surfaces of the body rub against one another. In this process, *biological excitation* occurs, together with congestion, expansion, "erection." On the basis of pioneer experiments, the Berlin internist Kraus ascertained that the body is governed by electrical processes. It is made up of countless "border surfaces" between membranes and electrolytic fluids, having various densities and compositions. According to a well-known law of physics, electrical tensions develop at the borders between conducting fluids and membranes. Since the concentrations and structure of the membranes are not homogeneous, differences develop in the tensions at the border surfaces, and, simultaneously, differences in potential of varying intensity. These differences of potential may be likened to the energy differences of two bodies at different heights. The body having the higher elevation is capable of performing more work as it drops than the body having the lower elevation. A weight of one kilogram will drive a stake deeper into the earth when it is dropped from a height of three meters than when it is dropped from a height of one meter. The "potential energy of position" is higher, and therefore, the "kinetic energy" which is generated will also be greater, when this potential energy is released. The principle of "potential difference" can be easily applied to the difference in electrical tensions. If I attach a wire from a highly charged body to a less highly charged one, a current will flow from the first to the second. In this process, static electrical energy is converted into current energy. Moreover,

an equalization takes place between the two charges, in the same way that the water level in two vessels becomes the same if I connect the two by means of a pipe. The equalization of energy presupposes a difference in potential energy. Our body consists of billions of such potential surfaces having various potential energies. Consequently, the energy in the body is in constant motion from places of higher to places of lower potential. The tiny particles of body fluids, the ions, are the transmitters of the electrical charges in this continuous process of equalization. These are atoms which possess a fixed quantum of electrical charge and, depending upon whether they are moving toward a negative or toward a positive pole, are called cations or anions. What has all this to do with the problem of sexuality? A great deal.

Sexual tension is felt throughout the body, but it is experienced most strongly in the regions of the heart and the abdomen. The excitation gradually becomes concentrated in the sexual organs. They become filled with blood, and electrical charges reach the surface of the genitals. We know that the sexual excitation of one part of the body by a gentle touch will excite other parts of the body. The process of friction increases the tension or excitation until it reaches a climax, the orgasm, a condition characterized by involuntary convulsions of the musculature of the genitals and of the entire body. It is known that muscular contraction is accompanied by the discharge of electrical energy. This discharge can be measured and represented in the form of a graphic curve. Some physiologists are of the opinion that the nerves store up excitation, while the muscle contraction discharges it, for it is not the nerve but only the muscle which can contract and is capable of discharging energy. In the process of sexual friction, energy is at first stored up in both bodies and then discharged in the orgasm. The orgasm can be nothing other than an electrical discharge. The physiological structure of the genital organs is particularly suited for this: great vascularity, dense ganglia, capacity for erection, and a musculature which is especially capable of spontaneous contractions.

If the process is investigated more closely, it is observed that there are four stages to the course of excitation:

1. The organs become filled with fluid: erection with *mechanical tension*.

2. This produces a strong excitation which I assumed to be of an electrical nature: *electrical charge*.

3. In the orgasm, the musculature convulsion discharges the electrical charge or sexual excitation: *electrical discharge*.

4. This modulates into a relaxation of the genitals through a flowing off of the body fluid: *mechanical relaxation*.

I called this four-beat process the *orgasm formula*: MECHANICAL TENSION → ELECTRICAL CHARGE → ELECTRICAL DISCHARGE → MECHANICAL RELAXATION.

The process it describes can be depicted simply. This brings me back to the function of a filled elastic bladder which I had fantasized six years prior to the discovery of the orgasm formula.

Let us imagine two spheres: one is rigid, made of metal; the other elastic, something like a living organism, an amoeba, a starfish, a heart.

The metal sphere would be hollow, whereas the organic sphere would surround a complicated system of fluids and membranes of

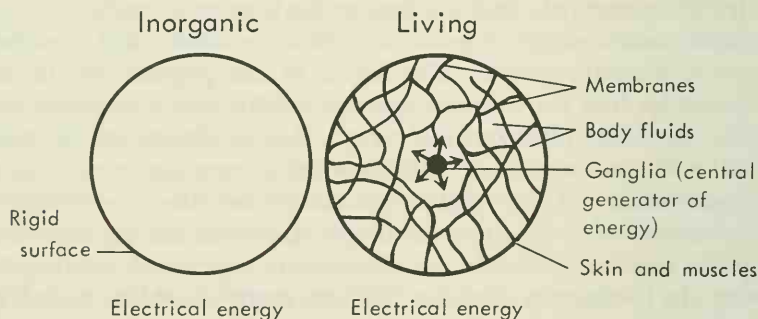


Fig. 1

Fig. 2

Electrical energy: on the surface only, evenly distributed, charged from the outside; the entire system is rigid.

Electrical energy: throughout whole body, unevenly distributed, supplied from its own inner source; the entire system is capable of expanding and contracting.

Diagram depicting inorganic and organic living spheres

various densities having the ability to conduct electricity. The metal sphere would receive its electrical charge from the outside, e.g., from an electrostatic machine. But the organic sphere, e.g., a pig's bladder, would have a charging apparatus which operates automatically in the center. Hence, it would charge itself spontaneously from the inside. In keeping with basic laws of physics, the electric charge of the metal sphere would be on the surface and only on the surface, evenly distributed. The filled elastic bladder would be electrically charged through and through. Owing to the differences in density and the nature of the fluids and membranes, the charge would be greater in some areas and less in others. In this ideally conceived organism, the electrical charges would be in constant movement from places of higher to places of lower potential. In general, however, one direction would predominate: from the center, the operative source of the electrical charge, toward the periphery. Consequently, the bladder would be found most frequently in the condition of expansion and extension. Now and then, like the ciliate, it would return to the form of the sphere, in which, given equal body content, the surface tension is lowest. If the inner production of energy becomes too great, the bladder can, by contracting a number of times, discharge the energy toward the outside, in short, can regulate its energy. This energy discharge would be extremely pleasurable because it liberates the organism from dammed-up tension. In the state of extension, the bladder would be able to carry out various rhythmic movements, e.g., produce a wave of alternating expansion and contraction, as in the movement of a worm or in intestinal peristalsis.



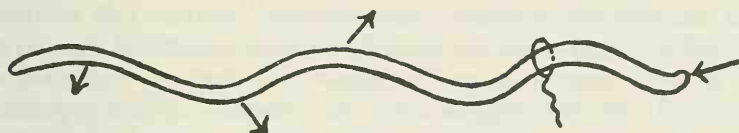
It could also describe a wavy, serpentine movement, using the entire body.



In these movements, the charged organic bladder would display a unity. If it were capable of self-perception, it would experience the rhythmic alternation of extension, expansion, and contraction in a pleasurable way. It would feel like a small child who hops around rhythmically because he is happy. In the course of these movements, bio-electrical energy would continually oscillate between tension-charge and discharge-relaxation. It would be able to convert itself into heat, into mechanical kinetic energy, or into work. Such a bladder would feel at one with its surroundings, the world, things, just like a small child. There would be direct contact with other organic spheres, for they would identify with one another on the basis of the sensations of movement and rhythm. Contempt for natural movements would be foreign to them, just as they would have no comprehension of unnatural behavior. Development would be provided for and guaranteed through the continuous production of internal energy, as in the budding of flowers, or progressive cell division after the introduction of energy by fertilization. Moreover, there would be no end to the development. Achievement would be within the framework of general biological activity; it would not be at variance with it.

Longitudinal extension over longer periods of time would cause this shape to become fixed and thereby bring about the development of a supportive apparatus in the organism. While this fixed extension would preclude a return to the spherical form, pulsating by means of flexion and stretching would continue undisturbed. This would guarantee the metabolism of energy. To be sure, a fixed supportive apparatus would already constitute one of the preconditions of being less protected against destructive inhibitions of motility. However, it would not be an inhibition itself. Such an inhibition could only be compared to the restricting of a snake at

one point of its body. Held fast, a snake would immediately lose its rhythm and the unity of the organic wave movements in the remaining free parts of its body.



The animal body is comparable to the above-described organic bladder. To complete the picture, we would have to introduce an automatically operating pumping system, like a heart, which causes the fluid to flow in a continuously rhythmic cycle, from the center to the periphery and back again: the cardiovascular system. The animal body at the very lowest stage of development possesses an apparatus that generates electricity from the center. These are the so-called *vegetative ganglia*, conglomerations of nerve cells which, arranged at regular intervals and connected with all organs and their parts by means of very fine strands, govern the involuntary life functions. They are the organs of vegetative feelings and sensations. They constitute a coherent unity, a so-called "syncytium," which is divided into two antithetically functioning groups: the *sympathetic* and the *parasympathetic*.

Our imagined bladder can expand and contract. It can expand to an extraordinary degree and then, with a few contractions, relax. It can be flaccid, tense, relaxed, or excited. It can concentrate the electrical charges, together with the fluids which transmit them from one place to another, with varying intensity. It can keep certain parts in a state of continuous tension and other parts in a state of continuous motion. If one were to squeeze it in one part, increased tension and charge would immediately appear in another part. If, indeed, one were to exert and maintain continuous pressure over the entire surface, i.e., prevent it from expanding in spite of continuous inner production of energy, it would be in a perpetual

state of anxiety; that is to say, it would feel constricted and confined. Were it able to speak, it would beg for "release" from this tormenting condition. The bladder would not care what happened to it as long as movement and change were reintroduced into its rigid, compressed condition. Since it would not be able to bring about this change of its own accord, someone else would have to do it, e.g., by tossing it around in space (gymnastics); by kneading (massage); by stabbing, if need be (fantasy of being pricked open); by injury (masochistic beating fantasy, hara-kiri); and, if nothing else helps, by dissolving, perishing, disintegrating (Nirvana, sacrificial death). A society consisting of such bladders would create the most idealistic philosophies about the "condition of non-suffering." Since any stretching out toward pleasure, or motivated by pleasure, could be experienced only as painful, the bladder would develop a fear of pleasurable excitation (pleasure anxiety) and create theories on the "wickedness," "sinfulness," and "destructiveness" of pleasure. In short, it would be a twentieth-century ascetic. Eventually, it would be afraid of any reminder of the possibility of the so ardently desired relaxation; then it would hate such a reminder, and finally it would prosecute and murder anyone who spoke about it. It would join together with similarly constituted, peculiarly stiff beings and concoct rigid rules of life. These rules would have the sole function of guaranteeing the smallest possible production of inner energy, i.e., of guaranteeing quietness, conformity, and the continuance of accustomed reactions. It would make inexpedient attempts to master surpluses of internal energy which could not be disposed of through natural pleasure or movement. For instance, it would introduce senseless sadistic actions or ceremonies which would be of an essentially automatic nature and have little purpose (compulsive religious behavior). Realistic goals are self-developing and, therefore, compel movement and restlessness in those who move toward them.

The bladder could be shaken by suddenly emerging convulsions, through which the dammed-up energy would be discharged. For instance, it might have hysterical or epileptic seizures. It might, on the other hand, become completely rigid and desolate, as in

catatonic schizophrenia. In any event, this bladder would always be plagued by anxiety. Everything else follows inevitably from this anxiety, e.g., religious mysticism, belief in a Führer, meaningless martyrdom. Since everything in nature moves, changes, develops, expands, and contracts, the *armored* bladder would have an alien and hostile attitude toward nature. It would conceive of itself as "something very special," belonging to a superior race because it is dressed in a stiff collar or uniform. It would represent that "culture" or that "race" which is incompatible with nature, and nature would be looked upon as "base," "demonic," "impulsive," "uncontrolled," "ignoble." At the same time, however, the bladder, still feeling some last vestiges of nature in itself, would have to enthuse about it and to sentimentalize it, e.g., as "sublime love" or as the "surging of the blood." To associate nature with bodily convulsions would be a blasphemy. Yet it would create industries for pornography, without being aware of the contradiction.

The tension-charge function brought together ideas which had made an impression on me in my study of classical biology. It was necessary to reexamine its theoretical tenability. From the point of view of physiology, my theory was substantiated by the well-known fact that muscles contract spontaneously. The muscular contraction can be brought about by electrical stimuli. According to Galvani, however, the contraction can also be brought about by injuring the muscle and connecting the end of the severed nerve to the muscle at the point of injury. The contraction is accompanied by the measurable expression of the so-called electrical *action current*. In injured muscles, there is also an *ordinary current*. It becomes manifest when the middle of the muscle surface is connected to the injured end by means of an electric conductor, e.g., copper wire.

The study of muscle contractions had been an important area of investigation in physiology for decades. I did not understand why muscle physiology did not find the connection with general animal electricity. If two nerve-muscle preparations are placed upon one another in such a way that the muscle of one touches the nerve of the other, and if, then, contractions are produced in the first muscle preparation by applying an electrical current to it, the

second muscle preparation also contracts. The first muscle preparation contracts as a response to the electrical stimulus and, in the process, itself develops a biological action current. This, in turn, acts as an electrical stimulus upon the second muscle preparation, which responds with a contraction, thus producing a second biological action current. Since the muscles in the body are in contact with each other and are connected with the total organism by means of body fluid, every muscle action would have a stimulating influence on the total organism. Naturally, this influence varies, depending upon the location of the muscle, the initial stimulus, and its strength; but it always affects the total organism. As the prototype of this influencing, we have the orgasmic contraction of the genital musculature, which is so strong that it is conveyed to the entire organism. I found nothing about this in the available literature. Yet it appeared to be of decisive importance.

Closer observation of the cardiac action curve confirmed my assumption that the tension-charge process also governs the cardiac function. It runs as an electrical wave from the auricle, via the cardiac arteries, to the apex of the heart. The precondition for the onset of this contraction is the filling of the auricle with blood. The result of the charge and discharge is the emptying of the blood through the aorta due to the contraction of the heart.

Bulk-producing medicines have a purgative effect on the intestines. The swelling acts on the muscles like an electrical stimulus. They contract and relax in rhythmic waves ("peristalsis"). These contractions and relaxations cause the intestines to be emptied. The same applies to the urinary bladder. If it is filled with fluid, it contracts, thus causing the contents to be emptied.

In this description, an extremely important but unobserved fact was revealed. It can be considered the basic model for the refutation of the absolute "teleological" thinking in the field of biology. The urinary bladder does not contract "in order to fulfill the function of micturition" by virtue of divine will or supernatural biological powers. It contracts in response to a simple causal principle which is anything but divine. It contracts because its mechanical

filling induces a contraction. This principle can be applied to any other function at will. One does not engage in sexual intercourse "in order to produce children," but because a congestion of fluid bio-electrically charges the genital organs and urges toward discharge. This, in turn, is accompanied by the discharge of sexual substances. Thus, sexuality is not in the service of procreation; rather, procreation is an incidental result of the tension-charge process in the genitals. This may be depressing to champions of eugenic moral philosophy, but it is nonetheless true.

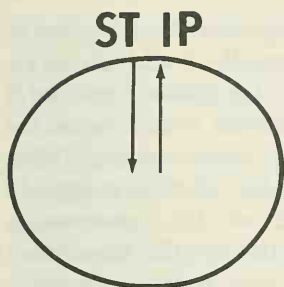
In 1933, I came upon an experimental work by the Berlin biologist Hartmann. In special experiments dealing with the sexuality of gametes, he demonstrated that the male and female functions in copulation are not fixed. A weak male gamete can behave in a feminine way toward a stronger male gamete. Hartmann left open the question of what determines the groupings of gametes of the same sex, their "mating," if you like. He assumed the existence of "certain" still-uninvestigated "substances." I understood that the groupings were determined by electrical processes. A few years later, I was able to confirm this by means of an electrical experiment on bions. That the grouping in the copulation of gametes takes place in one way and not another is determined by bio-electrical forces. Around this same time, I received a newspaper clipping that reported on experiments carried out in Moscow. A scientist (his name has slipped my memory) succeeded in demonstrating that egg and sperm cells produce male or female individuals, depending upon the nature of their electrical charge.

Thus, *procreation is a function of sexuality*, and not vice versa, as was hitherto believed. Freud had maintained the same thing with respect to psychosexuality, when he separated the concepts "sexual" and "genital." But, for a reason I was not able to understand, he later stated that "sexuality in puberty" is "in the service of procreation." Hartmann provided proof in the field of biology that it is not sexuality which is a function of procreation, but the reverse: procreation is a function of sexuality. I was able to add to this a third argument, based on the experimental investigations of various biol-

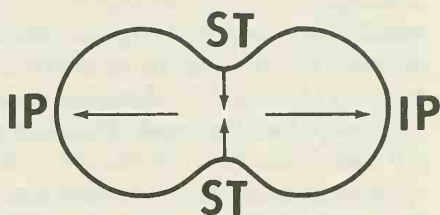
ogists: *the division of the egg, like cell division in general, is an orgasmic process. It is governed by the tension-charge function.* The consequence of this finding for the moralistic appraisal of sexuality is evident: sexuality can no longer be regarded as an unfortunate concomitant of the preservation of the species.

When the egg has been fertilized, when it has absorbed the energy of the sperm cell, it first becomes tense. It absorbs fluid; its membrane becomes taut. This means that the surface tension and the inner pressure increase simultaneously. The greater the pressure of the content of the bladder, which here represents the egg, the more difficult it is for the surface to "hold" the system "together." These are processes which are still definitely governed by the counteraction between inner pressure and surface tension. If stretched further, a purely physical bladder would *burst*. In the egg cell, the process now commences which is so characteristic of the living function: *the stretching or expansion provokes a contraction.* The growth of the egg cell is ascribable to the active absorption of fluid, which always proceeds only to a certain point. The nucleus of the cell begins to "radiate," i.e., to produce energy. Gurwitsch called this phenomenon *mitogenetic radiation*. Mitosis means division of the nucleus of the cell. Later I learned to observe and to assess the vitality of bion cultures on the basis of the degree of certain radiation phenomena inside the formation. The extreme filling of the cell, i.e., *mechanical tension*, is accompanied by an *electrical charge*. At a certain point, the membrane begins to contract. As a matter of fact, it begins to contract at that point where the sphere has attained the greatest circumference and the greatest tension. This is always the equator or, if one prefers, a meridian of the sphere. This contraction is not, as one can observe, gradual and constant; it is a struggling, contradictory process. The tension of the membrane at the site of the contraction struggles against the internal pressure which has become stronger precisely owing to this contraction. It is quite clear that inner pressure and surface tension have a mutually intensifying effect upon one another, that they strengthen one another. This produces the visible vibrations, undulation and contraction.

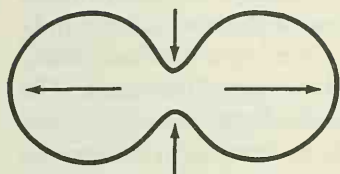
The constriction (indentation) increases. The inner tension



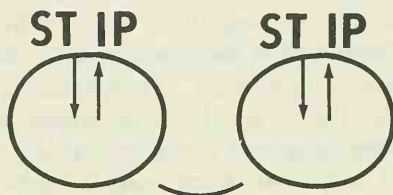
I. Egg cell



II. Onset of process division



III. End of process division



IV. Two daughter cells

I. Equilibrium between IP and ST in the tension-charge. Beginning of the process of swelling

II. $IP > ST$; ST counteracts IP by means of "contraction"

III. Division; ST becomes greater; balance between ST and IP through expansion of surface

IV. Relaxation; $ST = IP$; the same volume now distributed in two daughter cells with a larger combined surface

Inner Pressure (IP) and Surface Tension (ST) in the division of the egg

mounts. If the egg cell could speak, it would express anxiety. There is only one possibility of resolving this inner tension (apart from bursting): the "division" of the one big bladder with its taut surface into two smaller bladders, in which the *same volume content is surrounded by a much larger and therefore less taut membrane. The egg division corresponds to the resolution of a tension. The*

nucleus, in its spindle formation, goes through this process prior to the division of the cell as a whole. The spindle formation is regarded by many biologists as an electrically determined process. If it were possible for us to measure the electrical condition of the nucleus after the cell division, we would very likely ascertain that a discharge had occurred. That this process takes place is suggested by the "reduction division," in which half of the chromosomes (whose number has been doubled through the spindle formation) are extruded. Each of the two daughter cells now contains the same number of chromosomes. Reproduction is completed.

Hence, cell division also follows the four-beat of the orgasm formula: tension \rightarrow charge \rightarrow discharge \rightarrow relaxation. It is the most important process in the sphere of living functioning. The orgasm formula could also be called the "life formula." I did not want to publish anything about this at that time. Rather, I confined myself to hints within the framework of clinical presentations, merely publishing a short work, "Fortpflanzung—eine Funktion der Sexualität," 1935, based on the experiments carried out by Hartmann. The matter appeared so decisive that I wanted to forgo publication until I had carried out special experiments to confirm or refute the hypothesis. I was later able to demonstrate important connections between the vegetative currents, the contractions in protozoa, and the dynamic interplay between surface tension and inner pressure in the energy-charged, organic bladder.

PLEASURE (EXPANSION) AND ANXIETY (CONTRACTION): PRIMARY ANTITHESIS OF VEGETATIVE LIFE

In 1933, my idea of the unity between psychic and somatic functioning became clear in the following way.

The fundamental biological functions of contraction and expansion were applicable to the psychic as well as to the somatic realm. Two series of antithetical effects emerged, their elements representing various depths of biological functioning.

Investigation shows that the impulses and sensations are not

produced by the nerves but are merely transmitted by them. Impulses and sensations are biological actions of the total organism. They are present in the living system long before the development of an organized nervous system. Protozoa demonstrate fundamentally the same actions and impulses as metazoa, in spite of the fact that they do not have an organized nervous system. The great achievement of Kraus and Zondek was in demonstrating that the functions of the autonomic nervous system not only can be stimulated or retarded by chemical substances; more important, they can be replaced by them.

On the basis of his experiments, Kraus came to the conclusion that the action of nerves, drugs, and electrolytes can be substituted for one another in the biological system with respect to the hydration or dehydration of the tissues (which is, as we have already pointed out, the basic function of life).

What follows is a comparative table, compiled in terms of the total function.

The facts represented in this table show:

1. The antithesis between the potassium (*parasympathetic*) group and the calcium (*sympathetic*) group: expansion and contraction.
2. The antithesis between periphery and center with respect to excitation.
3. The functional identity of the sympathetic and parasympathetic with the functions of substances having a chemical stimulus.
4. The dependency of the innervation of the individual organs on the functional unity and antithesis of the total organism.

As we have already pointed out, all biological impulses and organ sensations can be reduced to *expansion* (elongation, dilatation) and *contraction* (shrinking, constriction).

*How are these two basic functions related to the autonomic nervous system?*² Investigation of the very complicated vegetative innervations of the organs shows that the vagus (parasympathetic) always functions where there is expansion, dilatation, hyperemia, turgor, and pleasure. Conversely, the sympathetic nerves function whenever the organism contracts, blood is withdrawn from the

<i>Vegetative Group</i>	<i>General Effect on Tissues</i>	<i>Central Effect</i>	<i>Peripheral Effect</i>
<i>Sympathetic</i>	Reduction of surface tension	Systolic	Vasoconstriction
Calcium (group)	Dehydration	Heart musculature is stimulated	
Adrenalin	Striated musculature: flaccid or spastic		
Cholesterin	Reduction of electrical excitability		
H-ions	Increase of oxygen consumption		
	Increase of blood pressure		
<i>Parasympathetic</i>	Increase of surface tension	Diastolic	Vasodilatation
Potassium (group)	Hydration	Heart musculature relaxed	
Cholin	Muscles: increased tonicity		
Lecithin	Increase of electrical excitability		
OH-ions	Decrease of oxygen consumption		
	Decrease of blood pressure		

periphery, and pallor, anxiety, and pain appear. If we go one step further, we grasp that the *parasympathetic nervous system operates in the direction of expansion, "out of the self—toward the world," pleasure and joy; whereas the sympathetic nervous system operates in the direction of contraction, "away from the world—into the self," sadness and unpleasure.* The life process consists of a continuous alternation between expansion and contraction.

Further investigation shows the identity between parasympathetic function and sexual function on one hand and sympathetic function and the function of unpleasure or anxiety on the other. We see that in the experience of pleasure, the blood vessels dilate at the periphery, the skin becomes flushed, pleasure is experienced from its mildest form to the highest degree of sexual ecstasy. In the condition of anxiety, pallor, contraction of the blood vessels, and unpleasure go together. In pleasure, "the heart expands" (parasympathetic dilatation) and the pulse beat is quiet and full. In anxiety, the heart contracts and beats rapidly and forcibly. In the former, it forces the blood through wide vessels; its work is therefore easy. In the latter, it forces the blood through narrowed vessels; its work is hard. In the former, the blood is predominantly distrib-

uted toward the periphery; in the latter, the constricted vessels cause a congestion of the blood toward the heart. Thus, it is readily understandable that with anxiety there is a feeling of oppression and, conversely, with a feeling of oppression there is anxiety. It is the picture of so-called cardiovascular hypertension with which organic medicine is so much concerned. *This hypertension corresponds to a general condition of sympatheticotonic contraction in the organism.*

	<i>Anxiety syndrome</i>	<i>Pleasure syndrome</i>
Peripheral vessels	contracted	dilated
Cardiac action	accelerated	slowed down
Blood pressure	increased	decreased
Pupils	dilated	constricted
Secretion of saliva	decreased	increased
Musculature	paralyzed or in spasm	state of tonus, relaxed

On the highest psychic level, biological expansion is experienced as pleasure; contraction is experienced as unpleasure. In the realm of instinctual phenomena, expansion functions as sexual excitation, and contraction functions as anxiety. On a deeper physiological level, expansion corresponds to parasympathetic functioning, and contraction to sympathetic functioning. According to discoveries made by Kraus and Zondek, the parasympathetic function can be replaced by the potassium ion group, and the sympathetic function can be replaced by the calcium ion group. Thus, we arrive at a convincing and impressive picture of *unitary functioning from the highest psychic sensations to the deepest biological reactions.*

The following is a table listing the two series of functions arranged according to their depth:

<i>Pleasure</i>	<i>Unpleasure and Anxiety</i>
Sexuality	Anxiety
Parasympathetic	Sympathetic
Potassium	Calcium
Lecithin	Cholesterolin
Cholin	Adrenalin
OH-ions (hydrating bases)*	H-ions (dehydrating acids)
<i>Function of expansion</i>	<i>Function of contraction</i>

* The pH of the culture medium must always be basic (7.2–7.8 pH).

On the basis of this formulation of the unitary antithetical body-mind functioning, a number of previously misunderstood contradictions of the autonomic nerve innervation were clarified. Formerly, the organism's autonomic nerve innervation appeared to lack unity and coherence. In one instance, it was said that the parasympathetic nervous system caused muscles to contract. In another instance, the same function was ascribed to the sympathetic nervous system. In one instance, the functions of the glands were said to be stimulated by the parasympathetic nervous system (genital glands); in another instance, they were said to be stimulated by the sympathetic nervous system (sweat glands). A tabular comparison of the sympathetic and parasympathetic innervations of the autonomically functioning organs brings out even more clearly the apparent illogicality.

In the course of demonstrating the two directions of biological energy, a fact has appeared to which we have given little attention until now. The vegetative periphery has been clearly described. Still undetermined is the site at which the biological energy concentrates as soon as a condition of anxiety arises. There must be a *vegetative center* from which the biological energy issues and to which it returns. This question provides the connecting link to well-known facts of physiology. In the abdominal region, the so-called seat of the emotions, we find the generators of biophysical energy. They are the large centers of the autonomic nervous system, essentially the solar plexus, the hypogastric plexus, and the lumbosacral plexus. A glance at the anatomy of the vegetative nervous system will easily convince us that the vegetative ganglia are most dense in the abdominal and genital regions. The following diagram shows the functional relation between center and periphery.

The attempt to introduce meaning into the apparent illogicality succeeded when I investigated the vegetative innervation of the respective organs, first with reference to the biological expansion and then with reference to the contraction of the total organism. In other words, I asked myself how the respective organs would normally function in pleasure and in anxiety, and in which way the autonomic innervation would have to take place in the process. When investigated with reference to the total function of the

FUNCTIONING OF THE AUTONOMIC NERVOUS SYSTEM

<i>Sympathetic Effect</i>	<i>Organ</i>	<i>Parasympathetic Effect</i>
Inhibition of the m. sphincter pupillae: <i>dilated pupils</i>	Musculature of the iris	Stimulation of the m. sphincter pupillae: <i>narrowing of the pupils</i>
Inhibition of the lachrymal glands: "dry eyes." Depression	Lachrymal glands	Stimulation of the lachrymal glands: "glowing eyes." Joy
Inhibition of the salivary glands: "parched mouth"	Salivary glands	Stimulation and increased secretion of the salivary glands: "making mouth water"
Stimulation of the sweat glands in face and body: "skin is moist and cold"	Sweat glands	Inhibition of the sweat glands in face and body: "skin is dry"
Contraction of the arteries: "cold sweat," pallor, anxiety	Arteries	Dilatation of the arteries: "freshness" and flushing of skin, increased turgor without perspiration
Musculature of hair follicle is stimulated: hair bristles, "goose pimples," chills	Arrectores pilorum	Inhibition of arrectores pilorum: skin becomes smooth and warm
Inhibition of the contractive musculature: bronchi are relaxed	Bronchial musculature	Stimulates the contraction of the bronchial musculature: bronchi are narrowed
Stimulates cardiac action: palpitation, rapid heart beat	Heart	Slows cardiac action: quiet heart, slower pulse
Inhibits peristalsis: reduces secretion of digestive glands	Digestive tract from esophagus to rectum, liver, pancreas, kidneys, all digestive glands	Stimulates peristalsis: increases secretion of digestive glands
Increases adrenal secretion: anxiety reaction	Suprarenal gland	Reduces adrenal secretion: pleasure reaction
Inhibits musculature of the bladder, stimulates urinary sphincter: inhibits micturition	Urinary bladder	Stimulates musculature of the bladder, inhibits the sphincter: stimulates micturition

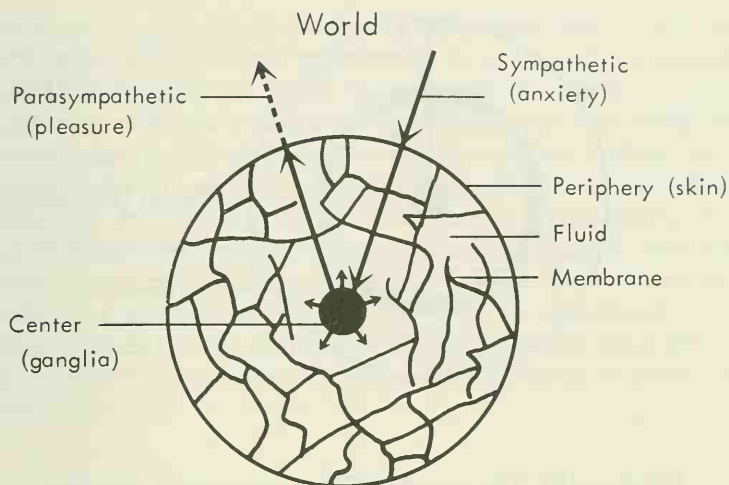
FUNCTIONING OF THE AUTONOMIC NERVOUS SYSTEM

<i>Sympathetic Effect</i>	<i>Organ</i>	<i>Parasympathetic Effect</i>
Tightening of the smooth musculature, reduces secretion of all glands, decrease of blood supply, dry vagina: reduction of sexual feeling	Female sex organs	Relaxation of the smooth musculature, stimulates all gland functions, increases blood flow, moist vagina: increase of sexual feeling
Tightening of the smooth musculature of the scrotum, reduction of gland functions, decrease of blood supply, flaccid penis: "diminished sexual desire"	Male sex organs	Relaxation of the smooth musculature of the scrotum, increases all secretions, increases blood flow, erection: "intensified sexual desire"

organism, the seemingly contradictory innervation proved to be entirely logical and understandable.

This can be most convincingly demonstrated by the antithesis between the innervation of the heart, i.e., the "center," and of the blood vessels and muscles, i.e., the "periphery." The parasympathetic nervous system dilates the blood vessels, thereby enhancing the flow of blood to the periphery and the action of the heart. The sympathetic nervous system contracts the peripheral blood vessels, thereby impeding the flow of the blood to the periphery and stimulating the action of the heart. In terms of the total organism, the antithesis in the innervation is understandable, for in anxiety, the heart has to overcome the peripheral inhibition, whereas in pleasure, it can work quietly and slowly. *There is a functional antithesis between periphery and center.*

The sympathetic anxiety function becomes coherent and meaningful when we bear in mind that the same nerve which inhibits the salivary gland stimulates adrenal secretion (i.e., produces anxiety). This is also true in the case of the urinary bladder. The sympathetic nervous system stimulates the muscle which prevents micturition. The parasympathetic nervous system has the opposite effect, relaxing or inhibiting the same muscle. In terms of the total organism, it



<i>Parasympathetic</i>		<i>Sympathetic</i>
Swelling expansion		Shrinking
Increased turgor		Decreased turgor
Low central tension		High central tension
Opening up		Closing up
Toward the world, away from the self		Away from the world, toward the self
Sexual excitation; warm, red skin		Anxiety, pallor, cold sweat
"Current" from center toward periphery		"Current" from periphery toward center
Parasympatheticotonia, relaxation	← Life process, oscillation between →	Sympatheticotonia, hypertension

Diagram (a). The basic functions of the vegetative nervous system

is also significant that in pleasure the pupils are narrowed by the parasympathetic (corresponding to the diaphragm of a camera), thus sharpening vision. In apprehensive paralysis, on the other hand, vision is dimmed, due to the dilatation of the pupils.

The reduction of the autonomic innervations to the basic biological functions of expansion and contraction of the total organism was of course an important step forward, and at the same time a good test of the tenability of my biological hypothesis. According to this hypothesis, the parasympathetic nervous system always

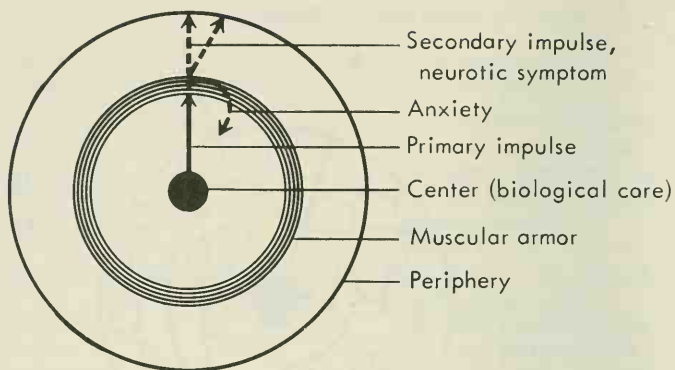


Diagram (b). The same functions in an armored organism. The inhibition of the primary impulse produces a secondary impulse and anxiety

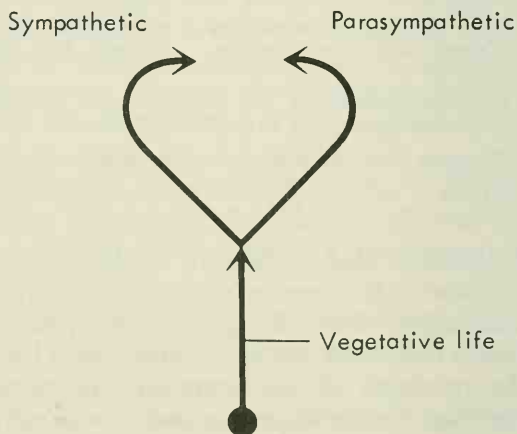
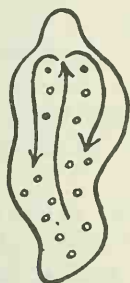
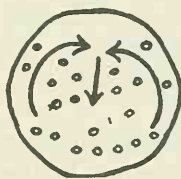


Diagram (c). The unity and antithesis of the autonomic nervous system

stimulates the organs when, whether to make them tense or to bring about a relaxation, the total organism is in a state of pleasurable expansion. On the other hand, the sympathetic nervous system stimulates all organs in a biologically significant way when the total organism is in a state of anxious contraction. This enables us to comprehend the life process, respiration in particular, as a condition of continuous oscillation, in which the organism is continually alternating between parasympathetic expansion (*exhalation*) and sympathetic contraction (*inhalation*). In making these theoretical deductions, I pictured to myself the rhythmic movement of an amoeba, a jellyfish, or an animal heart. The function of respiration is too complicated to be briefly described here in terms of these new insights.



Expansion and movement

Return to spherical shape produced
by strong electrical stimulus

The flow of plasma in the amoeba in expansion and contraction

If the biological oscillation is disturbed in one direction or the other, i.e., if the function of expansion or the function of contraction predominates, then there must also be a disturbance of the general biological balance. Persistence of the state of expansion is indicative of a general *parasympatheticotonia*. Conversely, the persistence of a state of anxious contraction indicates *sympatheticotonia*. Thus, all

somatic conditions which are known clinically as cardiovascular hypertension became understandable as conditions of chronic sympatheticotonic attitudes of anxiety. Central to this general sympatheticotonia is orgasm anxiety, that is, fear of expansion and involuntary convulsion.

The physiological literature contained many reports on investigations and findings pertaining to the manifold facts of autonomic innervation. Initially, my theory of sex-economy was notable not because it had discovered new facts in this field but because it had reduced generally known innervations to a universally valid basic biological formula. The theory of the orgasm could take pride in having made an important contribution to the understanding of the physiology of the organism. This unification led to the discovery of new facts.

I wrote a short monograph, "Der Urgegensatz des vegetativen Lebens," and published it in Denmark, in 1934, in the *Zeitschrift für politische Psychologie und Sexualökonomie*, a periodical which came into existence following the break with the International Psychoanalytic Association. It was not until several years later that this article received attention and recognition in biological and psychiatric circles.

A detailed report on the painful proceedings at the thirteenth psychoanalytic congress in Lucerne, in August 1934, was given in the above-named periodical. For purposes of general orientation, therefore, I can be very brief here. When I arrived in Lucerne, I learned from the secretary of the German Psychoanalytic Society, of which I had been a member, that I had been expelled in 1933, following my relocation to Vienna. I had not been notified of this, and no one had found it necessary to inform me of the reasons for my expulsion. Finally I was told that my work on mass psychology,* which was directed against the irrationalism of fascism, had placed me in a much too exposed position. Hence, my membership in the International Psychoanalytic Association was no longer tenable. Four years later, Freud had to flee Vienna for London, and the

* Cf. Reich, *The Mass Psychology of Fascism* (New York: Farrar, Straus and Giroux, 1970).

psychoanalytic groups were crushed by the fascists. By joining the Norwegian group, I could have been reinstated as a member of the International Psychoanalytic Association. In the interest of preserving my independence, I rejected this possibility.

Subsequently, I avoided contact with my earlier colleagues. Their behavior was neither better nor worse than is usual in such cases. It was low and uninteresting. A good dose of banality is all that is needed to hush up a matter. Only *one* psychoanalyst, in the general embarrassment, hit upon the bright idea that I was schizophrenic; he was eagerly intent upon making his diagnosis known the world over. However, since I knew that I had the key to the biological function of neurosis, there was no need for me to be irritated by these indecencies.

THE EXPRESSIVE LANGUAGE OF THE LIVING

THE FUNCTION OF EMOTION IN ORGONE THERAPY

The concept "orgone therapy" comprises all medical and pedagogical techniques which make use of the biological energy, the orgone. Cosmic orgone energy, from which the concept "orgone therapy" derives, was not discovered until 1939. Yet, long before this discovery, the goal of character analysis was conceived of as the liberation of "psychic energy," as it was called at that time, from the character armor and muscular armor, and the establishment of orgasmic potency. Those conversant with orgone biophysics are familiar with the development of character analysis (1926 to 1934) into "vegetotherapy" (from 1935 on). It was no idle desire for sensationalism that gave birth to so many various concepts in one and the same discipline of natural science. Rather, the consistent application of the natural scientific concept of energy to the processes of psychic life made it necessary, in various phases of development, to coin new concepts for new techniques.

The fact that it was sex-economically oriented psychiatry which made cosmic orgone energy accessible can, in my opinion, be regarded as a great triumph on the part of *orgonomic functionalism*. Notwithstanding the fact that we are dealing with a strictly physical form of energy in orgone energy, there are good reasons why it was discovered by a psychiatrist and not a physicist. The logic of this discovery in the field of biopsychiatry is demonstrated by its development, which I described in my book *The Discovery of the Orgone*, Vol. I: *The Function of the Orgasm*.

From *Character Analysis*, 1972.

When the orgasm reflex was discovered in 1935, the emphasis in treatment was shifted from the character to the body. The term "vegetotherapy" was coined to allow for this shift in emphasis, for, from that point on, my analytic technique affected character neurosis in the *physiological* realm. Thus, we spoke of "character-analytic vegetotherapy" to include in one concept the work on the psychic *and* on the physical apparatus. This term had many disadvantages which, at that time, I could not help. For one thing, it was too long. Moreover, it contained the word "vegetative," which, while it is correct in German, is suggestive of "vegetables" in English. Last but not least, it retained the psychophysical dichotomy, which was at variance with our concept of the homogeneity of the organism.

The discovery of the orgone put an end to these terminological difficulties. *Cosmic orgone energy functions in the living organism as specific biological energy*. As such, it governs the entire organism; it is expressed in the emotions as well as in the purely biophysical movements of the organs. Thus, for the first time since its inception and with its own means, psychiatry took root in objective, natural scientific processes. This requires a more detailed explanation.

Until the discovery of the orgone, psychiatry had to borrow from inorganic physics when it attempted to prove its psychological assertions *objectively* and *quantitatively*. Neither the mechanical brain lesions nor the chemico-physical processes in the organism, and certainly not the outdated cerebral localization of sensations and ideas, ever succeeded in giving a satisfactory explanation of emotional processes. As opposed to these, orgone biophysics was, from the outset, concerned with the basic problem of all psychiatry, the *emotions*. Literally defined, the word "emotion" means "moving outwards" or "pushing out." Thus, we not only can but *must* take the word "emotion" literally in speaking of sensations and movements. The microscopic observation of living amoebae subjected to minor electric stimuli reveals the meaning of the concept "emotion" in an unmistakable way. *Fundamentally, emotion is nothing but a plasmatic movement*. Pleasurable stimuli effect an "emotion" of the protoplasm from the center toward the periphery. Non-pleasurable stimuli, on the other hand, bring about an "emotion" or, more cor-

rectly, "re-motion" of the protoplasm from the periphery toward the center of the organism. These two basic directions of the biophysical plasma current correspond to the two basic affects of the psychic apparatus, pleasure and anxiety. In terms of their function, the physical plasma motion and the sensation corresponding to it are, as we learned from experiments on the oscillograph, completely identical. They cannot be separated from one another; indeed, they are inconceivable without one another. However, they are, as we know, not only functionally identical but also and at the same time antithetical: a biophysical plasma excitation transmits a sensation, and a sensation expresses itself in a plasma movement. Today these facts are a well-established foundation of orgone biophysics.

Whether we reactivate emotions from the character armor by means of "character analysis" or we liberate them from the muscular armor by means of "vegetotherapy," the fact remains that in both cases we produce plasmatic excitations and movements. What moves in this process is nothing but orgone energy, which is contained in the body fluids. *Accordingly, the mobilization of plasmatic currents and emotions in the organism is identical with the mobilization of orgone energy.* Clinical indications of this mobilization are clearly evident in the changes of the vasomotor functions. In every case, therefore, whether we are evoking memories, breaking down defense mechanisms, or eliminating muscular tensions, we are always working on the orgone energy of the organism. The difference in the various methods lies in their effectiveness. A memory is not nearly as capable of achieving the emotional outbreak, for example, as the loosening of a block in the diaphragm.

It is quite clear, then, why I now propose to include both character analysis and vegetotherapy under the term "orgone therapy."¹ The common element is reflected in the therapeutic goal, the mobilization of the patient's plasmatic currents. In other words, if we are really serious about the *unitary* concept of the organism, i.e., one with practical implications, then it is altogether out of the ques-

¹ Purely physiological orgone therapy by means of orgone accumulators is discussed in *The Cancer Biopathy* (Vol. II of *The Discovery of the Orgone*).

tion to break up a living organism into character traits here, muscles there, and plasma functions elsewhere.

In orgone therapy, our work is concentrated on the *biological depth*, the plasma system, or, as we express it technically, the *biological core* of the organism. This, as is readily evident, is a decisive step, for it means that we have left the sphere of psychology, of "depth" psychology as well, and have entered the province of protoplasmatic functions, even going beyond the physiology of the nerves and muscles. These steps are to be taken very seriously; they have far-reaching practical and theoretical consequences, for they effect a fundamental change in our biopsychiatric practice. We no longer work merely on individual conflicts and special armorings but on the *living organism* itself. As we gradually learn to comprehend and influence the living organism, the purely psychological and physiological functions are automatically included in our work. Schematic specialization is no longer possible.

PLASMATIC EXPRESSIVE MOVEMENT AND EMOTIONAL EXPRESSION

It is difficult to define the living organism in a strict functional sense. The ideas of orthodox psychology and depth psychology are chained to word formations. However, the living organism functions beyond all verbal ideas and concepts. Human speech, a biological form of expression at an advanced stage of development, is not a specific attribute of the living organism, which functions long before a language and verbal representations exist. Thus, depth psychology deals with a life function which came into existence at a relatively late stage of biological development. Many animals express themselves through sounds. But the living organism functioned prior to and functions beyond the use of sounds as a form of expression.

Language itself reveals the key to the problem of how the living organism expresses itself. Evidently, language derives from the sensations perceived by body organs. For example, the German

word *Ausdruck* and its English equivalent "expression" exactly describe the language of the living organism: *the living organism expresses itself in movements*; we therefore speak of "expressive movements." Expressive movement is an inherent characteristic of the protoplasm. It distinguishes the living organism from all non-living systems. The word literally implies—and we have to take it literally—that something in the living system "presses itself out" and, therefore, "moves." This can only mean the movement, i.e., expansion or contraction, of the protoplasm. Literally, "emotion" means "moving outward"; at the same time, it is an "expressive movement." The physiological process of the plasmatic emotion or expressive movement is inseparably linked to an immediately comprehensible *meaning* which we are wont to call the "emotional expression." Thus, the movement of the protoplasm is expressive of an emotion, and emotion or the expression of an organism is embodied in movement. The second part of this sentence will require some modification, for we know from orgone therapy that there is an expression in human beings produced by immobility or rigidity.

We are not playing with words. Language is clearly derived from the perception of inner movements and organ sensations, and the words that describe emotional conditions *directly* reflect the corresponding expressive movement of the living organism.

While language does reflect the plasmatic emotional condition in an immediate way, it is still not capable of getting at this condition itself. The reason is that the beginnings of living functioning lie much *deeper* than and *beyond* language. *Over and above this, the living organism has its own modes of expressing movement which simply cannot be comprehended with words.* Every musically inclined person is familiar with the emotional state evoked by great music. However, if one attempts to translate these emotional experiences into words, one's musical perception rebels. Music is wordless and wants to remain that way. Yet music gives expression to the inner movement of the living organism, and listening to it evokes the "sensation" of some "inner stirring." The wordlessness of music is usually described in one of two ways: (1) as a mark of mystical

spirituality, or (2) as the deepest expression of feelings incapable of being put into words. The natural scientific point of view subscribes to the interpretation that musical expression is related to the depths of the living organism. Accordingly, what is regarded as the "spirituality" of great music is merely another way of saying that deep feeling is identical with having contact with life *beyond the limitations of language*.

Until now, science has not had anything decisive to say about the nature of the expressive movement of music. Undoubtedly, the artist himself speaks to us in the form of wordless expressions of movement from the depth of the life function, but he would be just as incapable as we of putting into words what he expresses in his music or in his painting. Indeed, he strongly objects to any attempt to translate the language of expression of art into human word language. He attaches great importance to the purity of his language of expression. Hence, he confirms the orgone-biophysical assertion that the living organism possesses its own language of expression before, beyond, and independent of all word language. Let us see what orgone therapy has to say about this problem. We shall cite an everyday experience.

Patients come to orgone therapists full of afflictions. The practiced eye can perceive these afflictions directly from the expressive movements and the emotional expression of their bodies. If the analyst allows the patient to speak at random, he finds that the patient tends to *circumvent* his afflictions, i.e., to *conceal* them in one way or another. If the analyst wants to arrive at a correct appraisal of his patient, he must begin by asking the patient *not* to speak. This measure proves very fruitful, for as soon as the patient ceases to speak, the emotional expressions of his body are brought into much sharper focus. After a few minutes of silence, the analyst will usually have grasped the patient's most conspicuous character trait or, more correctly, will have understood the emotional expression of the *plasmatic* movement. If the patient appeared to laugh in a friendly way while he spoke, his laughter might modulate into an empty grin during his silence, the mask-like character of which the

patient himself must readily perceive. If the patient appeared to speak about his life with reserved seriousness, an expression of suppressed anger might easily appear in the chin and neck during his silence.

Let these examples suffice to point out that, apart from its function as communication, *human language also often functions as a defense*. The spoken word conceals the expressive language of the biological core. In many cases, the function of speech has deteriorated to such a degree that the words express nothing whatever and merely represent a continuous, hollow activity on the part of the musculature of the neck and the organs of speech. On the basis of repeated experiences, it is my opinion that in many psychoanalyses which have gone on for years the treatment has become stuck in this pathological use of language. This clinical experience can, indeed has to be applied to the social sphere. Endless numbers of speeches, publications, political debates do not have the function of getting at the root of important questions of life but of drowning them in verbiage.

Orgone therapy, as opposed to all other forms of therapy, attempts to influence the organism not through the use of human language but by getting the patient to express himself *biologically*. This approach leads him into a depth which he continually flees. In this way the orgone therapist learns, understands, and influences the language of the living organism. It is hardly possible to obtain the primary language of expression of the living protoplasm in the patient in a "pure" form. If the patient's mode of expression were biologically "pure," he would have no reason to seek the help of an orgone therapist. We have to go through a welter of pathological, unnatural expressive movements (i.e., movements not native to the process of the living organism) to arrive at the *genuine* biological mode of expression. Human biopathy, indeed, is nothing other than the sum total of all the distortions of the natural modes of expression of the living organism. By unmasking the pathological modes of expression, we get to know human biopathy at a depth inaccessible to methods of cure operating with human language. This is not to

be ascribed to a deficiency on the part of these methods; they are adequate in their own sphere. *With its distorted expression of life, however, biopathy lies outside the sphere of language and ideas.*

Hence, orgone-therapeutic work on the human biopathy lies essentially outside the sphere of human language. Naturally, we too make use of the spoken word, but the words we use do not conform to everyday concepts but to *organ sensations*. There would be no point whatever in making the patient understand his condition in physiological terminology. We do not say to him: "Your masticatory organs are in a condition of chronic contraction, that's why your chin doesn't move when you speak; that's why your voice is a monotone; that's why you can't cry; you have continually to swallow to ward off an impulse to cry, etc." This would make sense to the patient's intellect but would not enable him to effect any change in his condition.

We work on a biologically deeper level of understanding. It is not at all necessary for us to be able to point out exactly which *individual* muscles are contracted. It would serve no purpose, for example, to put pressure on the masseter muscles, for there would be no reaction apart from the usual pain. *We work with the language of facial and body expression.* Only when we have *sensed* the patient's facial *expression* are we in a position to comprehend it. We use the word "comprehend" here to mean quite literally to know which emotion is being expressed in it. And it makes no difference whether the emotion is mobile and active or immobile and suppressed. We shall have to learn to recognize the difference between a mobile and a suppressed emotion.

We are operating with primary *biological* functions when we "sense" a patient's "expressive movement." When, in a flight of sparrows, a single sparrow becomes restless and, "sensing danger," flies off, the whole flight follows, whether or not the rest of the birds have noticed the cause of the commotion. The panic reaction in the animal kingdom is based on an involuntary reproduction of the movement expressive of anxiety. Any number of people can be brought to a standstill on the sidewalk and made to look up into the

sky if one merely pretends that one has observed something interesting high up in the air. Let these examples suffice.

The patient's expressive movements involuntarily bring about an *imitation* in our own organism. By imitating these movements, we "sense" and understand the expression in ourselves and, consequently, in the patient. Since every movement is expressive of a biological condition, i.e., reveals an emotional condition of the protoplasm, the language of facial and body expression becomes an essential means of communicating with the patient's emotions. As I have already pointed out, human language *interferes with* the language of the face and the body. When we use the term "character attitude," what we have in mind is the *total expression* of an organism. This is literally the same as the *total impression* which the organism makes on us.

There is considerable variation in the outward expression of inner emotional states. No two people have precisely the same speech, respiratory block, or gait. Nonetheless, there are a number of universal, clearly distinguishable modes of expression. In depth psychology we draw a fundamental distinction between the *neurotic* character and the *genital* character on the basis of muscular and character armoring. We say that a character is neurotic when his organism is governed by an armor so rigid that he cannot voluntarily change or eliminate it. We speak of a genital character when the emotional reactions are not governed by rigid automatism, when the person is capable of reacting in a biological way to a particular situation. These two basic character types can also be quite sharply distinguished from one another in the area of biological functioning.

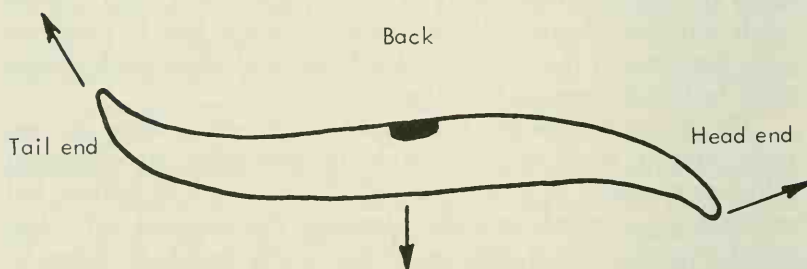
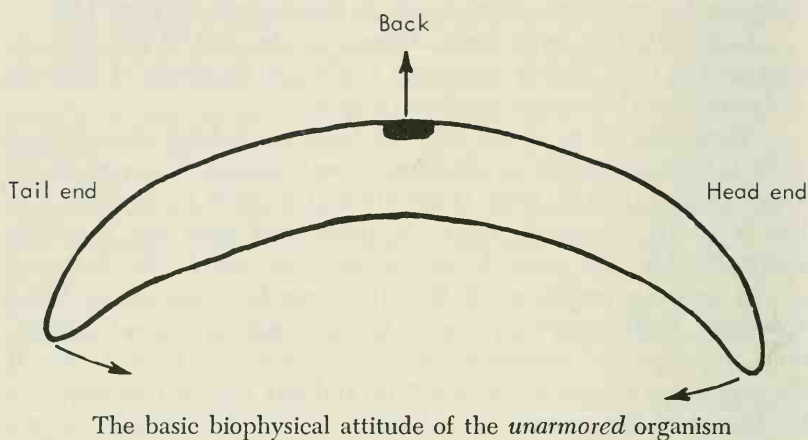
The armoring, its nature, the degree of its rigidity, and the inhibition of the body's emotional language can be easily assessed once the analyst has mastered the language of biological expression. The total expression of the armored organism is one of *restraint*. The meaning of this expression is quite literal: *the body is expressing that it is holding back*. Pulled-back shoulders, thrust-out chest, rigid chin, superficial, suppressed breathing, hollowed-out loins, retracted, immobile pelvis, "expressionless" or rigidly stretched-out

legs are the essential attitudes and mechanisms of total restraint. They can be expressed schematically in the diagram on page 146.

Clinically, this basic body attitude on the part of the neurotic character is most clearly expressed in the *arc de cercle* of hysteria and in the opisthotonus of catatonic stupor.

There can be no doubt that the basic attitude of the armored body is not consciously created but is autonomous. A person is not aware of his armor as such. If the attempt is made to describe it to him in words, he usually does not understand what one is talking about. He does not sense the armor itself but merely the distortion of his inner perceptions of life. He describes himself as being apathetic, rigid, confined, empty, or he complains about palpitations, constipation, insomnia, nervous restlessness, nausea, etc. If the armor has existed for a long time and has also had an effect on the tissues of the organs, the patient comes to us because of peptic ulcers, rheumatism, arthritis, cancer, or angina pectoris. Since I presented the purely clinical facts in detail elsewhere, I shall content myself with this summary. We are most concerned here to penetrate to the *functions of the biological depth* and to deduce the functioning of the living organism from them.

The armored organism is incapable of breaking down its own armor. But it is equally incapable of expressing its elemental biological emotions. It is familiar with the sensation of tickling but has never experienced orgonotic pleasure. The armored individual cannot express a sigh of pleasure or consciously imitate it. When he tries to do so, the result is a groan, a suppressed, pent-up roar, or even an impulse to vomit. He is incapable of venting anger or of banging his fist in an imitation of anger. He cannot breathe out fully. His diaphragm is very constricted in its movements. (This can be easily ascertained through X-rays.) He is not capable of moving the pelvis forward. Asked to do so, an armored person will often not understand what is wanted of him or he will execute the wrong movement, i.e., a movement indicative of holding back. The excessive strain on the peripheral muscles and the nervous system causes the armored organism to be acutely sensitive to pressure. It is not possible to touch an armored organism on certain parts of the body



without producing manifestations of acute anxiety or nervousness. It is quite likely that what is popularly known as "nervousness" can be traced back to this hypersensitivity of the overtensed muscles.

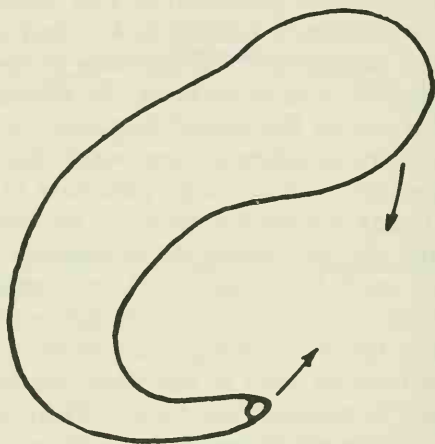
The incapacity for plasmatic pulsation and convulsion in the sexual act, i.e., orgasmic impotence, is the result of this total holding back. This, in turn, results in the stasis of sexual energy, and from

this sexual stasis follows everything which I include under the concept "biopathy."

The central task of orgone therapy is to destroy the armor, in other words, to restore the motility of the body plasma. In the armored organism, the pulsation function of all organs is impaired to a greater or lesser degree. It is the task of orgone therapy to reestablish the full capacity for pulsation. This takes place biophysically when the mechanism of holding back is destroyed. The result of an ideal orgone therapy is the appearance of the *orgasm reflex*. Apart from respiration, it is, as we know, the most important manifestation of movement in the animal kingdom. At the moment of orgasm, the organism completely "surrenders" itself to the sensations of its organs and the involuntary pulsations of the body. This explains the intimate connection between the movement of the orgasm reflex and the expression of "surrender." Those who are familiar with our work know that we do not urge the patient to "surrender" himself or herself. It would not serve any purpose anyhow, for he or she would not be able to do so. If the patient could, he would have no need to call upon our help. Nor do we allow the patient to practice "surrender." There is no technique capable of consciously producing the *involuntary* attitude of surrender. *The living organism functions autonomously, beyond the sphere of language, intellect, and volition.* It functions in accordance with definite laws of nature, and it is these laws we shall investigate here. The orgasm reflex, together with its physical manifestations of surrender, is, as will soon be shown, the key to the understanding of the *fundamental* processes of nature, which far transcend the individual and even the living organism. Hence, those who wish to benefit from the further discussion of these phenomena must prepare themselves for a journey deep into the realm of cosmic energy. Those who have not wholly freed themselves from burlesque concepts of sexuality will be bitterly disappointed and will fail to comprehend even the most rudimentary points.

We have already made a thorough study of the functions of the orgasm in the field of psychology and physiology. Hence, here we

can concentrate exclusively on the fundamental natural phenomenon of the "orgasm." *In the orgasm, strangely enough, the organism unceasingly attempts to bring together the two embryologically important zones, the mouth and the anus.* Its form is:



The emotional expression of the orgasm reflex

I stated above that the attitude from which the orgasm reflex derives is identical with the movement expressive of "surrender." This is really quite obvious. The organism surrenders itself to its plasmatic excitations and sensations of flowing; then it surrenders itself completely to the partner in the sexual embrace. Every form of reserve, holding back, and armoring is abandoned. All biological activity is reduced to the basic function of plasmatic pulsation. In man, all thought and fantasy activity cease. The organism is "surrendered" in the purest sense of the word.

The movement expressive of emotional surrender is clear. *What is not clear is the function of the orgasmic pulsation.* This pulsation consists in the alternating contractions and expansions of the entire

body plasma. *What function does the bringing together of the two ends of the trunk have in the orgasmic pulsation?* On first impression, it appears to have no "meaning" whatever. The expression of this movement is incomprehensible. We said that every movement of the organism has an *intelligible* expression. But this assertion does not hold up in the case of orgasmic pulsation. We cannot find in the orgasm an *intelligible* expression, i.e., one capable of being translated into human language.

We could at this point indulge in philosophical speculations about this problem. But this would not lead us anywhere. Hence, for the time being, we shall content ourselves with the natural scientific explanation that, while it appears to be unintelligible, the orgasmic pulsation must nonetheless have a concealed expression. For, like every movement of the living organism, it too is an *expressive* movement; hence, its movement must of necessity have an *expression*.

We shall, in the further course of our investigations, arrive at an amazing but incontestable answer to this basic question of the life function. But to arrive at this answer we must first digress considerably and collect and learn to collate correctly a large number of biological phenomena. The answer goes deeper than the individual biological organism; hence, *it is suprapersonal; at the same time, it is not in the least metaphysical or spiritualistic*. It also explains why the orgasmic yearning of living creatures is not only the very deepest yearning but, in a preeminent way, *cosmic yearning*. To be sure, it is generally known that the organism is a part of the cosmos, but until now it has not been known *how*. Let us return to the clinical experiences of orgone therapy.

In terms of orgone biophysics, it is our task to enable the human organism to give up its mechanism of holding back and to achieve the ability to surrender. In other words, *as long as the two embryonic ends of the trunk bend backward instead of bending forward toward one another, the organism will be incapable of surrendering itself to any experience, whether work or pleasure*. Since the muscular armor hinders every form of surrender and causes every form of biopathic restriction of the life function, our

first task is to break down the armor. Only by eliminating muscular rigidity can the goal of surrender be encompassed. It cannot be achieved in any other way, be it psychoanalytic persuasion, suggestion, prayer, or gymnastics. It is not necessary to tell our patients anything whatever about this goal. Numerous experiences have taught us that his total orgasm reflex will develop as a matter of course when we have succeeded in breaking down his muscular armor. Our work has demonstrated time and again that *the essential function of the muscular armor is that of preventing the orgasm reflex*.

Elsewhere, I have described numerous mechanisms of the muscular armor. The corresponding character armor has also been described. Now I want to introduce a new point of view which will clarify character armor and muscular armor at the level of the most elemental functions of life. The germane observations were made over the past ten years or so. Hence, I have no hesitation in assuming full responsibility for the importance which these observations have in the field of biophysics.

THE SEGMENTAL ARRANGEMENT OF THE ARMOR

It has been known to psychiatry for decades that the physical disturbances of hysteria are not governed by the anatomical and physiological processes of the muscles, nerves, and tissues as a whole; rather, they are determined by definite, emotionally important organs. For example, pathological blushing is usually confined to the face and neck, despite the fact that the blood vessels run essentially along the length of the organism. Likewise, sensory disturbances in hysteria are not spread along the nerve tract but are confined to emotionally significant regions of the body.

We run into the same situation in our work of breaking down the muscular armor. The individual muscular blocks do not follow the course of a muscle or a nerve; they are altogether independent of anatomical processes. In carefully examining typical cases of

various illnesses in the search for a law that governs these blocks, I discovered that *the muscular armor is arranged in segments*.

Biologically, this segmental arrangement is a much more primitive form of living functioning than is found in the highly developed animals. A conspicuous example of segmental functioning is that of ringed worms and the biological systems related to them. In the higher vertebrates, only the segmental structure of the spine, the nerve endings corresponding to the segments of the spinal cord, and the segmental arrangement of the ganglia of the autonomic nervous system are indicative of the vertebrates' descent from segmentally structured organisms.

I shall attempt in the following exposition to give only a rough sketch of the segmental arrangement of the muscular armor. These representations are based on the observation of armor reactions over a period of many years.

Since the patient's body is held back and since the goal of orgone therapy is to restore the plasmatic currents in the pelvis, it is logically necessary to begin the work of breaking down the armor at the parts of the body farthest away from the pelvis. Thus, the work begins on the expression of the facial musculature. There are at least *two* clearly distinguishable, segmentally arranged armorings in the head: one segment comprises the forehead, eyes, and the region of the cheekbone; the other comprises the lips, chin, and jaws. When I say that the armor is segmentally arranged, I mean that it functions circularly, in front, on both sides, and in back, i.e., like a ring.

Let us refer to the first armor ring as the *ocular* and the second as the *oral* armor ring. In the sphere of the ocular armor segment, we find a contraction and immobilization of all or almost all the muscles of the eyeballs, the eyelids, the forehead, the lachrymal gland, etc. Rigid forehead and eyelids, expressionless eyes or bulging eyeballs, mask-like expression, and immobility on both sides of the nose are the essential characteristics of this armor ring. The eyes peep out as from a rigid mask. The patient is not capable of opening his eyes wide as if to imitate fear. In schizophrenics, the expression

of the eyes is blank, as if staring into space. This is caused by the contraction of the eyeball muscles. Many patients have lost the ability to shed tears. In others, the opening of the eyelids has been reduced to a narrow, rigid slit. The forehead is without expression, as if it had been "flattened out." Nearsightedness, astigmatism, etc., very often exist.

The loosening of the ocular armor segment is brought about by opening the eyes wide as in fright; this causes the eyelids and forehead to move and to express emotions. Usually, this also effects a loosening of the upper cheek muscles, especially when the patient is told to make grimaces. When the cheeks are pulled up, the result is that peculiar grin expressive of defiant, malicious provocation.

The segmental character of this muscle group is revealed by the fact that every emotional action in this area affects horizontally adjacent areas but does not carry over into the oral segment. While it is true that the opening wide of the eyelids, as in fright, is capable of mobilizing the forehead or of producing a grin in the upper part of the cheeks, it is not capable of provoking the biting impulses which are cemented in the clamped chin.

Hence, an armor segment comprises those organs and muscle groups which have a functional contact with one another and which are capable of accompanying each other in the emotional expressive movement. In terms of biophysics, one segment ends and a different segment begins when the one ceases to affect the other in its emotional actions.

The armor segments *always* have a *horizontal* structure—never a vertical one, with the two notable exceptions of the arms and legs. Their armor functions in conjunction with the adjacent armor segments of the trunk, i.e., the arms with the segment which comprises the shoulders, and the legs with the segment which comprises the pelvis. We want to take special note of this peculiarity. It will become intelligible in a definite biophysical context.

The second, i.e., the oral, armor segment comprises the entire musculature of the chin, pharynx, and the occipital musculature, including the muscles around the mouth. They are functionally

related to one another; e.g., the loosening of the chin armor is capable of producing spasms in the musculature of the lips and the related emotion of crying or desire to suck. Likewise, the freeing of the gag reflex is capable of mobilizing the oral segment.

The emotional modes of expression of crying, furious biting, yelling, sucking, grimacings of all kinds in this segment are dependent upon the free motility of the ocular segment. Liberating the gag reflex, for example, will not necessarily release a suppressed impulse to cry if the armor of the ocular ring has not already been dissolved. And even after the two uppermost armor segments have been dissolved, it may still be difficult to release the impulse to cry as long as the third and fourth segments further down, at the thorax, are in the condition of spastic contraction. This difficulty in liberating the emotions gives us an insight into an extremely important fact of biophysics:

1. *The armorings have a segmental, circular structure, arranged at right angles to the spine.*

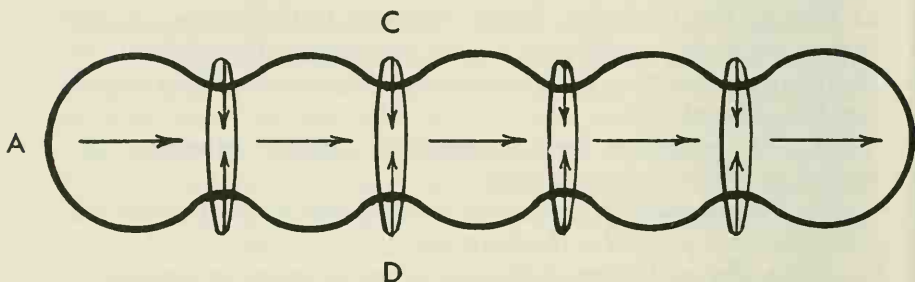
2. *The plasmatic currents and emotional excitations which we resuscitate flow parallel to the body axis.*

Thus, the inhibition of the emotional language of expression operates at right angles to the direction of the organotic current.

Two things are important in this connection: (1) the organotic currents merge in the orgasm reflex only when their passage along the entire organism is unobstructed; and (2) the armorings are arranged in segments crosswise to the flow of the currents. It is clear, therefore, that the orgasmic pulsation can function only after all the segmental armor rings have been loosened. It is also clear that the sensations of each body organ can merge into a sensation of totality only when the first orgasmic convulsions have begun. They preface the breakdown of the muscular armor. The organotic currents which break through in the loosening of every additional armor ring prove to be a tremendous help in the dissolution work as a whole. What happens is this: the liberated body energy spontaneously attempts to flow *lengthwise*. It runs into the still-unresolved crosswise contractions and gives the patient the unmistakable sensa-

tion of a "block," a sensation which was only very weak or altogether absent as long as there were no free plasmatic currents whatever.

The reader is surely aware of the fact that these processes represent primary functions of the plasma system. They are not only deeper than all human language but also central to the functioning of the life apparatus. They are primordial phylogenetic functions. *In the segmental arrangement of the muscular armoring, we meet the worm in man.*



The direction of orgonotic current is transverse to the armor rings

The movements of the ringed worm are governed by excitation waves which run from the end of the tail along the axis of the body forward to the "head." The excitation waves are transmitted continuously from segment to segment until they have reached the forward end. At the hind end, one wave movement follows another in the process of locomotion. In the worm, the segments alternate rhythmically and regularly between contraction and expansion. In the worm and the caterpillar, the function of locomotion is inseparably linked with this plasmatic wave movement. The logical conclusion is that *biological energy is being transmitted in these wave movements*, for it could be nothing else. This assertion is supported by observations of the inner movements of bions. The wave-like

movement of the body orgone is slow and, in tempo and expression, wholly corresponds to the emotional excitations which, in the pleasure function, we experience subjectively in an unequivocal wave-like manner.

In *armored* human organisms, the orgone energy is bound in the chronic contraction of the muscles. The body orgone does not begin to flow freely as soon as the armor ring has been loosened. The first reaction is clonic shivering, along with the sensation of prickling, or "pins and needles." Clinically, this reaction tells us that the armor is giving way and body orgone is being liberated. Genuine sensations of plasmatic excitation waves are experienced only when a whole series of armor segments, e.g., muscular blocks in the region of the eyes, mouth, throat, breast, and diaphragm, have been dissolved. When this has been accomplished, marked *wave-like* pulsations are experienced in liberated parts of the body which move up toward the head and down toward the genitalia. Very often the organism reacts to these initial currents and pulsations with fresh armorings. Spasms in the deep musculature of the throat, reverse peristalsis of the esophagus, diaphragmatic tics, etc., testify to the *struggle* taking place *between the impulse of the current and the armor block*. Since more orgone energy has become free than the patient is capable of discharging; since, moreover, spasms block the plasmatic current at numerous points in the body, the patient develops acute anxiety.

These phenomena, which can be easily brought about by an orgone therapist having some experience and technical skill, confirm orgone biophysics's concept of the antithesis between the emotion of *pleasure* and the emotion of *anxiety*.² At this juncture, however, I have to single out a new phenomenon which, until now, has not been described clearly enough.

As soon as the first armor blocks have been dissolved, the movement expressive of "surrender" appears more and more, along with the organotic currents and sensations. However, its full unfolding is hindered by those armor blocks that have not yet been

² Cf. Reich, *The Function of the Orgasm* (Vol. I of *The Discovery of the Orgone*).

dissolved. Usually, it appears as if *the organism wanted to overcome these undissolved armor blocks by force*. The expression of incipient surrender is transformed into hate. This process is typical and deserves special attention.

When, for example, the armoring of the oral zone has been sufficiently loosened to release a suppressed impulse to cry, while the neck and chest armorings are still untouched, we observe how the lower musculature of the face takes on the expression of wanting to cry but not being able to. The expression of being on the verge of tears is transformed into a hateful grin of the mouth-chin zone. It is an expression of desperation, of extreme frustration. All this can be summarized in the following formula:

AS SOON AS THE MOVEMENT EXPRESSING SURRENDER IS OBSTRUCTED BY AN ARMOR BLOCK, THE IMPULSE TO SURRENDER IS TRANSFORMED INTO DESTRUCTIVE RAGE. I shall have to come back to this transformation of an impulse after I have described the manifestations of the other armor segments.

The armor of the *third* segment comprises essentially the deep musculature of the neck, the platysma, and the sternocleidomastoid muscles. If one imitates the movement expressive of the attitude of anger or crying, one will have no difficulty in comprehending the emotional function of the neck armor. The spastic contraction of the neck segment also includes the tongue. In terms of anatomy, this is easily understood. Essentially, the musculature of the tongue is joined to the cervical bone system and not to the lower facial bones. This explains why spasms in the musculature of the tongue are functionally connected with the pressing down of the Adam's apple and the contraction of the deep and surface musculature of the throat. From the movements of the Adam's apple, it is possible to tell when a patient's anger affect or impulse to cry is unconsciously and literally "swallowed." It is extremely difficult to eliminate this method of suppressing emotions. While the hands can be used to get at the surface muscles of the neck, this is not possible in dealing with the larynx musculature. The best way to eliminate the "swallowing" of emotions is to liberate the *gag reflex*. In the gag reflex, the excitation wave in the esophagus is the reverse of the excitation

wave which occurs in the "swallowing" of tears or anger. If the gag reflex begins to function or even goes so far as to cause the patient to vomit, then the emotions are set free which were being held back by the neck armor.

At this point the lengthwise course of the emotional excitation again becomes significant. The gag reflex is accompanied by an *expansion* of the diaphragm, i.e., by the lifting of the diaphragm and expiration. Work on the neck armor by means of the gag reflex brings about a loosening of the fourth and fifth armor segments. In other words, we do not eliminate one armor ring after the other in a mechanical and rigid manner. We work on an integrated life system, whose total plasma function is hindered by transverse armor rings. But the loosening of an armor segment liberates energy which, in turn, helps to mobilize armor rings at higher and lower levels. It is therefore not possible to give a clear description of each process involved in the dissolution of the muscular armor.

Now I want to turn to the *fourth*, the *chest* segment. While it is true that the armor functions of this segment can be subdivided, it is more advantageous to treat the chest as a whole.

The armoring of the chest is manifested in the elevation of the bony structure, a chronic attitude of inhalation, shallow breathing, and the immobility of the thorax. We already know that the attitude of inhalation is the most important instrument in the suppression of *any* kind of emotion. The armoring of the chest is particularly crucial not only because it represents a major part of the armoring of the organism in general but also because the biopathic symptoms have an especially dangerous character in this region.

All the intercostal muscles, the large chest muscles (pectoral), the shoulder muscles (deltoid), and the muscle group on and between the shoulder blades are involved in the armoring of the chest. The attitudes of being "self-contained" or "self-controlled," of "sticking to oneself," "being reserved," are the major manifestations of the chest armor. Shoulders which are pulled back express precisely what they mean—"holding back." Together with the neck armor, the chest armor conveys the expression of suppressed "stubbornness" and "stiff-neckedness." When it is not chronically

armored, the expression conveyed by the movement of the fourth segment is that of "free-flowing feelings." When it is armored, the expression is that of "immobility" or "indifference."

The chronic expansion of the thorax goes together with the tendency to high blood pressure, palpitations, and anxiety; in severe, long-standing cases, there is also the tendency to cardiac enlargement. Various cardiac defects result directly from this expansion or indirectly from the anxiety syndrome. Pulmonary emphysema is a direct result of the chronic expansion of the chest cavity. I am inclined to believe that the *disposition* to pneumonia and tuberculosis is to be sought here also.

"Raging anger," "heartfelt crying," "sobbing," and "unbearable longing" are essentially emotions which originate in the chest segment. These natural emotions are alien to the armored organism. An armored person's anger is "cold"; he looks upon crying as "childish," "unmanly," and "characterless"; he regards longing as "effeminate," the sign of a "weak character."

Most of the emotional expressive movements of the arms and hands also stem from the plasmatic emotions of the organs of the chest. In terms of biophysics, these limbs are extensions of the chest segment. In the artist, who is capable of freely unfolding his yearnings, the emotion of the chest extends directly into the wholly synchronized emotions and expressive movements of the arms and hands. This is equally true of the violin virtuoso and piano virtuoso, as it is of the painter. In the dance, the essential expressive movements derive from the organism as a whole.

The "awkwardness" of the arms and probably a part of a person's lack of musicality also derive from the chest armor. It is largely responsible for the expression of "hardness" and "inaccessibility." In European cultural circles and in an especially pronounced way among the "higher circles" of Asia, total armoring of the head, neck, and chest segments invests the organism with the mark of "nobility." The ideals of "character firmness," "hauteur," "detachment," "grandeur," and "control" correspond to this. Militarism the world over makes use of the expression embodied in the armoring of the chest, neck, and head as an emphasis of "unapproachable

dignity." It is clear that these attitudes are based on the armor and not vice versa.

In some patients we find a whole series of interrelated life problems which derive from the armoring of the chest. Typically, these patients complain about a "knot" in the chest. This organ sensation leads us to believe that the esophagus (similar to the *globus hystericus* in the pharynx) is spastic. It is difficult to say whether the trachea is involved in this, but very likely it is. In the process of loosening this inner "knot," we learn that rage and anxiety are bound in it. To release this "knot" in the chest, it is often necessary to press down the chest cavity and at the same time have the patient scream. The inhibition of the inner chest organs usually entails an inhibition of those arm movements which express "desire," "embracing," or "reaching for something." It is not that these patients are handicapped in any *mechanical* way. They can move their arms quite well. *However, as soon as the movement of the arms becomes associated with the expressive movement of yearning or desiring, the inhibition sets in.* Sometimes this inhibition is so strong that the hands and especially the finger tips lose their organotic charge, become cold and clammy, and, on occasion, acutely painful. It is very likely that Raynaud's gangrene of the finger tips is based on this specific anorgonia. In many cases it is simply an impulse to choke which is armored in the shoulder blades and in the hands and is responsible for vasomotor constriction in the finger tips.

We find the life of such patients ruled by a general inhibition of initiative and by disturbances in their work caused by their inability to use the hands freely. Sometimes the armoring of the chest cavity in women goes hand in hand with a lack of sensitivity of the nipples. Disturbances of sexual gratification and aversion to nursing a baby are the direct results of this armoring.

Between the shoulder blades, there are two painful muscle bundles in the region of the trapezius muscles. Their armoring creates the impression of suppressed defiance which, together with pulled-back shoulders, can be best described by the words "I won't."

When the chest is armored, the intercostal muscles demonstrate an acute sensitivity to tickling. That this sensitivity is not "simply not wanting to be tickled" but a biopathic increase of excitability is evidenced by the fact that it disappears when the chest armor has been dissolved. In one particular case, the character attitude of inaccessibility had essentially one function, namely "Don't touch me! I'm ticklish."

It should be clear that it is not my intent to ridicule these character attitudes. It is merely that we see them for what they are, i.e., not as the embodiment of "higher" and "nobler" character traits but as the expression of biophysical conditions. A general may or may not be a person of "high esteem." We want neither to glorify nor to deprecate him. Yet we will not have ourselves deprived of the right to look upon him as an animal having a special kind of armor. It would not bother me if another scientist wanted to reduce my thirst for knowledge to the biological function of a puppy who goes around sniffing at everything. Indeed, it would make me happy to be biologically compared to a lively and lovable puppy. I have no desire to distinguish myself from the animal.

This much must be clear: there can be no thought of establishing orgasmic potency until the chest armor has been dissolved and the emotions of rage, yearning, and *genuine* sorrow have been liberated. Essentially, the function of surrender is linked to the plasmatic movement of the chest and neck segments. Even if it were possible to mobilize the pelvic segment independently, the head would automatically move *forward* in stubborn defense instead of moving backward, as soon as the slightest sensation of pleasure was experienced in the pelvis.

I have already pointed out that the armoring of the chest constitutes a central part of the muscular armoring in general. Historically, it can be traced back to the most crucial and most conflict-ridden turning points in the life of the child, most likely to a point considerably before the development of the pelvic armor. Hence, it is not surprising to find that, in the course of dissolving the chest armor, we elicit remembrances of traumatic mistreatments of all kinds, frustrations of love, and disappointments in the person

responsible for the child's upbringing. I have also explained why remembering traumatic experiences is not essential for orgone therapy. It serves little purpose unless accompanied by the corresponding emotion. The emotion expressed in the movement is more than sufficient to make the patient's misfortunes comprehensible, quite apart from the fact that the remembrances emerge of themselves when the therapist works correctly. What remains puzzling is how unconscious memory functions can be dependent upon the conditions of plasmatic excitation, how memories can be preserved, so to speak, in plasmatic awareness.

Now let us turn to the *fifth*, the *diaphragmatic* segment. The segment which comprises the diaphragm and the organs which lie below it is, in terms of its function, independent of the chest segment. This is borne out by the fact that, even after the chest armor has been dissolved and rage and tears have broken forth, the diaphragmatic block remains unaffected. It is easy to observe the immobility of the diaphragm through a fluoroscope. While it is true that, through forced breathing, the diaphragm is capable of moving better than before the dissolving of the chest armor, it is also true that, until the diaphragmatic block has been eliminated, there is *no spontaneous diaphragmatic pulsation*. Thus, there are *two* stages in the dissolution of the diaphragmatic block.

In the process of loosening the chest armor, we make the patient breathe consciously and deeply. This causes the diaphragm to move more expansively but not spontaneously. As soon as this forced respiration is stopped, the movement of the diaphragm and, with it, the respiratory movement of the chest cavity also cease. We have to extract the *expressive movement* from the diaphragmatic armor to be able to accomplish the second step of *spontaneous diaphragmatic pulsation*. This is a fresh confirmation of the fact that mechanical means are of no use in reactivating biological emotional functions. It is only through the biological expressive movement that we can loosen the armor ring.

The fifth armor segment forms a contraction ring which extends forward over the epigastrium, the lower part of the sternum, back along the lowermost ribs toward the posterior insertions of the

diaphragm, i.e., to the tenth, eleventh, and twelfth thoracic vertebrae. Essentially, it comprises the diaphragm, the stomach, the solar plexus, including the pancreas, which lies in front of it, the liver, and two bulging muscle bundles extending alongside the lowermost thoracic vertebrae.

The overt manifestation of this armor ring is lordosis of the spine. Usually, the therapist can push his hand between the patient's back and the couch. The lower front rib margin is thrust forward and protruding. It is difficult or altogether impossible to bend the spine forward. On the fluoroscope, we can see that the diaphragm is immobile under usual conditions and that it moves but little under forced breathing. If we tell the patient to breathe consciously, he will always *inhale*. Exhalation as a *spontaneous* action is alien to him. If he is told to exhale, he has to make a considerable effort. If he succeeds in exhaling a bit, his body automatically assumes an attitude which works counter to exhalation. The head moves forward or the musculature of the oral armor ring becomes more acutely contracted. The shoulder blades are pulled back and the arms are pressed tightly against the upper part of the body. The pelvic musculature is tensed and the back is more rigidly arched.

The diaphragmatic block is the central mechanism of this region. Hence, the destruction of this block is one of the central tasks of the therapy.

The dissolution of the armor in the diaphragmatic segment entails the overcoming of many difficulties. Why is this so? The message of the body expression which is opposed to this work is quite clear, though the patient has no awareness of it: the organism refuses to allow the diaphragm to expand and contract freely. However, if the upper segments have been properly loosened, it can only be a matter of time until the diaphragm armor is also dissolved. For example, forced respiration in the chest segment or repeated freeing of the gag reflex can urge the organism toward orgasmic pulsation. Irritation of the shoulder muscles by means of pinching can have the same effect.

Theoretically, we understand why the resistance to the full

pulsation of the diaphragm is so strong: the organism defends itself against the sensations of pleasure or anxiety which the diaphragmatic movement inevitably entails. However, we cannot pretend that this statement offers anything more than a rationalistic and psychologistic explanation. Such an explanation presupposes that the organism "thinks" and "deliberates" rationally, somewhat as follows: "This meticulous physician demands that I let my diaphragm expand and contract freely. If I comply, I shall experience the sensations of anxiety and pleasure which I experienced when my parents punished me for enjoying myself. I have reconciled myself to the situation as it is. *Hence, I shall not comply.*"

The living organism neither thinks nor deliberates in a rational manner. It does not do or fail to do things "in order to . . ." The living organism functions in harmony with the primary plasmatic emotions, which have the function of gratifying biological tension and needs. It is simply impossible to translate the language of the living organism *directly* into the word language of consciousness. It is extremely important to realize this, for the rationalistic thinking which has shaped man's mechanistic civilization is capable of smothering and extinguishing our insight into the *fundamentally different* language of the living organism.

I should like to cite an especially clear clinical case to illustrate the novelty of the phenomena involved here:

A patient who had considerable intellectual insight into orgone therapy and had already succeeded in dissolving a substantial part of the armor of the upper body was asked to make an effort to break through the diaphragmatic armor. We were in complete agreement about the situation. Both in talking about and in applying himself to this task, the patient showed an affirmative attitude. Yet, as soon as a small breach had been made in the wall of the diaphragmatic armor, the patient's trunk, from the diaphragm downwards to the pelvis, began to jerk *sideways*. This was very puzzling, to say the least. And it took considerable effort to understand what this movement was trying to express.

In its sideward movement, the lower part of the trunk expressed a resolute NO. It is merely necessary to move one's right

hand from side to side, in such a way as to say "no-no," to understand the expressive movement we are dealing with here.

Psychologically or, better yet, mystically, it might be assumed that the plasma system, *beyond* word language, expressed a vehement no to an undertaking which "the cortex" and word language affirmed. Such an interpretation of the process would be false, and it would not lead a step closer to an understanding of the living organism and its expressive language. This patient's abdomen and pelvis did not "deliberate" upon the demand which was made upon the organism. They did not "decide" to refuse to comply. There was a different process involved here, one more in keeping with the expressive language of the living.

As we pointed out, the plasmatic movements of a worm are directed lengthwise *along the body axis*. When the orgonotic excitation waves move the body of the worm forward, we gain the "impression" that the worm is acting *purposefully*, i.e., "volitionally." The expressive movement of the worm's living organism can be translated into the words of our language which mean "wanting to," "saying yes to," etc. If, now, we take a pair of pincers and squeeze the worm somewhere around the middle of its body so that the orgonotic excitation is interrupted as by an armor block, the unified purposeful forward movement and, with it, the expressive movement of "wanting to" and "saying yes to" momentarily cease to function. These are replaced by another movement, namely a side-ways twisting back and forth of the lower or hind part of the body, while the front part is drawn in. The immediate impression conveyed by this seesawing side-to-side movement of the body is one expressive of pain or a vehement "No, don't do that, I can't stand it." We are not forgetting that we are speaking of our *impression* here, i.e., an interpretation which we *experience immediately* while observing the worm. But we would act exactly like the worm if someone fastened a large clamp around our trunk. We would automatically draw in our head and shoulders and struggle side-ways with our pelvis and legs.

This comprehension of the process does not mean that we have taken up with the subjectivists who contend that we perceive

"nothing but our own sensations" and that these sensations do not correspond to any reality. Basically, everything that lives is functionally identical. It follows, therefore, that the reactions of the worm to the pincers are identical to what ours would be in a similar situation. The reactions of pain and the effort to ward off the pain are the same. This functional identity between man and worm enables us to be "impressed" in the correct, objectively true sense of the word by the expressive movement of the wriggling worm. In fact, the worm's overt expression conveys what we sense through identification. But we do not directly sense the worm's pain and its crying of "no"; we merely perceive an expressive movement which, under any circumstances, would be identical with the expressive movement of our plasma system in the same painful situation.

It follows from this that *we comprehend the expressive movements and the emotional expression of another living organism on the basis of the identity between our own emotions and those of all living things.*

We have a *direct* comprehension of the language of living organisms based on the functional identity of the biological emotions. *After* we have grasped it in this biological language of expression, we put it "into words": we translate it into the word language of consciousness. However, the word "no" has as much, actually as little, to do with the language of expression of the living organism as the word "cat" has to do with the flesh-and-blood cat which crosses the street in front of our eyes. In reality, the word "cat" and the specific organotic plasma system which moves there in front of us have *nothing* to do with one another. As the many various designations for the phenomenon "cat" testify, they are merely loose, randomly interchangeable concepts which are attached to the real phenomena, movements, emotions, etc.

These observations sound like "highbrow" or "lowbrow" natural philosophy. The layman is averse to natural philosophy and will, therefore, put this book aside because it "does not rest upon the solid foundation of reality." The reader who shares this thought is mistaken. I shall demonstrate in the following pages how important it is to think *correctly* and to use both concepts and words *properly*.

It will be shown that a whole world of mechanistically oriented biologists, physicists, bacteriologists, etc., really believed, from 1936 to 1945—i.e., in the period during which the functions of the living organism were being discovered—that it was the word “cat” moving on the street and not a complicated living product of nature.

Let us return to the “no-no” movement of our patient. Its meaning is this: *when a plasmatic current cannot run along the body in a lengthwise direction because it is obstructed by transverse armor blocks, a sideward movement results which, secondarily, means NO in word language.*

“No” in word language corresponds to the “no” of the expressive language of the living organism. It cannot be ascribed to mere chance that “no” is expressed by a transverse movement of the head, while “yes” is expressed by a lengthwise movement of the head. The “no-no” which our patient expressed by the sideward seesawing of his pelvis disappeared only after the diaphragmatic block had been dissolved. And it regularly reappeared when this block returned.

These facts are of supreme importance for the understanding of the body language. Our patient’s general attitude toward life was also of a negative nature. “No” was the basic attitude of his character. Though he suffered from and fought against this character attitude, he could not escape it. No matter how much he consciously and intellectually wanted to say YES, to be positive, his character continually expressed NO. Both the historical and biophysiological functions of this “no” on the part of his character were easy to understand. As so many small children do, he had constantly had enemas given by his severely compulsive mother. Like other children, he too had submitted to this crime with horror and inner rage. To diminish the fury of his rage, to be able to endure this violation by his mother, “he contained himself,” pulled up on his pelvic floor, severely reduced his breathing, generally developed the body attitude of “no-no.” Everything that was alive in him wanted (but was not allowed) to cry out “no-no” to this violation, the result being that he came away from this experience permanently scarred. From then on, the overt expression of his life system became a funda-

mental negation toward everything and everybody. And though this negative character attitude represented an acute symptom, it was, at the same time, the expression of a strong self-defense which, originally, had been rational and justified. But this self-defense, rationally motivated in the beginning, had taken on the form of a chronic armor, which was rigidly shut off to everything.

I explained elsewhere that *a childhood experience is capable of having an "effect from the past" only insofar as it is anchored in a rigid armor which continues to operate in the present.* In our patient, the original, rationally motivated "no-no" had, over the years, been transformed into a neurotic and irrational "no-no." It had, in other words, become embedded in a chronic character armor which was responsible for sustaining and expressing it. The "no-no" expression disappeared with the dissolution of the armor in the treatment. Thus, too, the historical event, the assault by the mother, lost its pathological meaning.

From the point of view of depth psychology, it is correct to say that, in this patient, the affect of the defense, of the "crying no to," was "clamped down." Seen from the perspective of the biological core, on the other hand, it was not a matter of a "clamped-down" "no-no" but of *the incapacity on the part of the organism to say YES.* A positive, affirmative attitude in life is possible only when the organism functions as a totality, when the plasmatic excitations, together with the emotions pertaining to them, can pass through all the organs and tissues without obstruction, when, in short, the expressive movements of the plasm are capable of flowing freely.

As soon as even one single armor block limits this function, the expressive movement of affirmation is disturbed. Small children then cannot become fully immersed in their games, adolescents fail in their work or in school, adults function like a moving car with the emergency brake on. The onlooker, the teacher, or the technical supervisor gets the "impression" that the person is lazy, recalcitrant, or incapable. The "blocked" person himself feels he is a failure, "no matter how hard he tries." This process can be translated into the language of the living organism: *the organism always starts out by functioning in a biologically correct way, by flowing freely and*

giving. However, in the passage of the orgonotic excitations through the organism, the functioning is impeded and the expression of "I take pleasure in doing" is translated into an automatic "I won't" or "I don't want to." In short, the organism is not responsible for its own malfunctioning.

This process is of universal importance. I have intentionally selected clinical examples that have general validity. This was absolutely necessary. On the basis of these restrictions in human functioning, we shall arrive at a deeper and more comprehensive understanding of a whole series of unfortunate social phenomena which remain unintelligible without their *biophysical* background.

After this long but necessary digression, let us return to the fifth armor segment. In the upper segments, once we had succeeded in liberating the expressive movements from the armor ring, the overt expression which ensued could easily be interpreted. The inhibition of the eye muscles causes "empty" or "sad" eyes. A firmly clenched jaw may be expressive of "suppressed anger." A crying or roaring breaks loose from the "knot in the chest."

Body language is easily translated into word language and the expressive movement is *immediately* intelligible when we are working on the four upper segments. The situation is more complicated when working on the diaphragmatic segment. *Once the armor of the diaphragmatic segment has been dissolved, we are no longer in a position to translate the language of movement into word language.* This requires a detailed explanation. The overt expression which ensues when we have dissolved the armor of the diaphragmatic segment leads us into the uncomprehended depths of the life function. We meet a new problem here: in what concrete way is the human animal related to the primitive animal world and to the cosmic function of the orgone?

We succeed in liberating the diaphragmatic segment from the armor by having the patient repeatedly release the gag reflex, while strictly enjoining him not to suspend respiration during the gagging but to continue to inhale and exhale forcefully. The repeated releasing of the gag reflex leads inevitably to the dissolution of the diaphragmatic armor. There is only one precondition: the armor of

the upper segments must have been dissolved *beforehand*, i.e., the organotic currents in the regions of the head, neck, and chest must function freely.

As soon as the diaphragm expands and contracts freely, i.e., respiration functions fully and spontaneously, the trunk strives, with each exhalation, to fold up in the region of the upper abdomen. In other words: the neck end strives forward toward the pelvic end. The upper middle part of the abdomen is drawn in. This is the picture of the *orgasm reflex* as it is displayed to us for the first time. (It is still a distorted picture, for the pelvis is still not wholly loosened.) The forward bending of the trunk accompanied by the *backward* movement of the head expresses "surrender." It is not difficult to understand this. *The difficulties begin when the convulsions start in a forward direction. The emotional expression of the convulsions in the orgasm reflex is not immediately intelligible.*

THE EXPRESSION OF THE CONVULSIONS IN THE ORGASM REFLEX CANNOT BE TRANSLATED INTO WORD LANGUAGE. There must be a special reason for this difficulty. We have to assume that there is some essential difference between the expressive movements which we have become familiar with thus far and the expressive movement of the whole trunk which becomes manifest when the diaphragm functions freely.

I should like to ask the reader to follow me with the utmost patience from now on and not to withdraw trust prematurely. His patience will be amply rewarded by the results which we shall achieve. I can assure the reader that I myself have had to exercise the greatest patience for more than a decade to arrive at the findings I am about to describe. Again and again during these years I despaired in the attempt to comprehend the orgasm reflex; it seemed absolutely impossible to make this basic biological reflex accessible to human concepts. However, I refused to give up, for I neither could nor wanted to admit that the living organism, which has an immediately intelligible language of expression in all other spheres, should, precisely in the *central* sphere, the orgasm reflex, express *nothing*. This seemed so contradictory, so completely absurd that I simply could not accept it. Time and again I told myself

that I was the one who had said that the living organism simply functions, that it did not have any "meaning." It seemed correct to suppose that the "inexpressiveness" or "meaninglessness" of the orgasmic convulsions indicated precisely this: in its basic function, the living organism does not reveal any meaning. Yet the attitude of surrender which becomes manifest in the orgasm reflex is both expressive and meaningful. Undoubtedly, the orgasmic convulsions themselves are full of expression. I had to tell myself, then, that natural science had simply not yet learned to comprehend this widely diffused, indeed universal, emotional expression of the living organism. In short, an inner "expressive movement" without overt "emotional expression" seemed to me to be an absurdity.

Vomiting represents one approach to the problem, for the patient often vomits when the diaphragmatic armor is broken through. Just as there is an inability to cry, there is also an inability to vomit. This inability is easy to understand in terms of orgone biophysics. Together with the armor rings which lie above it, the diaphragmatic block prevents peristaltic wave-like movement of the body energy upward from the stomach toward the mouth. In the same way, the "knot" in the chest and "swallowing," together with the contraction of the eye muscles, prevent crying. In other cases of diaphragmatic blocks, there is, in addition to the inability to vomit, constant nausea. There can be no doubt that "nervous stomach" complaints are the direct consequence of the armoring in this area, though we still do not have a thorough understanding of the connection between the two.

Vomiting is a biological expressive movement whose function performs precisely what it "expresses": *convulsive expulsion of body contents*. It is based on a peristaltic movement of the stomach and esophagus in a direction *contrary* to its normal function, namely *toward the mouth*. The gag reflex loosens the armor of the diaphragmatic segment radically and quickly. Vomiting is accompanied by a convulsion of the trunk, a rapid folding in the pit of the stomach, with the neck and pelvic end *jerking forward*. In the colic of small children, vomiting is accompanied by diarrhea. *In terms of energy, strong excitation waves run from the center of the body*

upward toward the mouth and downward toward the anus. The emotional expression in this case speaks such an elementary language that there can be no doubt of the deep biological nature of this language. It is merely a question of understanding it.

The total movement which seizes the trunk in vomiting is, purely physiologically (not emotionally), the same as that of the orgasm reflex. This is also confirmed clinically: the dissolution of the diaphragmatic block introduces, with certainty, the first convulsions of the trunk which, subsequently, develop into the total orgasm reflex. These convulsions are accompanied by deep exhalation and an excitation wave which spreads upward from the region of the diaphragm toward the head and downward toward the genitalia. We know that the dissolution of the upper armor segments is an indispensable precondition to the release of the total convulsion of the trunk. In the movement of the excitation wave toward the pelvis, the orgonotic excitation invariably runs into a block in the middle of the abdomen. Either the middle of the abdomen contracts sharply and quickly or the pelvis moves backward and becomes cramped in this position.

This contraction in the middle of the abdomen represents the *sixth* independently functioning armor ring. The spasm of the large abdominal muscle (*Rectus abdominis*) is accompanied by a spastic contraction of the two lateral muscles (*Transversus abdominis*), which run from the lowermost ribs to the upper margin of the pelvis. They can be easily palpated as hard painful muscle cords. In the back, the lower sections of the muscles running along the spine (*Latissimus dorsi*, *sacrospinalis*, etc.) correspond to this segment. These muscles also can be clearly felt as hard painful cords.

The loosening of the sixth armor segment is easier than the loosening of all the other segments. After it has been dissolved, it is easy to approach the armor of the *seventh* and last armor segment, the *pelvic armor*.

In most cases, the armor of the pelvis comprises almost all the muscles of the pelvis. The whole pelvis is retracted. The abdominal muscle above the symphysis is painful. The same holds true for the adductors of the thigh, those on the surface as well as those which

lie deeper. The anal sphincter muscle is contracted, hence the anus is pulled up. Let one contract the gluteal muscles voluntarily and it will be understood why the gluteal muscles are painful. The pelvis is "dead" and expressionless. This "inexpressiveness" is the "expression" of asexuality. Emotionally, no sensations or excitations are felt. On the other hand, the symptoms are legion: constipation, lumbago, growths of all kinds in the rectum, inflammation of the ovaries, polyps of the uterus, benign and malignant tumors. Irritability of the urinary bladder, anesthesia of the vagina and the penis surface, with hypersensitivity of the urethra, are also symptoms of the pelvic armor. Leukorrhea accompanied by development of protozoa from the vaginal epithelium (*Trichomonas vaginalis*) is frequently found. In the male, as a result of anorgonia of the pelvis, we find either the inability to achieve an erection or apprehensive hyperexcitability resulting in premature ejaculation. In the female, we find complete vaginal anesthesia or spasm of the muscles of the vaginal opening.

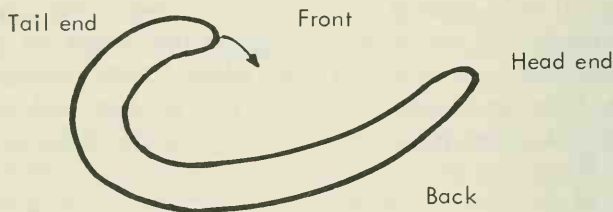
There is a specific "pelvic anxiety" and a specific "pelvic rage." The pelvic armor is the same as the shoulder armor, inasmuch as it, too, holds bound in it impulses of rage as well as anxiety. Orgastic impotence produces *secondary impulses which achieve sexual gratification by force*. No matter how much in keeping with the biological pleasure principle the impulses of the act of love may commence, the result is anything but pleasurable: *since the armor does not permit the development of involuntary movements, i.e., does not permit convulsions to pass through this segment, the pleasure sensations are inevitably transformed into impulses of rage*. The result is a torturous feeling of "*having to get through*," which cannot be called anything but sadistic. In the pelvis, as everywhere else in the province of the living organism, *inhibited pleasure is transformed into rage, and inhibited rage is transformed into muscular spasms*. This can be easily confirmed clinically. No matter how far the loosening of the pelvic armor has advanced, no matter how mobile the pelvis has become, the fact remains: *pleasure sensations in the pelvis cannot appear as long as the rage has not been liberated from the pelvic muscles*.

In the pelvis, as in all other armor segments, there is "beating" or "piercing" by means of strong forward-thrusting pelvic movements. The overt expression of this movement is unequivocal and cannot be misunderstood. Besides the expression of rage, the expression of contempt is also clearly evident: contempt for the pelvis and all its organs, contempt for the sexual act and especially contempt for the partner with whom the act is carried out. On the basis of wide clinical experience, I contend that when men and women in our civilization engage in the sexual act it is seldom an expression of love. The rage which usurps the initial love impulses, hate, and sadistic emotion are all part and parcel of modern man's contempt for sex. I am not speaking of the clear cases in which the sexual act is performed for profit or subsistence. I am speaking of the majority of people of all social strata. It is on the basis of these clinical findings that the Latin saying, "*Omne animal post coitum triste*," has become a scientific axiom. There is only one error in this statement: man ascribes his own disappointment to the animal. The rage and the contempt which have so distorted the expressive movement of genital love are reflected in the widespread vulgar terms of abuse which are clustered around the word "fuck." In America, one finds the words "Knock me" written on the sidewalks—their meaning is clear. I gave a thorough description of these findings in Volume I of my book *The Discovery of the Orgone*. Hence, it is not necessary for me to go into detail here.

THE EMOTIONAL EXPRESSION OF THE ORGASM REFLEX AND SEXUAL SUPERIMPOSITION

What is important for our main theme is the fact that the pelvic armor has an expression which is easily translated into word language and that the liberated emotions speak a clear language. But this holds true only for the *emotions of the armor*. *It does not hold true for the expressive movements which regularly become manifest after the dissolution of the anxiety and rage*. These movements consist of soft forward and upward movements of the pelvis clearly

expressive of desire. It is as if the pelvic end wanted to arch forward in an extreme way. One thinks instinctively of the seesaw movements of the tail end of insects, e.g., of wasps and bees. The movement is illustrated with special clarity in the attitude of the tail end of dragonflies and butterflies in the sexual act. The basic form of this movement is as follows:



It continues the overt expression of surrender. Our subjective organ sensation tells us that this attitude of surrender is accompanied by *longing*. "Longing" for what? And "surrender" to what?

Word language expresses the aim of the longing and the function of the surrender as follows: as the organism develops the orgasm reflex, the yearning for "gratification" emerges clearly and unconquerably. The yearning for gratification is clearly focused upon the sexual act, upon sexual copulation. In the sexual act itself, one is "surrendered" to the sensation of pleasure; one "gives oneself to the partner." This we know from observation as well as from our subjective organ sensations.

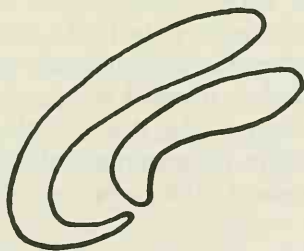
Word language appears to respond unequivocally to this natural phenomenon. I say "appears." Since word language is only a translation of the language of expression of the living organism, we don't know whether the words "copulation" and "gratification" really express what the function of the orgasm reflex is. Apart from this, we have already pointed out that the expressive movement of the orgasmic convulsions cannot be translated into word language. Let us venture a step further in doubting the ability of word language to make natural phenomena immediately intelligible. The

reader will be nonplused by our next question. If he thinks about it for a moment, however, he will concede that words are often more likely to lead us *away from* rather than closer to a comprehension of processes.

Our question is: *What is the origin of the extraordinary role of the genital drive?* No one has any doubts about its elemental and instinctual force. No one is capable of escaping it; all living creatures are subject to it. Indeed, copulation and the biological functions related to it constitute that basic function of the living organism which guarantees the continuation of its existence. Copulation is a basic function of the "germ plasm," as conceived of by Weissman; it is immortal in the strict sense of the word. Homo sapiens has merely denied but in no way eliminated this powerful force of nature. We know the terrible human tragedies that have resulted from this denial.

The existence of the living organism is rooted in the SUPERIMPOSITION of two orgonotic systems of different sex. We have to admit that we have no answer to the simplest of all questions: *What is the origin of the function of the superimposition of two creatures of different sex? What is its importance? What is its "meaning"? Why is the perpetuation of living nature rooted precisely in this form of movement and not in another?*

The most general form of this movement of sexual superimposition is:



Sexual superimposition goes together with orgonotic lumination of the body cells and with the penetration and fusion of two orgonotic energy systems into one functional unit. The two orgone systems which have become *one* discharge their energy at the height of excitation (= lumination) in clonic convulsions. In this process, energetically highly charged substances, i.e., sperm cells, are ejaculated and, in turn, continue and fulfill the function of superimposition, penetration, fusion, and energy discharge.

Here, word language is not capable of explaining anything. The concepts which word language has formed about the process of sexual superimposition are themselves derivatives of the organ sensations which introduce, accompany, and follow the superimposition. "Longing," "urge," "copulation," "conjugation," "gratification," etc., are merely images of a natural process that words are not capable of making intelligible. To comprehend this natural process, we have to seek out other primary natural processes which have a more general validity than the sexual superimposition of the organism and are deeper than the organ sensations to which the concepts of word language correspond.

There can be no doubt that the orgasm reflex functions according to natural laws. It always becomes manifest in every successful treatment when the segmental armor which previously obstructed its course has been completely dissolved. Nor can there be any doubt that the sexual superimposition functions according to natural laws. It ensues inevitably when the orgasm reflex functions freely and no social obstacles stand in its way.

We shall have to make a wide detour and compile a large number of natural phenomena in order to comprehend the expressive language of the living organism in the orgasm reflex and in superimposition. The failure of word language in this case points to a function of nature *beyond* the realm of the living. We use the word "beyond" here not in the supernatural sense of the mystic but *in the sense of a functional relation between living and non-living nature*.

For the time being, we must conclude that word language is capable of describing only such phenomena of life as can be com-

prehended through the organ sensations and corresponding expressive movements, e.g., rage, pleasure, anxiety, vexation, disappointment, sorrow, surrender, etc. However, organ sensations and expressive movements are not the final criteria. At a certain point, the natural law of non-living substance must of necessity impinge upon the living organism and express itself in it. This must be correct if life stems from a non-living sphere and sinks back into it. The organ sensations which correspond specifically to the living organism are capable of being translated into words. We cannot, on the other hand, put into words the expressive movements of the living organism which *do not belong specifically to what is alive but are projected into the living realm from the non-living*. Since living substance derives from non-living material which in turn derives from cosmic energy, we are justified in concluding that *cosmic energy functions in the living realm*. Hence, it is possible that the untranslatable expressive movements of the orgasm reflex in sexual superimposition represent the sought-for cosmic orgone functions.

I am well aware of the magnitude of this work hypothesis. But I see no way of avoiding it. It has been clinically established that orgasmic longing, i.e., yearning for superimposition, always goes together with cosmic longing and cosmic sensations. The mystical ideas of innumerable religions, the belief in a Beyond, the doctrine of the transmigration of the soul, etc., derive, without exception, from cosmic longing; and, functionally, the cosmic yearning is anchored in the expressive movements of the orgasm reflex. *In the orgasm, the living organism is nothing but a part of pulsating nature*. The idea that man and animals in general are a "part of nature" is well known and widely disseminated. However, it is easier to use a phrase than to grasp, in a scientifically manageable way, wherein the essential functional identity of living substance and nature concretely exists. It is easy to say that the principle of a locomotive is functionally identical to that of a simple wheelbarrow. But a locomotive is essentially different from a wheelbarrow, and one must be able to state how the principle of the locomotive developed over the centuries from that of the wheelbarrow.

We see that the problem of the expressive language of the

living organism is far more complex than one might suppose. Let us attempt to penetrate further and to seek out the similarities which link the more highly developed with the lesser developed forms of life.

The technique of orgone therapy has taught us that *a worm literally still functions in the human animal*. The segmental arrangement of the armor rings can have no other meaning. The dissolution of this segmental armor liberates expressive movements and plas-matic currents that are independent of the anatomical arrangement of nerves and muscles in vertebrates. They are much more in keeping with the peristaltic movements of an intestine, a worm, or a protozoan.

In spite of his development from phylogenetically older forms of life, man is still viewed predominantly as an *original* creature with no connection to the forms from which he descended. The segmental character and, therefore, the worm character of the biological core system are clearly preserved in the segments of the spine and the ganglia. However, this core system is segmental not only in a morphological, i.e., rigid, form. The orgone functions and the armor rings also represent *functional* segments, i.e., functions having a highly *contemporaneous* importance. They are not, as can be said of the vertebrae, remnants of a dead past in a living present. The orgone functions and the armor rings represent the most active and most important functional apparatus of the present, the core of all the biological functions of the human animal. The biologically important organ sensations and the emotions of pleasure, anxiety, and rage derive from the segmental functions of the human animal. In the same way, expansion and contraction as functions of pleasure and anxiety were present in the living organism from the amoeba all the way up to man. When one is happy, one carries one's head high; when one is afraid, one pulls it in, as a worm pulls in its front end.

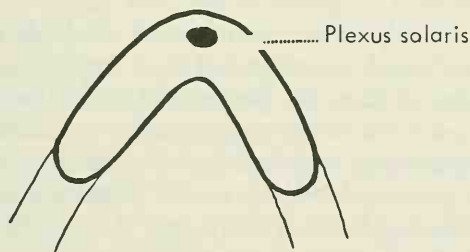
If the amoeba and the worm in the human animal continue to operate as core elements of his emotional functioning, then we are justified in attempting to relate—and thereby comprehend—the basic

biological reflex of the orgasmic superimposition to the simplest plasmatic functions.

We stated above that the dissolving of the diaphragmatic block leads inevitably to the first orgasmic convulsions of the body. We also stressed that the limbs of the body were merely continuations of the two segments of the chest and pelvis. *The largest and most important ganglion apparatus is located in the middle of the trunk, near the back.*

Now we want to risk a mental leap which, on first impression, will appear to be "unscientific," "unwarranted," indeed "insane." Afterwards, we can look back and see whether we have done any harm.

At one time or another, everyone has seen cats clutched by the fur of their backs and lifted into the air. The soft body of the cat appears to be doubled up, the head end is brought close to the pelvic end; head, fore and hind legs hang down limply, somewhat as follows:



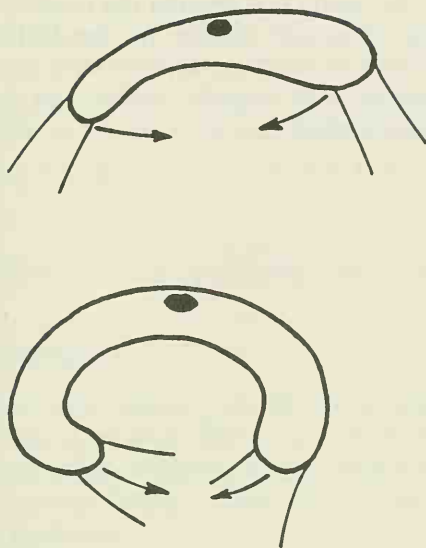
Naturally, we can imagine any animal in the same position, even man. There is, as is always the case when the body assumes a position, an emotional expression. It is not easy to read the overt expression of this particular position straight off. Observing it carefully for some time, we get the impression of a *jellyfish* with tentacles.

Biophysics will have to learn to read *forms of movement* from *body forms* and *forms of expression* from *forms of movement*. We shall have more to say about this later. Here, the similarity of the position with that of a jellyfish suffices. We can enlarge upon the analogy. The central nerve apparatus of the jellyfish is located in the middle of the back, as is the solar plexus in vertebrates. When the jellyfish moves, the ends of the body approach and move away from one another in rhythmic interchange. This is the heuristic substance of our mental leap: *the expressive movements in the orgasm reflex are, viewed in terms of identity of function, the same as those of a living and swimming jellyfish.*

In both cases, the ends of the body, i.e., the ends of the trunk, move toward one another in a rhythmic motion, as if they wanted to touch one another. When they are close together, we have the condition of contraction. When they are as far apart as they can be, we have the condition of expansion or relaxation of the organotic system. It is a very primitive form of *biological pulsation*. If this pulsation is accelerated, if it takes on a *clonic* form, we have the expressive movement of the orgasmic convulsion.

The expulsion of spawn in fish and semen in animals is connected with this plasmatic convulsion of the body as a whole. The orgasmic convulsion is accompanied by a high degree of excitation, which we experience as the pleasure of the "climax." In short, the expressive movement of the orgasm reflex represents a highly important, contemporary mobilization of a biological form of movement which goes as far back as the jellyfish stage. I append a diagram illustrating the bell shape and the jellyfish form of movement.

Upon close examination, the functional identity between the movement of the jellyfish and orgasmic convulsion turns out to be far less strange than one originally supposed. In view of the fact that, in the segmental arrangement of the armor rings and in the sphere of the emotions, the worm continues to function in man, there is nothing very special about the fact that the jellyfish function is expressed in the convulsion of the body as a whole. We shall have to learn to accept the idea that we are not dealing here with atavistic rem-



nants of our phylogenetic past but with contemporary, bio-energetically important functions in the highly developed organism. The most primitive and the most advanced plasmatic functions exist side by side and function as if they were connected to one another. The development of more complicated functions in the organism (functions which we call "higher") has no effect upon the existence and function of the "jellyfish in man." It is precisely this jellyfish in man that represents his unity with the less developed animal world. Just as Darwin's theory deduces man's descent from the lower vertebrates on the basis of man's morphology, orgone biophysics traces man's *emotional* functions much further back to the forms of movement of the mollusks and the protozoa.

The functional identity of man's life functions with those of primitive organic forms of movement reaches far back beyond the jellyfish.

Thus, what we call "nature in man" can be translated from the

sphere of mystic or poetic fantasy into the concrete, objective, and practical language of natural science. We are dealing here not with metaphoric or analogous relations, still less with sentimental perceptions; we are dealing with tangible, visible, and controllable processes of the living organism.

IV. *The Discovery of the Orgone*

EXPERIMENTAL INVESTIGATION OF BIOLOGICAL ENERGY

THE FUNCTION OF TENSION AND CHARGE

The function of the orgasm

Those familiar with Volume I of *The Discovery of the Orgone* know of the important event in 1933 that marked the turning point in the development of our research: *the discovery of the biological function of tension and charge*. I would like to describe in brief the substance of this discovery.

From clinical investigation we have learned that the function of the orgasm is the key to the problem of the source of energy in the neuroses. Neuroses result from a stasis of sexual energy. The cause of this stasis is a disturbance in the discharge of high sexual excitation in the organism, regardless of whether or not this disturbance is perceived by the ego. It makes no difference whether the psychic apparatus does or does not misinterpret the process neurotically; nor does it matter that the person may develop false notions about the disharmony in his energy system and glorify it with ideologies. Experience in everyday clinical practice leaves no doubt: *the elimination of the sexual stasis by the orgasmic discharge of the biological excitation removes every kind of neurotic manifestation*. The difficulty that must be overcome is largely of a social nature. Attention must be drawn to these simple basic facts again and again.

It has long been a known fact in sex-economy that the orgasm is a fundamental biological phenomenon; "fundamental" because the orgasmic discharge of energy occurs at the very root of biological

From *The Cancer Biopathy*, 1973 (Vol. II of *The Discovery of the Orgone*).

functioning. This discharge appears in the form of an involuntary convulsion of the entire plasma system. Like respiration, it is a basic function of every animal system. Biophysically, it is not possible to make a distinction between the total contraction of an amoeba and the orgasmic contraction of a multicellular organism. The most salient characteristics are *intense biological excitation, repeated expansion and contraction, ejaculation of body fluids, and rapid subsidence of the biological excitation*. To understand these characteristics as biological functions, we had to free ourselves from the lascivious emotional reactions that every consideration of sexual functions—in fact, of autonomic functions in general—arouses in man. These emotional reactions are themselves neurotic expressions which constitute a problem in our psychiatric work.

More precise observation shows that these four functions are not paired but occur rather as a specific, lawful four-beat pattern. The increasing tension that occurs in biological excitation appears as sexual excitement and produces a charging of the organism's periphery. This phenomenon was demonstrated unequivocally by measurements of the potentials at the erogenous zones during pleasurable excitation. Once the tension and the bio-energetic charge have reached a certain intensity, they are followed by convulsions, i.e., contractions of the entire biological system. The high-energy tension at the periphery of the organism is released. This is revealed objectively as a sudden drop of the bio-electric skin potential and is felt subjectively as a rapid decrease of excitation. The sudden shift from high charge to discharge is called the "acme." Following the discharge of biological energy, a mechanical relaxation of the tissues occurs as a result of the flowing back of body fluids. That the discharge of energy occurs is demonstrated by the evidence that the organism is not capable of renewed sexual excitation immediately thereafter. In the language of psychology, this state is called "gratification." The need for gratification or, in biophysical terms, *for the discharge of excess energy by merging with another organism* occurs at more or less regular intervals, varying with the individual as well as the species. The intervals generally become shorter in the spring. In animals, there is the phenomenon

of heat or rut in which a concentration of this biological need occurs at certain times of the year, predominantly in spring. This fact reveals a close connection between the function of the orgasm and an energy function of a cosmic nature. Along with the well-known effects of the sun on the living organism, the orgasm function is one of the phenomena that cause us to regard the living organism as a special functioning part of non-living nature.

The function of the orgasm thus reveals itself as a four-beat rhythm: *mechanical tension* → *bio-energetic charge* → *bio-energetic discharge* → *mechanical relaxation*. We shall call it the function of tension and charge or, in brief, the TC function.

Earlier investigations have demonstrated that the TC function not only is characteristic of the orgasm but also applies to all functions of the autonomic life system. The heart, the intestines, the urinary bladder, the lungs all function according to this rhythm. Even the division of cells follows this four-beat pattern. The same is true of the movement of protozoa and metazoa of all kinds. Worms and snakes, in the movements of their individual parts as well as of their total organism, clearly display the rhythmic functioning designated by the TC formula. There seems to exist *one* basic law that governs the total organism, in addition to governing its autonomic organs. With our basic biological formula, we encompass the very essence of living functioning. *The orgasm formula thus emerges as the life formula itself*. This corresponds exactly to our earlier formulation that *the sexual process is the productive biological process per se*, in procreation, work, joyful living, intellectual productivity, etc. The acceptance or refutation of orgone biophysics depends upon the acknowledgment or rejection of this formulation.

The mechanical tension of organs through tumescence may be easily understood: the tissues take up body fluids, and the individual particles in the biological colloid separate. Conversely, mechanical relaxation occurs through detumescence: the fluids are forced out of the tissues, and thereupon, a mutual coming together of the particles occurs. The question of the nature of charge and discharge is more difficult. The fact that we can measure electrical potentials gives rise to the temptation of disposing of a gigantic

problem by labeling the process merely a matter of "electrical charge" and "electrical discharge." After all, the quantities of electrical energy produced in contracting muscles and by electric eels, for instance, have been measured. And have we not progressed to the point where the electrical waves of the brain are measurable? In the accounts of my bio-electrical experiments (1934-6), I recorded the changes in potential occurring in pleasure and anxiety in terms of millivolts.

The postulate of a specific biological energy

Is the specific biological energy identical with electricity? The problem is not as simple as it may seem. It would certainly be convenient if we were able to describe the functioning of the organism in terms of familiar physical concepts. The organism would then appear as nothing more than "a particularly complicated electrical machine." It would be convenient, and very easy, to explain away the reaction of rheumatic persons to changes in the weather by asserting that their "body electricity" is influenced by the "electrical" charges in the air. The attempt has also been made to apply the laws of iron magnetism to the living organism. We speak of a beloved person as having a "magnetic" attraction, or we feel "electrified" with excitement. We shall soon find, however, that such analogies are erroneous. In previous publications, I have spoken of "bio-electricity," using the customary terminology. The organism undoubtedly contains electricity in the form of electrically charged colloid particles and ions. All of colloid chemistry as well as neuromuscular physiology depends upon this. Muscular contractions can be induced by the application of an electric current. Combing the hair can produce "electric" sparks. Nevertheless, there are a number of phenomena that in no way correspond to the theory of electromagnetic energy.

First, let us discuss the effects of body "magnetism." Many physicians and lay therapists make practical use of these magnetic forces. Yet we are not convinced that these forces, which emanate from organic, colloidal, non-metallic substance, are iron-magnetic.

In what follows, we shall provide experimental proof that the energy in the living organism is not identical with iron magnetism.

The electrical effects of a galvanic current are experienced by the body as foreign, "unorganic." Electrical energy, even in the minutest quantities, always causes disturbances in our normal functioning. The muscles, for instance, contract in an unnatural, "senseless," biologically inappropriate manner. There is no evidence that an electric charge applied to the body ever produces an organic movement bearing the slightest resemblance to normal movements by entire muscle systems or functional groups of muscles. Electrical energy generates a movement that lacks the most essential characteristic of biological energy, namely the movement of a group of organs in a coordinated, functionally meaningful form. By contrast, the disturbances of biological functioning by an electric current do possess the character of electrical energy. The movements generated are rapid, jerky, and angular, exactly like the oscillographic reactions produced by rubbing an electrode on metal (cf. *The Function of the Orgasm*).

In a muscle-nerve preparation, the electrical impulse does not manifest itself directly in the movement; otherwise, the smooth muscle would contract just as quickly as the striated one. Actually, the contraction of the smooth muscle follows the slow, wave-like rhythm characteristic of its functioning. Thus, an unknown "something," which is merely stimulated by the electrical impulse, inserts itself between the electrical impulse and the muscle action, manifesting itself as a movement that is accompanied by an action current. But the "something" itself is not electricity.

Our organ sensations clearly indicate to us that emotions (which undoubtedly are manifestations of our biological energy) are fundamentally different from the sensations one experiences from electrical shocks. Our sense organs completely fail to register the effect of the electromagnetic waves that fill the atmosphere. In proximity to a radio transmitter, we feel nothing. A radio reacts when near a high-tension wire; we do not. If our life energy, which is expressed in our organ sensations, were electricity, it would be incomprehensible that we should perceive only the wave lengths of

visible light and otherwise remain totally insensitive. We perceive neither the electrons of an X-ray machine nor the radiation from radium. Electrical energy does not convey a biological charge. Thus far, it has not been possible to determine the potency of vitamins with electrical measurements, even though they doubtless contain biological energy. The examples could be continued indefinitely. Another problem is how our organism keeps itself from being destroyed by the infinite number of electromagnetic fields surrounding it.

It is true that sensitive volt meters react to our touch, but the magnitude of this reaction is so minute compared with the amount of energy produced by our organism that there does not seem to be any connection.

These are major contradictions which are impossible to resolve within the framework of known forms of energy. They have been well known to biology and natural philosophy for a long time. Attempting to bridge the gap, some people have put forward concepts that were intended to make the specific life function comprehensible. Most of these concepts were advanced by the opponents of mechanistic materialism, the vitalists. Driesch suggested an "entelechy," a life force inherent in all living matter and governing it. But, since it was neither measurable nor tangible, it ended up as a contribution to metaphysics. Bergson's *élan vital* attempted to take account of the incompatibility between the known forms of energy and the life function. His *force créatrice* represents an explosive function of matter which manifests itself most clearly in the life function. Bergson's hypothesis was directed against both mechanistic materialism and teleological finalism. In theory, it grasped correctly the basically *functional* character of the life process, but it lacked empirical validation. The force in question was not measurable, tangible, or controllable.

The famous German physiologist Pflüger assumed a connection between life energy and fire on the basis of the function of cyanide. His assumption was correct. Prominent biologists, among them the Viennese Kammerer, were convinced that a *specific bio-*

logical energy exists, possessing no immediate connection with electricity, magnetism, etc.

If transgressing the frontiers of what is permissible, I should finally state what seems to me to be the most probable—an unproven, and at the present time, unprovable, scientific credo—then I have to say: the existence of a *specific life force* seems to me highly plausible! An energy which is not heat, or electricity, magnetism, kinetic energy (including oscillation and radiation), or chemical energy, and is not an amalgam of any or all of them but an energy belonging specifically to only those natural processes that we call “life.” That does not imply that its presence is limited to those natural bodies that we call “living beings” but that it is present also at least in the formative process of crystals. A better name for it, to prevent misunderstanding, might be “formative energy” instead of “life energy.” It possesses no supraphysical properties, even though it has nothing in common with physical energies already known. It is not a mysterious “entelechy” (Aristotle, Driesch), but a genuine, natural “energy”; however, just as electrical energy is connected to electrical phenomena, so this “formative energy” is linked to living phenomena and the development and change of forms. Above all, it is subject to the law of the conservation of energy and is fully capable of conversion into other forms of energy, just as, for instance, heat can be converted into kinetic energy and vice versa.¹

Kammerer came across the problem of a formative “life force” during the course of experiments designed to demonstrate the heredity of acquired characteristics in salamanders. The “inherited substances” and “genes” postulated by the heredity theoreticians only obscured the problem of living functioning and seemed to have been devised to block every access to it. Their theories might best be described as resembling an inverted pyramid, a veritable mass of hypothetical contentions precariously balanced on a small number of dubious facts. One typical example would be the unscientific,

¹ Paul Kammerer, *Allgemeine Biologie*.

unwarranted, and moralizing conclusions drawn from the notorious "family Kallikak" study. In reading hypotheses on heredity, one consistently has the impression that there is more frantic ethicizing than there is science. The life function is smothered beneath a mound of mechanistic hypotheses. These theories finally degenerated into Hitler's pernicious race theory.

In the work of the vitalists the life force became an elusive specter, while the mechanists converted it into a lifeless machine. Bacteriologists postulated the existence of a special germ "in the air" (yet to be seen) for every living organism. During the second half of the nineteenth century, Pouchet took upon himself the wearisome task of testing the accuracy of the air-germ theory. Pasteur showed experimentally that there are no living germs in liquids brought to certain temperatures. If living organisms were found, he ascribed their presence to air infection. Lange, in his book *Geschichte des Materialismus*, criticizes Pasteur's conclusions and cites Pouchet's experiments. Pouchet passed hundreds of cubic meters of air through water, then examined the water. He invented an apparatus that collected dust particles from the air and deposited them on glass plates. Pouchet then analyzed the dust. He conducted these experiments on glaciers in the Pyrenees, in the catacombs at Thebes, in the desert and on the sea in Egypt, and atop the cathedral in Rouen. He found many things, but only rarely did he find a spore of a fungus, and even more rarely a dead infusorium. Pasteur's refutation of the early theories of spontaneous generation was basically misunderstood. Questions about the origins of the *first* germs of life were taboo, and in order not to conflict with the doctrine of a "divine creation," it was usual to resort to the notion of a plasmatic substance descending upon our planet from outer space.

Not one of these schools of thought succeeded in approaching the functional problems of the life process, nor did they find a connection with experimental physics. The life process emerged from their theories as a mystery, a special preserve of "divine providence" hidden away somewhere in the midst of the vast realm of natural science.

Yet the sprouting of every plant, the development of every

embryo, the spontaneous movement of muscles, and the productivity of every biological organism demonstrate the existence of incalculable energies governing the work of living substance. *Energy is the capacity to work.* No known energy can compete with the total work capacity of the living organisms on our planet. The energy accomplishing this work must have its origin in *non-living matter*. Yet for thousands of years it has been ignored by science.

What prevented an understanding of this energy? It was first necessary to understand the manifestations of the unconscious and repressed sexual life. Freud's discovery of the function of sexual repression made the first breach in the wall that had blocked our comprehension of the life process. The second step was a correction of Freud's theory of the unconscious: the repression of human instinctual life is not natural but rather a pathological result of the suppression of natural instincts, in particular, of genital sexuality. An organism that uses most of its energy to keep the natural life process imprisoned within itself cannot comprehend life outside itself. The central manifestation of life is expressed in the genital sexual function, to which life owes its existence and continuation. A society of human beings that has excluded the most essential manifestations of this function and made them unconscious is not capable of living rationally; indeed, everything it says appears distorted and pornographic. Only the mystics, far removed from scientific insight, have preserved contact with the living process. Once the living process became the domain of the mystic, serious natural science shrank from any concern with it. The literature of the biological and physiological sciences contains no indication of even an initial understanding of autonomic movement, such as may be observed in the worm, for example. This movement is too reminiscent of the despised sexual acts of the animal world. Mysticism and mechanistic biology thus stand in opposition. Meanwhile, the force of religious feeling itself betrays the existence of a powerful "something" experienced by man, which he is unable to define in words, or to manage. Religion, too, has mysticized the living process.

The problem enters the province of natural science only if and when there exists a measurable and controllable energy function

that makes the basic life function understandable and, at the same time, does not conflict with physics. It follows that such a specific energy, expressing itself biologically, would have to possess these properties:

1. It would be fundamentally different from electromagnetic energy, and yet related to it.

2. It would have to exist in non-living nature independent of living organisms, if the principle of life originating from non-living matter is to hold true.

3. It would have to elucidate satisfactorily the relationship between living organisms and non-living nature (respiration, orgasm, nutrition, etc.).

4. In contrast to galvanic electricity, it would function in *organic substance, which does not conduct electricity*, and in animal tissue.

5. It would permeate and govern the *entire* organism instead of being limited to individual nerve cells or groups of cells.

6. It would have to explain simply the basic pulsatory function (*contraction and expansion*) of life, as it manifests itself in respiration and the orgasm.

7. It would manifest itself in the production of heat, a characteristic of most living organisms.

8. It would definitively clarify the sexual function, i.e., it would make sexual attraction comprehensible.

9. It would reveal why living organisms have failed to develop an organ sensitive to electromagnetism.

10. It would contribute to an understanding of the difference between dead protein and living protein, and would explain what must be added to the chemically complex protein to make it alive. It would be capable of *charging* living matter; thus, it would have a *life-positive* effect.

11. Further, it would reveal the processes involved in the symmetry of form development and explain the basic function of form development.

12. Finally, it would make comprehensible why living matter exists only on the earth's surface.

The enumeration of these problems is intended to show the indispensable context within which any discussion of biophysics and biogenesis must take place.

ORGONE ENERGY VESICLES (BIONS) AND THE NATURAL ORGANIZATION OF PROTOZOA

Experimental foundation for understanding the cancer biopathy

Orgone energy was discovered in a bion culture. My first task, therefore, is to give an account of the orgonotic phenomena that represent transitional stages of evolution between living and non-living matter.

Because of the functional relationship between bions and atmospheric orgone, it is essential that a discussion of orgone functions in bionous matter precede the presentation of the actual discovery of the orgone.

It is difficult to determine a date for the discovery of the orgone. Orgonotic functions of attraction, penetration, pulsation, and lumination had already been observed between 1936 and 1939, and had been subjected to investigation in a variety of bion preparations. However, I had no presentiment that I was working with manifestations of a specific biological energy. Experiments with bion cultures led to the discovery of the orgone in SAPA (*sand packet*) bions during January 1939 and in the atmosphere during July 1940. It was only after I had worked on the purely physical functions of orgone energy (1939–42) that I understood the observations I had been making on bions and bion cultures since 1936. The description in my book *Die Bione* (1938) conforms completely to traditional bacteriological and biological concepts.

Later knowledge of orgone functions caused me to modify much of what I had written in that book. For instance, cultures of cocci and bacilli derived from bions represent not, as I thought then, a more advanced stage in the development of the bion but, on the contrary, a *degeneration* of bions to a biologically sterile form

incapable of further development. I found that bions actually develop in the direction of protozoal organization. On the other hand, staphylococci, streptococci, T-bacilli, and rot bacteria are due to a *degeneration* of the organotic living plasma.

Mistakes, such as the one I just mentioned, and the subsequent necessary modifications, are unavoidable in working in unexplored territory. The following account of the bion experiments is given in the context of knowledge of the atmospheric orgone, and its perspective is therefore no longer biologicistic but functional, based on energy principles.

"Bion" and "energy vesicle" designate one and the same microscopically visible, functioning formation. The term "bion" refers to the vesicles into which all matter disintegrates if made to swell. These vesicles represent transitional forms between non-living and living matter. *The bion is the elemental functioning unit of all living matter.* At the same time, it is the bearer of a quantum of orgone energy and, as such, functions in a specifically biological way. It is an *energy unit*, compounded of a membrane, a fluid content, and an amount of orgone energy, i.e., an "orgone energy vesicle." In what follows, I would like to give an account of the observations and experiments on which the far-reaching conclusions just summarized are based.

THE CULTURES OF RADIATING SAND-PACKET BIONS (SAPA)

In order to thoroughly refute the theory of air infection, I started, as early as 1936, to autoclave bion preparations for half an hour at 120° C. By this procedure, disintegration into vesicles turned out to be more complete than when I simply used the process of swelling. The blue bions appeared more rapidly and the biological stain reaction (Gram, carbol fuchsin) more intense. In May 1937, I began to heat coal and earth crystals to incandescence in the Bunsen flame before introducing them into the culture medium that induces swelling. This heating process accelerated the formation of

bions still further. Now the bionous disintegration of matter could be carried out in the space of just a few minutes, with the certainty of complete sterility. I no longer needed to wait for days and weeks for the process of swelling at room temperature to yield bions. To bring about the swelling of the substances, I used caustic potash and potassium chloride solution. Over the course of two years (1937-9), experiment after experiment confirmed the vesicular disintegration of swelling matter and the organization of bacteria and cells from the bions.²

In January 1939, one of my assistants was demonstrating the incandescence experiment to a visitor in the laboratory in Oslo. By mistake, she took the wrong container from the sterilizer and instead of earth she heated ocean sand to incandescence. After two days, a culture had started to form in the bouillon-potassium chloride solution, which, when inoculated on egg medium and agar, yielded a yellow growth. Under the microscope, this new kind of culture appeared as large, scarcely motile, packets of energy vesicles glimmering with an intense blue. The culture was "pure," i.e., it consisted of only *one* kind of formation. At a magnification of 400x, its formations looked like the *sarcinae* occasionally found in water. Examination at magnifications of 2000x and 4000x showed strongly refractile formations consisting of packets of six to ten vesicles between 10 and 15 microns in size. We repeated the experiment eight times over the course of a few months, and five times we obtained the same formations.

These bions received the designation SAPA. They possessed properties of extreme interest.

The effect of the SAPA bions on rot bacteria, protozoa, and *T*-bacilli was much more powerful than that of other bions. Brought together with cancer cells, they killed or paralyzed the cells even at a distance of approximately 10 microns. At this proximity to SAPA bions, the amoeboid cancer cells would remain rooted on one spot as though paralyzed; then they would spin around frantically and, finally, become motionless. This process was recorded on film.

² Cf. Reich, *Die Bione*, 1938.

For four weeks, I examined the SAPA bions every day for several hours. After a few days, my eyes began to smart whenever I looked into the microscope for any length of time. In order to isolate the basis of this problem, I began to use a monocular tube. Now it was only the eye I used for looking through the microscope that hurt. However, after a while, a violent conjunctivitis developed in both eyes; they became very sensitive to light, and I was obliged to see an ophthalmologist. To him, my account seemed "fantastic." He treated me, prescribed dark glasses, and forbade microscopic work for a few weeks. My eyes improved, but I now knew that I was dealing with a radiation phenomenon. Several months before this event, the Dutch physicist Bon had written to ask me whether I had ever noticed any radiation from the bions. I had replied in the negative. For many years, Bon had been quarreling with his colleagues because of his insistence that life is a manifestation of radiation. I was now directly confronted with this fact and did not know how I should approach it. Of course, I had been trained in the basic theoretical problems of physics, but I had never had any practical experience with radiation. This created great difficulty but at the same time had its advantages. The radiation I had discovered turned out to be new; it possessed highly unique properties. Traditional methods of radiation research were to yield negative results. Orgone radiation required the development of special, hitherto unknown, methods and research procedures that could be worked out only gradually, step by step, with observations over a long period of time. Routine, schematic methods failed.

I first tried a very primitive method of testing the cultures for radiation by placing the test tubes against the palm of my left hand. Each time, I thought I felt a fine prickling, but was not sure of the sensation.

Then I placed a quartz slide, on which I had put a small quantity of SAPA culture in potassium chloride solution, on the skin and let it stand for about ten minutes. Where the culture lay (separated from the skin by the quartz slide), an anemic spot with hyperemic margin developed. I repeated this experiment with all my students, whose vegetative reactions were well known to me.

Those who were vegetatively very alive always gave a positive result. The emotionally weaker ones showed little or no reaction. These results were an indication of something, but were still far from being clearly understandable.

I sought help from the radium physicist of the Cancer Hospital in Oslo, Dr. Moxnes. He tested one of the culture tubes with an electroscope used to test for radium activities or other ionizing radiation. *It gave no reaction.* The physicist declared that there was "no radiation." Since his electroscope was set up for the detection of radioactivity, I objected that the only conclusion that could be fairly drawn from the test was that there was no *radium activity*, not that there was no radiation of any kind. There could be no doubt about the skin reaction, and I was puzzled about the kind of radiation with which I was dealing. The speed of the skin reaction suggested enormous energies. X-ray and radium radiation take several days after exposure to produce reddening of the skin, but the SAPA cultures reddened the skin within a few minutes. As will become evident later, there was in fact a completely logical reason for the negative reaction of the electroscope.

The following events solved the riddle bit by bit:

After two more weeks, the palm of my left hand was highly inflamed and very painful. There could be no further doubt that the cultures were exercising a biological effect.

As time went by, it struck me that the air in the room where the cultures were kept was becoming very "heavy" and causing headaches whenever we closed the windows, if only for an hour.

One day, during the course of an experimental procedure, I noticed that all metal objects, such as scissors, pincers, needles, etc., had become highly magnetic. This phenomenon, so obvious today, was incomprehensible to me. I had never before observed it and was not prepared for it. But since the electroscope of the Oslo physicist had shown no reaction, I was prepared for surprises.

I experimented with photographic plates in various ways. In a dark room I placed culture preparations on uncovered plates, on plates in plateholders, on plates wholly or partly covered with lead, and in addition, for control purposes, I put some plates without

cultures in the same room. To my amazement, *all* the plates became fogged. On some plates, there was a blackening corresponding to the glued cracks in the wooden holders; on other plates, I saw marked blackening where the plate had not been directly affected by the culture but where the lead covering was pervious. To my surprise, *the control plates in the same room were also fogged*. I could not understand it. It seemed as if the energy was active not just around the edges of the plateholder and through its joints; *the radiation seemed to be omnipresent*. However, it was also possible that there had been some experimental oversight.

Over the course of two decades of clinical and experimental work, I had learned not to ignore such seemingly incidental ideas as “energy present everywhere.” I value these flashes of insight, which, if combined with strict, objective controls, lead to the ultimate goal. My surmise turned out to be correct: *orgone radiation is indeed present everywhere*. But at the time this idea had no concrete meaning.

The experiments with the photographic plates seemed to have reached a dead end. If the effect was omnipresent, the phenomena could not be isolated and controlled. Since all objects were exposed to the radiation, there could be no possibility of a comparison with some object not influenced by it.³

I transferred the cultures to dark basement rooms and continued my observations there. To intensify the effect, I prepared dozens of cultures. The observations made in the dark had something uncanny about them. Once my eyes had become accustomed to the darkness, the room appeared not black but *grayish-blue*. I saw fog-like vapors, streaks of blue light, and dots darting about. Light of a deep violet color seemed to come from the walls and the objects around the room. Looked at through a magnifying glass, these light impressions intensified and the individual streaks and dots grew larger. Dark glasses weakened the impressions. But when I closed my eyes, the blue-light impressions continued. That was disconcerting. I did not know at this point that orgone energy radia-

³ Later, in the fall of 1940, I finally succeeded in demonstrating SAPA radiation on film.

tion irritates the optic nerves in a particular way and generates after-images.

After only one or two hours in the basement, my eyes would hurt and be inflamed. One evening, however, I spent five consecutive hours in the basement room. After two hours, I began to see quite distinctly a radiation from the palm of my hand, the sleeve of my shirt, and (looking in the mirror) the hair on my head. Gradually, the blue glimmer surrounded my body and objects in the room like a hazy, slow-moving, gray-blue luminous vapor. I admit I felt frightened. I telephoned Dr. Bon in Holland that night and told him of the experience. He warned me to take precautions. But since the radiation seemed to be present "everywhere" and to pervade everything, I did not know how I could protect myself.

I had our friend Dr. Havrevold participate in the dark-room observations. Though *completely uninformed*, he confirmed the majority of my observations. Over the next few months I subjected one person after another to the skin test and to the dark-room conditions. The descriptions provided by the subjects were so completely in agreement that no possible doubt could remain about the existence of the radiation. The most difficult task was that of *isolating the objective phenomena in the room from the subjective sensations in the eye*. As the investigations proceeded, however, a variety of techniques for making this distinction evolved. For instance, I had subjects reach for luminous objects in the dark or determine where someone's arm was at a given time. I had them turn their eyes away from the light impression until its after-image had disappeared, then try to find the light impression again. The radiation was very irritating to the optic nerve. A businessman who had obtained a piece of equipment for me and who served once as a subject said, "I feel as if I've been staring into the sun for a long time."

This comment by a layman provided much food for thought. It seemed especially relevant to the conjunctivitis that many of the subjects developed. One day the idea "sun energy" suddenly occurred to me, providing a simple solution which sounded absurd only at first: *SAPA bions had originated from ocean sand. But ocean sand is nothing more than solidified solar energy. The incandescing*

and swelling of the sand had released this energy once again from its material state.

I overcame the emotional reluctance I felt to accepting such a conclusion. If the radiation in question were directly connected with solar energy, then many phenomena could be easily explained; e.g., the irritation of the eyes, the conjunctivitis, the rapid reddening of the skin, and its subsequent tanning. (I had conducted the experiments during the winter and early spring of 1939, had not been exposed to the sun, yet had a deep tan over my entire body.) I felt extremely vigorous, as "strong as a bear," and vegetatively alive in every respect. Gradually, the fear of dangerous effects from the radiation disappeared and I began to work with it without any further worry about protective measures.

There was no doubt of the existence of an energy possessing extraordinarily high biological activity. It remained only to discover what its nature was and how it could be measured. One of my colleagues told an assistant at the Bohr Institute in Copenhagen about the SAPA bions. This person considered the notion of the production of bions from sand so "fantastic" that I decided not to expose my new radiation discovery to the danger of a biased investigation, prejudiced from the start by fundamental disbelief.

Furthermore, there was nothing I could really offer as starting points for the qualitative and quantitative determination of the radiation, apart from the biological effects and subjective sensations. The negative reaction of the cultures with the Oslo physicist's electroscope was another warning to me that caution was advisable. Moreover, the recent press campaign of Oslo pathologists and psychiatrists against my orgasm and bion research had destroyed any possibility of friendly cooperation. So, at first, there seemed to be no avenue to a quantitative investigation. Everything would have to be left to the spontaneous development of the facts and to chance. This "chance" soon appeared.

I had begun reproducing well-known electroscopic phenomena obtained from friction between various materials. One day I started to set up an electroscope experiment involving high voltage. For

insulation, I put on a pair of rubber gloves kept in a glass cabinet in my laboratory. When I brought my hands near the electroscope, there was a strong deflection of the leaf. *It curled upward, shifted sideways toward the glass wall of the electroscope, and stuck to it.* I knew of course that insulators can be "charged." What was really astounding was the *sideways deflection* of the leaf and its tenacious *adhesion to the glass wall*, i.e., the fact that *non-magnetic aluminum was sticking to glass*, which was an insulator and had not been subjected to friction. I had not rubbed the insulator gloves. So where did the effect come from? Then I realized that the gloves had been lying near a number of SAPA cultures. To confirm this possibility, I placed one rubber glove in a shaded place in the open air, and the other in a metal box containing bion cultures. Then I exchanged and tested them at various intervals. The rubber glove that had been exposed to the open air for about fifteen minutes did *not* influence the electroscope, whereas the previously neutral glove placed for half an hour with the cultures did in fact show a strong electroscopic reaction. The same result was achieved on several consecutive evenings.

Lengths of hard rubber, rubber gloves, paper, cotton wool, cellulose, etc., absorbed energy from the cultures and caused the leaf of the electroscope to curl without the application of any friction. Humidity, shade combined with a strong breeze, or touching the substances with the hands for several minutes caused the effect to disappear.

Thus a start had been made toward a qualitative understanding of the radiation. It was an indisputable fact that the cultures were charging the rubber and other organic substances; I was able to charge them by bringing them into contact with the cultures and to discharge them by exposing them to fresh air or putting them in water.

The situation became more complex when I acquired a *new* pair of rubber gloves and found that they, too, caused a reaction of the electroscope, without having been exposed to the cultures or previously rubbed. It was therefore clear that the energy not only

was in the cultures but also was present "elsewhere"! This discovery spoiled the unequivocal nature of the culture reaction, but seemed important. Again, I had the feeling that I had had during the experiments on the photographic plates: *the radiation is present everywhere*.

It was then that I remembered the statement of my experimental subject: "I feel as if I've been staring into the sun for a long time." *The radiation must be related to solar energy. If the radiation is present everywhere, it can come only from the sun.* I placed a pair of uncharged gloves in the bright sunlight. After an exposure of from five to fifteen minutes to sunlight without prior friction, the rubber gloves elicited a strong reaction from the aluminum leaf of the static electroscope. I now had double proof of the solar origin of the energy—first, because the heating experiment had released solar energy from the sand; second, because solar radiation had charged the insulators directly. Protracted irradiation of insulators with an ultraviolet lamp produced the same effect.

But if bions and the sun emit the energy in question, then it must also be present in living organisms. I placed uncharged rubber gloves directly on the abdomen of a vegetatively lively patient, carefully avoiding friction. The result was positive. Five to fifteen minutes after contact with the abdominal skin, the gloves registered a strong reaction at the electroscope. I repeated this experiment with several students and patients. The result was always positive. With people who were vegetatively sluggish or whose exhalation was shallow, the reaction was weaker. The results improved if the breathing was deepened.⁴

Now I was able to understand several previously incomprehensible phenomena. Obviously, I was dealing with an unknown energy possessing a specific biological activity. It originates from matter heated to incandescence and made to swell. It is presumably released through the decomposition and disintegration of matter (as with radiating bions). Furthermore, it is radiated into the atmo-

⁴ Cf. Reich, "Drei Versuche am statischen Elektroskop," in *Experimenteller und klinischer Bericht*, No. 7 (1939).

sphere by the sun and is therefore present everywhere. This clarified the apparent contradiction that the electroscope reacted not only to the rubber charged by the SAPA bions but also to the rubber gloves that had not been near the cultures.

The newly discovered energy is found also in the living organism, *which absorbs the energy from the atmosphere and directly from the sun.*

It was the same energy with which my blue bions, from any origin, killed bacilli and cancer cells. The only difference was that in bions the energy was contained within the small blue vesicles.

The energy was named "orgone," in reference to the history of its discovery through the study of the orgasm and to its biological effect of charging substances of organic origin.

Now I was able to understand the blue-gray vapors that I had seen in the dark around my head, hands, and white coat: *organic matter absorbs orgone energy and retains it.*

The electroscope of the Oslo physicist had not reacted to the cultures because orgone energy can influence an electroscope *only indirectly, by way of charged insulators.*

Visualization of atmospheric orgone

It was necessary to study the radiation of SAPA bions by the least complicated means. For this purpose, an enclosed space had to be constructed that would *contain and isolate* the radiation emanating from the bions and prevent its rapid diffusion into the surroundings. Organic matter could not be used because it absorbs radiation. However, on the basis of my observations, I was certain that metal would reflect the radiation and hold it within the enclosed space. But the radiation could also penetrate the metal and disperse outward. To prevent this, the apparatus had to be *walled with metal on the inside and with organic matter on the outside.* The radiation generated by the cultures on the inside would be reflected by the inner metal walls, while the outer surface of organic matter (cotton and wood) would prevent, or at least reduce, the dispersement of

the radiation to the outside. The front wall of the apparatus was to have a round opening fitted with an eyepiece to enable the radiation to be observed from the outside.

The apparatus was constructed, and a dozen or so culture preparations were put into it. For magnification, I adapted a device used for viewing film, assuming that the rays would strike against the cellulose disk of the viewer and thus become visible on it. The experiment was successful. I was able distinctly to observe blue moving vapors and bright, yellow-white streaks and dots of light. The phenomena were confirmed by several persons who served as subjects in repetitions of the experiment. The results now seemed conclusive enough for publication. But just at this point, a completely incomprehensible finding intruded. I had expected that, after having been emptied and thoroughly ventilated, the box-like apparatus would not show any light phenomena. Otherwise, my contention that the visible rays emanated from the cultures would be invalidated. I did not doubt for a moment that a control experiment would confirm my opinion.

I was astonished when I saw the same rays, blue vapors, and bright streaks of light in the empty box. I took it apart completely, dipped the metal plates into water, replaced the cotton, ventilated for several days, and then repeated the experiment. I was assuming that the covering material had absorbed radiation from the cultures and was now producing after-effects during the control experiment. But I was wrong. *I simply could not remove the radiation phenomena from the empty box*, and I was at a loss to explain why. What was the origin of the radiation in the box if it contained no cultures? To be sure, the light phenomena were not so intense as when the cultures were present, but they were there nevertheless.

I had another box constructed, with a front wall of glass and no organic covering; I was careful to keep it away from rooms where there were SAPA cultures. Since this box had no covering of organic matter, there could no longer be any question of a residue of absorbed energy.

It was all to no avail. The radiation was still there. After several days of complete bafflement, I remembered that a similar phenome-

non had occurred with my rubber gloves and the electroscope. Rubber, exposed to the cultures, had charged the electroscope; then water, and ventilation in the shade, had eliminated the phenomenon. Reexposure of the rubber to the cultures had promptly and consistently restored it. But even rubber gloves that had never been near the cultures had produced the phenomena *without prior friction*. At that time, I had had to conclude that the energy the cultures emitted was one that was present everywhere. I now drew the same conclusion from the fact that the box, even without cultures, clearly emitted radiation. *Where did it come from?*

Today, with orgone energy measurable and in practical use in the treatment of cancer patients, my earlier puzzlement seems unintelligent. From the very beginning, I had had the feeling that the radiation was present everywhere, and surely the incident with the charged rubber gloves that had never been exposed to cultures should have made me anticipate the presence of radiation in the empty box. It is easy to be clever after the fact, but for the first two years I doubted every one of my observations. Impressions like "radiation is present everywhere" and observations such as "spontaneously charged gloves" were not very convincing and, in fact, drew my attention away from the radiation. In addition, the constant doubts, objections, and negative findings of physicists and bacteriologists greatly inhibited me from taking my observations as seriously as they deserved to be. Because of the smear campaign against me in the Norwegian press, which was just dying down at the time that I discovered the radiation, my self-confidence was not very great. It was certainly not strong enough to support the flood of insights that poured in on me. My observations were calling into question seemingly unshakable convictions in biology and bacteriology: the air germ theory, "body electricity," the idea that protoplasm is merely highly complex protein, the mechanistic as well as the vitalistic view of life, etc. Only the spontaneous development and logic of my experiments sustained me.

It is interesting and useful to look back on such times of uncertainty when what have become the facts of everyday work seemed to be the strangest of phenomena. It provides the courage necessary

to go on in spite of disturbing and apparently negative findings in control experiments; not to invalidate new facts with superficial controls; *always to check negative control findings personally*; and, finally, not to give in to the temptation of saying, "It was just an illusion." The existence of the radiation was proven beyond doubt. I could not expect to be able to explain each individual phenomenon with one stroke. Consequently, I could not allow myself to give way to the doubts and emotional upheavals such a confusion of findings arouses.

Naturally, it was unsatisfactory to say that radiation in the absence of cultures corresponded to the electroscope's reaction to rubber that had never been near the cultures. This explanation was simply a temporary bridge across a void I was not yet able to fill.

For several weeks, I observed the radiation in the empty box. It remained unchanged. It was not affected by sunshine or rain, fog or clear weather, high or low humidity, night or day. It could not, therefore, be the result of direct solar radiation, as was the charge of the rubber exposed to the sun. It came from "everywhere," but there was no way of determining what the "everywhere" was.

During the summer of 1940, I took a holiday and traveled to Maine. One night, still struggling with this riddle, I observed the sky above a nearby lake. The moon was low on the western horizon. Opposite, in the eastern sky, there were strongly flickering stars. I noticed that stars at the zenith flickered less intensely than those near the eastern horizon. If, as theory has it, the flickering of the stars is the result of the diffusion of light, then the flickering would have to be uniform all over the sky; if anything, stronger near the light of the moon. But what I observed was exactly the opposite.

I began to look at individual stars through a wooden tube, at one point unintentionally aiming the tube toward a deep blue spot in the sky between the stars. I was amazed to see a lively flickering followed by flashes of fine rays of light in the circular field of the tube. The phenomenon gradually faded as I moved the tube in the direction of the moon, being the most intense in the darkest portions of the sky *between* the stars. It was the same fine flickering and flashing, with dots and streaks of light, that I had observed so often

in my box. I inserted a magnifying glass in the tube to enlarge the rays. Suddenly my box lost its mystery. The phenomenon had become quite understandable: *the radiation in my culture-free box simply originated in the atmosphere. The atmosphere contains an energy of which I had no previous knowledge.*

What I saw that night could not have been "cosmic rays." No one had yet seen cosmic rays with the naked eye. Moreover, physicists contend that "cosmic rays" come to the earth from outer space; i.e., they do not have their origin on our planet. It is true that recently there have been objections and challenges to this hypothesis. But even if the cosmic rays of the physicists should be of *planetary* origin, they would be identical with orgone rays. The so-called great power of penetration of the "cosmic rays" would then simply be explained by the fact that *orgone energy is present everywhere.*⁵

Looking at earth and rock through the tube, I observed the same phenomenon, sometimes stronger, sometimes weaker. It was also present in clouds, only in this case it was more intense. Now I understood: *during my control experiments on SAPA radiation I had discovered atmospheric orgone energy.*

I shall now try systematically to describe orgone energy so that anyone can discover it for himself, without having to travel the tortuous path down which my bion experiments led me. This description, which will reveal properties unknown to us in any other form of energy, should make clear the logic that connects the "blue

⁵ Rudolf W. Ladenburg, in "The Nature of Cosmic Rays and the Constitution of Matter," *Scientific Monthly*, May 1942, states: ". . . The origin of the primaries of the cosmic rays is still a great puzzle. *We do not know the processes responsible for the production of such immensely energetic particles.* Some of them carry a million times more energy than the most energetic particles we can produce artificially. And as to the question of the constitution of matter our answer is still rather incomplete. We know that all matter consists of atoms, that the atoms consist of tiny nuclei surrounded by electrons and that the nuclei consist of protons and neutrons. *There must be strong forces acting between the protons and neutrons holding the nuclei together. But we do not know what they are. They are not of electrical nature* as we have seen, and many theories have been tried for understanding these forces. The discovery of the meson in the cosmic rays has raised some hope for reaching the goal, but this fundamental problem is still far from being solved." (Italics are mine.—WR)

bion" and its energy function with atmospheric energy. Atmospheric orgone energy could doubtless have been discovered without SAPA bions. Yet, because of this complex detour by way of the bion radiation, we had an insight of profound significance: *the energy that governs everything that is alive is necessarily identical with atmospheric energy*; otherwise, it would not have led to the discovery of atmospheric orgone energy.

THE OBJECTIVE DEMONSTRATION OF ORGONE RADIATION

Are there subjective impressions of light?

When we were children, the light phenomena we saw with our eyes shut were a constant source of fascination. Small dots, blue-violet in color, would appear from nowhere, floating back and forth slowly, changing their course with every movement of the eyes. They floated quite slowly in gentle curves, looping periodically into spirals, in a path somewhat as follows:



It was a delightful game to change the shape and track of the light dots by rubbing the eyes through our closed lids; we could influence even the color of the dots, the blue becoming red, green, or yellow. Part of the fun was to open the eyes suddenly, look into the bright light of a lamp, then close the eyes again and see the after-images. With a little imagination we could turn these forms into all kinds of things: rainbows, balloons, animal heads, human figures.

But such childish pleasures lost their interest as we grew up

and studied physics, mathematics, and biology. We had to learn that such subjective optical phenomena were "unreal," something to be distinguished from objectively measurable, physical manifestations of light and its seven colors. In time, our concern for what could actually be measured and weighed obliterated the strong impressions of our sense organs. We no longer took them seriously. The practical everyday world demanded concentration on concrete details exclusively; fantasy only interfered. But the subjective light impressions remain, and the question must nag at many whether such clear phenomena as light impressions observed with the eyes closed do not, after all, represent a reality. The illusionary nature of these optical sensations is not so obvious as it appears.

We were educated to regard such things as these light impressions as "purely subjective" and therefore "not real." They could be of no concern to scientific research and were relegated to the realm of "human fantasy." Man's fantasy life, of course, is far removed from reality, being inspired by subjective desires and, moreover, unstable—which is why scientific research had to develop an objective, realistic foundation through experiment. The ideal experiment makes judgment independent of subjective fantasies, illusions, and wishes. To put it succinctly, man has no confidence in his faculties of perception. He prefers, with good reason, to rely on the photographic plate, the microscope, or the electroscope when examining phenomena.

Yet, in spite of the progress made by turning from subjective experience to objective observation, an important quality of research has been lost. What is observed objectively may well exist in reality, but it is dead. In the interest of scientific objectivity, we kill what is alive before making any statements about it. The result is necessarily a mechanistic, machine-like image of life, from which life's most essential quality, its specific aliveness, is missing—an aliveness uncomfortably reminiscent of the intense organ sensations experienced in childhood. Every kind of mysticism—yoga, the fascist "surging of the blood," the receptivity of the spiritualist medium, or the ecstatic, divine epiphany of the dervish—is grounded upon these subjective organ sensations. Mysticism claims

the existence of forces and processes that natural science denies or disdains. One moment of sharp deliberation tells us that *man cannot feel or imagine anything that has no real, objective existence in one form or another, for human sense perceptions are only functions of objective natural processes within the organism*. Could it not be that behind the "subjective" light impressions of our closed eyes there exists a reality after all? Is it not possible that through our subjective ocular sensations we perceive biological energy of our own organism? This thought seems strange, daring. But let us see!

To dismiss the subjective light impressions as simple "fantasy" is incorrect. Fantasy is an active property of an organism governed by certain natural laws and must therefore be "real." Not so long ago, medicine rejected all functional and nervous ailments as unreal and imagined, because it did not understand them. But headache is headache, and light impression is light impression, whether we understand it or not.

Naturally, we reject mystical claims based on *misinterpretation* of organ sensations. But that is not to deny the existence of these sensations. We must also reject a mechanistically fragmented natural science, because it separates organ sensations from the vital processes of the organs. *Self-perception is an essential part of the life process*. It is not a case of nerves being here, muscles there, and organ sensations somewhere else. The processes within the tissues, and our perception of them, form an indivisible *functional unity*. This must be one of the essential, experimentally documented, theoretical guidelines of our therapeutic work. Pleasure and anxiety express a particular state of functioning of the total organism. It is therefore important to make a clear distinction between functional thinking and mechanistically fragmented thinking, which can never penetrate to the essentials of the life process. Let us note four important principles of a *functional* view of nature:

1. Every living organism is a self-contained, functional unit, not merely a mechanical sum of organs. The fundamental biological function controls the total organism just as it governs each individual organ.

2. Every living organism is a part of surrounding nature and is functionally identical with it.

3. Every perception is based upon the correspondence of a function within the organism with a function in the external world, i.e., upon organotic harmony.

4. Every self-perception is the immediate expression of objective processes within the organism (psychophysical identity).

Little can be expected from philosophical speculations on the reality of our sensations if they exclude the principle that the observing, perceiving ego (subject) and the observed, perceived object together form a functional unity. Mechanistic research divides this unity into a duality. In its total rejection of sensation, contemporary mechanistic empiricism is beyond redemption. *Every important discovery originates in the subjective sensation or experience of an objective fact, i.e., in organotic harmony.* What is required is to objectivize the subjective sensation, separating it from its stimulus and comprehending the origin of the stimulus. As orgone therapists, we do this every hour of every day when we try to understand the bodily expressions of the patient by identifying ourselves with the patient and his functions. Once we comprehend these expressions emotionally, we let our intellect work and objectivize the phenomenon.

Now, with this understanding of organotic harmony, let us return to our childhood fantasies and impressions of light. How can we establish *objectively* whether these impressions "seen" with our eyes closed correspond to real processes?

Flickering in the sky made objective (the orgonoscope)

First of all, we try to determine whether similar phenomena can be perceived with *open* eyes in broad daylight. If we observe carefully for a sufficient length of time, we discover that they can. We gaze at a screen, a wall, or a white door. *We observe a flickering.* The impression is of shadows or foggy vapors traveling more or less rapidly and rhythmically over the surface of things. Rather than

disregarding this observation as a mere "subjective ocular impression," we resolve to establish *objectively* whether this flickering is taking place merely in our eyes or all around us.

Devising a method of differentiating is not easy, however. We begin by closing our eyes. Instantly the flickering seems to change into a movement of small dots, shapes, and colors. We open and close our eyes repeatedly until we are convinced that the phenomena we perceive with our eyes closed are *different* from those we observe while looking at the wall opposite us.

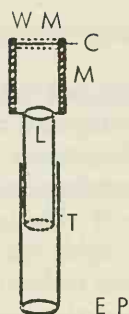
We look into the blue sky, as though gazing into the far distance. At first, we see nothing. But if we continue to observe, we discover, to our surprise, a rhythmical, wave-like flickering clearly perceptible across the blue sky. *Does this flickering exist merely in our own eyes, or is it in the sky?* We continue to observe the phenomena over several days, under varying weather conditions and at different times of day. It is striking that the flickering in the sky varies a great deal in kind and in intensity. Next we experiment at night. Since our observations are now unhampered by diffused daylight the wave-like flickering is even *more distinct*. Here and there we believe we catch a glimpse of a lightning flash in the form of a streak or dots. The flickering and delicate flashings are also to be observed in dark clouds, where they are more intense. As we observe the sky over a period of weeks, we notice that the flickering of the stars varies in intensity. On some nights, the stars shine clearly and calmly; on others their flickering is subdued; on still others, it is extraordinarily vivid. Astronomers ascribe the flickering of the stars to diffuse light. There was a time when we accepted this explanation unquestioningly. However, now that the actual existence of a flickering in the sky has become a crucial question for us, we must ask ourselves whether the flickering of stars may be related to the flickering in the sky *between* the stars. If so, we have taken the first step toward demonstrating the objective existence of an unknown something in the atmosphere. The flickering of the stars is certainly no subjective ocular phenomenon: observatories are built on high mountains in order to eliminate it. The unknown something that makes the stars flicker must therefore be moving close to the surface

of the earth. But it is certainly not diffuse light; otherwise, the flickering would not vary in intensity as it does. Such "explanations" only obscure facts. Let us defer the answer.

The longer and more precisely we observe the flickering in the sky and across the surface of objects, the more imperative it becomes to delineate a limited field. We construct a metal tube one to three feet long and one to two inches in diameter, with a dull black interior. We look through it at the walls in the daytime and the sky at night. The tube isolates a circle which appears *brighter* than the area around it. Keeping both eyes open and looking through the tube with one eye, we see a dark-blue night sky within which is a disk of brighter blue. Within the disk itself we perceive, first of all, a flickering movement, then, unmistakably, delicate dots and streaks of light appearing and disappearing. The phenomenon becomes less distinct in the immediate vicinity of the moon; the darker the atmosphere in the background, the clearer the phenomenon.

Are we perhaps once again the victims of an illusion? To find out, we insert a plano-convex eyepiece with a magnification of approximately 5x in the viewing end of the tube and look through. The bright circular field is now broader; the dots and streaks of light appear larger and more distinct. *It is impossible to magnify subjective light impressions; therefore, the phenomenon must be objective.* Moreover, no flickering is perceptible along the dark interior walls of the tube; the flickering is confined strictly to the bright section of the disk, and therefore cannot be "subjective" sensation. We have isolated a limited area and are now in a position to examine the phenomenon carefully under conditions that eliminate diffuse light from the atmosphere as a factor. But first we shall make some improvements in the primitive orgonoscope that we have improvised.

We point our tube toward the dark night sky in front of the mirror of a good microscope equipped with apochromatic lenses. We use a 10x object lens and a 5x eyepiece. Our eyes need to be accustomed to the dark for about twenty-five minutes. The microscope reflects the light phenomena in the sky with total clarity. Every flash of light is clearly discernible. We remove the eyepiece



Orgonoscope

- C: cellulose disk, exterior surface dull
- WM: wire mesh, on both sides of disk
- M: metal cylinder, about 4" long, 2" wide
- L: biconvex lens, about 10x, focused on disk
- T: telescopic tube, 1 to 2 feet long, about 2" wide
- EP: eyepiece, 5x, for additional magnification

from the tube. Now the flickering is seen in smaller scale, but it is more intense; we are no longer able to distinguish individual flashes of light.

Can the phenomena be ascribed to the haze in the atmosphere? Let us try observing the phenomenon on foggy or hazy nights. It does not take long to see that the phenomena are either very weak or have disappeared completely. *Fog or haze does not cause flickering in the circular field. The movement of light particles in the field of the microscope has nothing to do with the movement of fog.*

By careful observation, we are able to establish that the light and wave phenomena extend across the entire sky and become weaker only when close to stars or the moon because of the stronger light. They are at their most intense on clear nights and when humidity is relatively low. When the humidity rises above 50 percent, the radiation phenomena decrease in intensity. In other words, *humidity absorbs the radiation in the atmosphere*, just as it absorbs the SAPA radiation.

At night we direct our tube at various places on the ground, the pavement, loose earth, a lawn, walls, etc. We see the same movements of light particles. They are more pronounced on soil than on

asphalt. We point the tube at thick shrubs from a distance of about ten centimeters, moving the tube slowly away from the foliage and then back to it. Without doubt, the phenomena are more intense in the leaves than around them. They seem to come from the leaves themselves. We look at a variety of flower blossoms. The radiation phenomena are more intense near the blossom than near the stalk.

Earth, walls, bushes, grass, animals, the atmosphere, all show the same phenomena. The conclusion to be drawn from these findings is inescapable: *the radiation phenomena are present everywhere, with variations only in the density and intensity of the energy.* Perhaps it would have been better to find them present in some places and not in others. Then the discovery would have been minor and harmless. But we have to stay with the facts, however strange they now begin to appear.

Enclosing the radiation and making it objectively visible

Orgone radiation is everywhere. This fact makes it difficult to devise experiments with it. To describe a phenomenon accurately, it is necessary to isolate it and determine its meaning by comparing it with a different phenomenon. We must create an enclosed space in which the energy can be isolated.

We wish to ascertain whether anything new can be learned in a completely darkened room. We allow about half an hour for our eyes to become fully accustomed to the darkness. During this time, all subjective light impressions disappear and we see nothing but *black*, that is, *nothing*. We look through our tube into the darkness. We see *nothing!* This experiment only confirms the fact that, in absolute darkness, blackness prevails. The radiation has disappeared and we are about to give up all concern with this "stupid problem." At this point, many people would go no further. But that is not research. We cannot simply ignore the fact that we had established, *beyond any doubt*, the existence of a strange phenomenon in the open air. It cannot have ceased to exist. Nevertheless, conviction and proof are two different things.

Since the properties of this atmospheric radiation are unknown

to us, we are obliged to work with apparatus that are used in known realms of energy. We might use a Faraday cage, an enclosure that has walls made of iron or copper wire mesh, whose function is to provide an enclosed space that cannot be penetrated by electromagnetic waves from the outside. The cage itself is free of electromagnetic fields because all electromagnetic waves converging upon it from the outside are caught by the copper mesh and grounded. (If you drive across a bridge with a metal superstructure, your car radio stops working. The principle is the same as in the Faraday cage.) Delicate experiments with the oscillograph can be conducted in the cage without risk of interference.

We now build such a cage in the corner of the basement. We line the copper wire walls with sheet iron on the inside, in order to reduce to a minimum the contact between inside and outside air. We leave just a few cracks or holes to admit enough air for breathing. We then sit down in the completely darkened cage and allow our eyes to accustom themselves to the darkness.

Over the course of approximately half an hour, the blackness gives way to an indefinable glimmer. Strange light phenomena irritate our eyes. The impression is of fog-like vapors of gray-blue color wafting slowly across the interior of the cage. If we fix our eyes on a single spot on the wall, we see moving light phenomena. The longer we stay in the cage, the more distinct the light phenomena become. Within the gray-blue vapors, light dots of a deep blue-violet color are observed. They are reminiscent of the familiar subjective visual phenomena that occur immediately prior to falling asleep. Again the problem arises: are the phenomena inside or outside our eyes? When we close our eyes, the deep violet dots do not disappear. Are the optic nerves irritated, or are the light phenomena not real? Theoretically, the phenomena should disappear when our eyes are closed and reappear again when our eyes are reopened. Subjective after-images do exist, of course, but the matter is not so simple as that. How is it that the optic nerves become irritated in complete darkness and why are we unable to "free our eyes" of the phenomena?

The more prolonged the observation, the more pronounced the

phenomena become. For example, on dry, sunny days, lightning-like flashes can be seen in the metal enclosure. In order to eliminate any doubt about the existence of atmospheric orgone energy, I urge my students to acquaint themselves thoroughly with these phenomena.

Many experimental subjects developed a slight conjunctivitis if they stayed in the Faraday cage for an hour or more. Since, under normal conditions, the eyes rest in complete darkness, there must be something in the cage to irritate the eyes, excite the optic nerves, and render the conjunctivas hyperemic. We repeat the observations in the dark cage until we find some means to resolve these important problems. For instance, *can the blue-gray and deep-violet light phenomena be enlarged with a magnifying glass?* We discover that a good magnifying glass does indeed enlarge the dots and make them more distinct. They manifest themselves in two ways: *they fly either directly at us or past us.* In the first instance, we observe the following sequence of light impressions:



Every individual light dot seems alternately to expand and contract as though pulsating. The light dots flying past us follow a trajectory something like this:



Because of the shape its path takes, we have called it a spinning wave (*Kreiselwelle*). Its significance will, in time, become clear. The blue-violet dots seem to come from the metal walls in rhythmic intervals.

After two or three hours in the cage, we notice a blue-gray sheen around our white coat. The contours of another person can be made out, blurred but plainly visible. Let us not be disconcerted by the mystical and ghost-like character of this phenomenon. There is nothing mystical about it. The radiation seems to adhere to clothing and hair. We put some good fluorescent material, such as zinc sulfide, on a swab of cotton wool and fasten it to the wall opposite us. We were not mistaken. The area of the cotton swab appears lighter than its surroundings. Through the magnifying glass, we see the radiation distinctly enlarged; flickering and the fine light rays already familiar to us can be observed.

A paper disk of zinc sulfide has been left in the cage for several days. We now bend it slowly. It emits strong radiation. For control purposes, we expose a similar zinc-sulfide disk to fresh air or bend it for a long time. In either case, the light phenomena disappear. We now leave the control zinc-sulfide disk in the orgone room for a few days. When we bend it, the light phenomena are again found to be present. *The paper disk soaked in zinc sulfide has absorbed orgone energy.*

The purpose of our next experiment is to make the orgone energy inside the cage visible *from outside*. We cut a window about five inches square in the front wall of the apparatus. On the inside metal wall, across the opening, we place a fluorescing glass plate of the type used to make X-rays visible.⁶ In the outer wooden wall we attach a metal tube equipped with an eyepiece containing a biconvex lens capable of magnification of 5x to 10x. Tube and lens are both removable, so the fluorescing disk can be observed with or without magnification.

Inside the cage, we mount a green light bulb of the type used in developing highly sensitive photographic plates. The bulb, rheostatically controlled, provides a constant dim light as background

⁶ Fluorescence, as distinct from luminescence, designates the ability of a substance to produce light while being acted upon by invisible energy particles. In the case of luminescence, the light effect persists for shorter or longer periods of time even after the substance has been removed from the effective rays. Zinc sulfide is a fluorescing substance, calcium sulfide a luminescing substance.

for the radiation. In this experimental arrangement we are following the pattern provided by nature: the orgone radiation is clearly visible against the dim light of the night sky. To reproduce the flickering of the stars, we drill a few holes about 1/8 inch in diameter in the wall. Then we observe the apparatus from outside in total darkness.

Through the holes we are able to perceive a *strongly flickering* light; its color is *blue*.

There is a great deal of movement observable on the fluorescing disk: rapidly moving streaks of light and single flashes of light in the form of dots and lines may be clearly distinguished. After a while, we see deep violet vapors that appear to stream from the openings. The area of visible radiation is a sharply defined square against the black of the cage. The flickering and the various light phenomena are visible only within the contours of this square. Through the magnifying glass, the light phenomena are much more distinct. It is possible, in fact, to distinguish the individual rays. In dry, clear weather the phenomena are more distinct and intense than on damp and rainy days. The observation of radiation in the Faraday cage is greatly enhanced by the use of the organoscope.

How does the energy get inside the cage? The wire mesh should ground all electromagnetic energy. The interior of the cage should be free of all electrical charges; otherwise, it would be impossible to use it for the conducting of delicate electrical experiments without interference. A further problem confronts us:

Can the energy in the cage be electricity? We have now two main tasks before us:

1. To comprehend the properties of the radiating energy, "orgone," now made visible.
2. To investigate the connection between orgone energy and electricity.

THE CARCINOMATOUS SHRINKING BIOPATHY

DEFINITION OF BIOPATHIES

The cancer tumor is merely a visible symptom of the disease we call "cancer." Localized treatment of the cancer tumor by surgery or irradiation with radium or X-ray, therefore, constitutes treatment of a symptom only, not of the disease itself. In this regard, death from cancer is not the result of the presence of one or more tumors. It is rather the ultimate visible manifestation of the systemic biological disease "cancer," which is caused by a disintegrative process in the total organism. Medical literature gives no information about the *nature* of this systemic disease. So-called *cancer disposition* indicates merely that deadly processes, uninvestigated up to now, are at work behind the cancer tumor. The typical cancer cachexia, the final stage of the disease, should be regarded only as the ultimate, visible phase of the unknown systemic process, "cancer."

The term "cancer disposition" is meaningless. We would therefore like to replace it with the term *carcinomatous biopathy*, or *cancer biopathy*. The purpose of the following chapter is to demonstrate the process that is at the basis of the cancer biopathy.

The term *biopathies* refers to all disease processes caused by a basic dysfunction in the autonomic life apparatus. Once started, this dysfunction can manifest itself in a variety of symptomatic disease patterns. A biopathy can result in a carcinoma (carcinomatous biopathy), but it can just as easily lead to angina pectoris, asthma, cardiovascular hypertension, epilepsy, catatonic or paranoid schizophrenia, anxiety neurosis, multiple sclerosis, chorea, chronic alcoholism, etc. We are still ignorant of the factors that determine the

From *The Cancer Biopathy*, 1973 (Vol. II of *The Discovery of the Orgone*).

direction in which a biopathy will develop. Of prime importance to us, however, is the *common denominator* of all these diseases: *a disturbance in the natural function of pulsation in the total organism*. Fractures, local abscesses, pneumonia, yellow fever, rheumatic pericarditis, acute alcoholic poisoning, infectious peritonitis, syphilis, etc., are, accordingly, *not* biopathies. They do not develop from disturbances in the autonomic pulsation of the total life apparatus; they are circumscribed and can only secondarily bring about a disturbance of the biological pulsation. The results of recent orgone-biophysical research, however, have raised questions about the exclusion of pneumonia and some heart diseases from the realm of biopathies. Further investigation will prove or disprove my assumption that the *disposition* to pneumonia, or to valvular heart diseases caused by "rheumatic fever," may be due to a chronic extension of the bony chest structure resulting from the typical inspiratory fixation of the chest. For the present, however, we will use the term "biopathy" only where it is definite that the disease process begins with a disturbance of pulsation, no matter what secondary disease pattern results. Consequently, we can distinguish a schizophrenic biopathy from a cardiovascular biopathy, and these from an epileptic or carcinomatous biopathy, etc.

This addition to medical terminology is justified by the fact that we cannot understand any of the many specific diseases of the autonomic life apparatus unless:

1. We distinguish them from typical infectious and traumatic surgical diseases.
2. We look for and discover their common mechanism, the disturbance of biological pulsation.
3. We learn to understand their differentiation into the various disease patterns.

Cancer is particularly well suited to a study of the fundamental mechanisms of biopathies because it manifests many of the disturbances treated in everyday general medical practice. It reveals pathological cell growth; it has as one of its essential characteristics bacterial intoxication and putrefaction; it develops from chemical as well as bio-electric disturbances of the organism; it is related to

emotional and sexual disturbances; it generates a number of secondary processes, such as anemia, which otherwise develop as independent diseases; it is a disease decisively influenced by our "civilized" mode of living; it is of as much concern to the nutritionist as to the endocrinologist or the virus researcher.

The many manifestations of cancer, like the multiplicities of neuroses and psychoses, conceal a single common denominator: *sexual stasis*. This leads us directly to our thesis: *sexual stasis represents a fundamental disturbance of biological pulsation*. Sexual excitation is a primal function of the living plasma system. *The sexual function is demonstrably the productive life function per se.** A chronic disturbance of this function must of necessity coincide with a biopathy.

The stasis of biosexual excitation is manifested in two ways principally: *indirectly*, as emotional disturbance of the psychic apparatus, i.e., as a neurosis or psychosis; or *directly*, as a functional disturbance of the organs, in which case it appears as an organic disease. As far as we know, it cannot actually generate infectious diseases.

The central mechanism of a biopathy is a disturbance in the discharge of biosexual excitation. This statement requires the most detailed substantiation. But it should come as no surprise that physical and chemical processes as well as emotional factors are at work in biopathies. The psychosomatic harmony of the total biological system is most clearly evident in biosexual emotion. It is only logical, therefore, that disturbances in the discharge of biosexual energy, wherever they appear, form the basis for disturbances of biological functioning, that is, a biopathy.

BIOPATHIC SHRINKING

The living process in man is fundamentally the same as in the amoeba.¹ Its main characteristic is *biological pulsation*, the alterna-

* Cf. Reich, *The Function of the Orgasm*.

¹ Cf. Reich, "Der Urgegensatz des vegetativen Lebens" (1934).

tion of *contraction* and *expansion*. This process can be observed in single-celled organisms in the rhythmical contractions of the vacuoles or the contractions and serpentine movements of the plasma. In metazoa, its most obvious manifestation is in the cardiovascular system, where the pulse beat is clear evidence of pulsation. Its manifestation in the organism as a whole varies according to the structure of the individual organs. In the intestines, for example, it appears as "peristalsis," waves of alternating expansion and contraction. In the urinary bladder, the biological pulsation functions in response to the stimulus of mechanical expansion caused by the filling of the bladder with urine. The process also manifests itself in the muscular functions, namely as contraction in the striated muscles and as undulating peristalsis in the smooth muscles. It permeates the entire organism in the orgasmic convulsion (the orgasm reflex).

Neither the pulsatory movements of the body organs nor their disturbances, such as blocking, shrinking, etc., are compatible with the prevailing notion that nerves act merely as conductors of impulses while they themselves remain rigid and immobile. *Autonomic movements can be comprehended only if the autonomic nervous system is itself mobile.* This can be proven by direct observations. We place a small, sufficiently transparent worm (e.g., a meal worm) under a good microscope, so arranged that both the ganglion and its *fibers* are in focus. Since the worm is constantly in motion and reacts sharply to the stimulus of light, focusing requires repeated movement of the fine-adjustment screws. This experiment will provide convincing evidence that *the autonomic nervous system is not rigid but actually contracts and expands.* The movements of the nerves are serpentine, slowly undulating and occasionally jerky. They consistently precede the corresponding movements of the total organism by a fraction of a second: first the nerve and its rami contract, followed by the contraction of the musculature. Expansion proceeds in the same fashion. As the worm dies, the nervous system gradually shrinks, and there is a bending of the organism. This process of gradual shrinking is interrupted by occasional contractions. After a period of complete immobility, the rigid contraction

(rigor mortis) abates, the organism grows slack, together with the nerves, and movement fails to return.

Biopathic shrinking begins with a chronic preponderance of contraction and an inhibition of expansion in the plasma system. This manifests itself most clearly in the respiratory disturbances of neurotic and psychotic patients in whom pulmonary and thoracic pulsation (the alternation of expansion and contraction) is restricted, and in whom an inspiratory attitude predominates. The general contraction (sympatheticotonia) is not confined to individual organs. It encompasses entire organ systems, their tissues, the blood system, the endocrine system, as well as the character structure. It is manifested in a variety of forms, according to its locality, e.g., as high blood pressure and tachycardia in the cardiovascular system; as shrinking of the red blood corpuscles (formation of T-bacilli, poikilocytosis, anemia) in the blood system; as affect block and character armoring in the realm of emotions; as spastic constipation in the alimentary canal; as pallor in the skin; as orgasmic impotence in the sexual function, etc.

Here the attentive reader will raise an objection: can one speak of "shrinking," he will ask, if the autonomic life apparatus is merely in a state of chronic contraction? Is it not possible that the contraction will yield and the function of complete pulsation be reestablished? Should a distinction not be made between "chronic contraction" and "shrinking" of the autonomic nervous system? Could not the shrinking very well be a *result* of the chronic contraction of the autonomic nerves, that is, a gradual withering of the life apparatus, a gradual, premature dying?

The objection is correct. *Biopathic shrinking in cancer is in fact the consequence of a gradual, chronic contraction of the autonomic life apparatus.*

SEX-ECONOMIC PREMISES

The following facts, familiar to us from our sex-economic clinical practice, connect the sexual function to cancer:

1. Poor external respiration, which results in a disturbance in internal respiration in the tissues.
2. Disturbances in the organotic charge-discharge functions of the autonomic organs, especially the sexual organs.
3. Chronic spasms of the musculature.
4. Chronic orgasmic impotence.

The connection between disturbances in the discharge of sexual energy and cancer has not been carefully examined. However, experienced gynecologists are aware of the existence of such a connection. Respiratory disturbances and muscular spasms are direct consequences of an acquired fear of sexual excitation (orgasmic impotence). Poorly charged, spastic organs or organs with insufficient respiration develop a biological weakness that renders them highly vulnerable to cancer-producing stimuli of all kinds. Organs that function in a biologically natural manner resist the same stimuli. This is an obvious and necessary assumption.

The clinically established findings of deficient biological charge, muscular spasm, and reduced external and internal respiration give the concept of "cancer disposition" a tangible content. I now want to show how discoveries in sex-economic clinical practice prepared the way to cancer research.

The sex-economic examination of character neuroses revealed again and again the crucial role of *muscular spasms and their devitalizing effect upon the organism*. Muscular spasm and deficiency in organotic charge are felt subjectively as "deadness." Muscular hypertension, resulting from chronic sexual stasis, regularly causes a decrease of organ sensations, to the point where the individual feels dead. This process corresponds to a block of bio-energetic activity in the affected organ. The blocking of biosexual excitation in the genitals, for instance, is accompanied by spasm of the pelvic musculature, as in the uterine spasms of frigid and neurotic women which frequently lead to menstrual disturbances and pains, polypous tumors, and myomata. Spasm in the uterus has no other function than to prevent the biosexual energy from being felt in the vagina. Spasms inhibiting the free flow of plasmatic currents affect particularly the *annular* musculature, e.g., in the throat, at the

entrance and exit of the stomach, in the anus, etc. These are areas in the organism where cancer occurs with particular frequency. Disturbance in the biological charge in a gland, mucous membrane, or a particular area of the skin is caused by a muscular block close to the affected point which cuts off the plasmatic current. A woman I treated orgone-therapeutically had an incipient, carcinomatous lesion, confirmed by X-ray, of the fourth costal cartilage on the right side. This condition was the result of spastic contraction, occurring over several decades, of the right pectoralis muscle due to a strong holding back in the shoulders, brought about by repressed beating impulses. She had never experienced orgasm and suffered from compulsive flirting.

In the practice of orgone therapy, we see not only character neurotic disturbances but also, quite routinely, schizophrenia, epilepsy, Parkinson-like disease, rheumatic and cancerous manifestations. An organic disease may emerge during the treatment or develop later, recalling early evidence that foreshadowed it: for example, the spasms of the pelvic musculature that occur so frequently in women, usually resulting in the development of benign tumors in the genital organs.

In our clinical practice, we have been faced with the important question of what happens to the *somatic* sexual excitation when it is not regularly discharged. We know only that biosexual excitation can be restricted and bound up in chronic muscular tension. In female patients this tension manifests itself in knot-like inspissations in the uterus and can be felt as lumps above the pubis. The muscular spasm of the uterus usually spreads to the anal sphincter and the vagina, then to the adductors of the thigh. The pelvis is regularly retracted and the sacral spine is often stiff and ankylosed. Lumbago and lordosis are typical of this condition. No organ sensations are felt in the pelvis. During exhalation, the wave of vegetative excitation is blocked by the rigidly elevated chest or the tense abdomen. The excitation of the large abdominal ganglia does not penetrate through to the genital organs. Consequently, there is a disturbance of biological functioning. The genitals are no longer susceptible to biological excitation.

Many women suffering from genital tension and vaginal anesthesia complain of feeling that "something is not right down there." They report having experienced during puberty the familiar signs of biosexual excitation, itching and prickling, and having learned to combat these excitations by holding their breath, with the consequence that they no longer felt anything. Later, they typically relate, they began to feel a sensation of "deadness" or "numbness" in the genitals, which worried them. Since the biological state of the organs is mirrored in organ sensations, we must impute serious significance to such descriptions for the evaluation of somatic processes.²

The sexual inhibition commonly found in women is responsible for the prevalence of breast and genital cancer. In countless cases, this inhibition may have been present for decades before it takes the form of cancer.

The following case illustrates in a particularly simple manner the direct connection between character armoring, muscular spasm, and the appearance of a cancer tumor.

A forty-five-year-old man came to my laboratory for treatment of a total obstruction of the esophagus caused by a carcinomatous growth. The intake of solid foods had become impossible for him, and he would immediately vomit liquids. X-rays showed a shadowy area the size of a small fist and a complete obstruction in the middle of the esophagus. Emaciation and weakness had already appeared, as had severe anemia and T-bacilli intoxication. The patient's history revealed the following facts. Several months before the first occurrence of the cancer symptoms, his son, whom he especially loved, had been drafted into military service. This worried him and he became deeply depressed. (Characterologically, he tended to be depressive.) In a few days, he developed a spasm of the esophagus. He experienced difficulties in swallowing, which, however, disappeared when he drank water. These complaints, accompanied by a feeling of pressure in the chest, came and went for some time, until one day they became irreversible. The difficulties in swallow-

² Women are usually unable to understand their own organ sensations. Character-analytical exploration is needed to enable them to do so.

ing increased rapidly. He visited a physician, who established the existence of the constriction and a small growth. X-ray treatment proved ineffective, and after a few months the man was on the verge of death from starvation. It should be noted that from childhood this patient had suffered from severe rigidity of the jaw musculature, his face bore a stiff, grim expression. Passive movement of the jaws was markedly curtailed. His speech was correspondingly restricted; he spoke through his teeth.

It is not yet possible to gauge the full extent of the somatic devastation resulting from an inhibition of the natural biological rhythm manifest in respiration, and in the alternation of sexual tension and gratification. Poor breathing must do severe damage to the internal respiration of the organs, i.e., to the supply of oxygen and the elimination of carbon dioxide. Several years ago, when I recognized the significant part played by respiratory deficiencies in emotional disturbances, I remembered that *in cancerous tissues there is a marked oxygen deficiency*.

The Viennese scientist Warburg discovered that the various cancer stimuli have one common feature, namely that they cause a local oxygen deficiency, which in turn causes a *respiratory disturbance* in the affected cells.³ According to his hypothesis, the cancer cell is a poorly breathing cell, deficient in tissue oxidation. Warburg sees this oxygen deficiency which leads to respiratory disturbance of the cells as one cause of cancer. He reasoned that in certain affected, localized areas the only cells capable of survival and further development will be those which overcome the respiratory disturbance caused by the oxygen deficiency, thereby assuming the metabolism of the cancer cells. The process is, basically, a disturbance of the energy metabolism. The respiratory disturbance is a property of all known malignant tumors, including the Rous sarcoma. *Cancer metabolism is, therefore, to be viewed as the metabolism of normally growing cells in a condition of anoxia.*

However, we cannot conclude from Warburg's correct findings that the cancer cell is just a normal cell assuming a different kind of

³ Cf. Otto Warburg, in *Biochemische Zeitschrift*, Vol. 317, among others.

growth because of oxygen deficiency. Biologically, the cancer cell is basically different from the normal cell; it is nothing but a protozoal formation.

These findings provide the factual link between the autonomic life functions and cancer.

FROM THE CASE HISTORY OF A CANCER PATIENT AN EXPERIMENT IN ORGONE THERAPY

I would now like to submit the case history of a cancer patient that is particularly revealing of the nature of the shrinking biopathy.

The patient's brother stated that the illness had set in three years before, in the form of excruciating pain in the right hip bone. The pain was incessant and "pulling." At this time, the patient weighed 125 pounds. She could not raise herself from a supine position. Her physician diagnosed a sacroiliac spasm and gave her injections of morphine and atropine, but without success. The pain remained acute and the patient could not leave her bed. According to reports from her relatives, she lay flat on her back, immobile. Three months later, the patient began to have episodes of vomiting. About this time, pain spread from the iliac-sacral region to the fifth cervical vertebra. X-rays showed a collapsed vertebra. An orthopedist had the patient placed in a plaster cast. This physician was the first to discover an atrophy of the tenth dorsal vertebra, traceable to a cancerous tumor in the left breast. The diagnosis of cancer was then confirmed by biopsy. The patient underwent X-ray treatment of the pelvis and spine. She remained bedridden. Another physician then made her sterile, using X-rays. When she left the clinic, her weight was down to 90 pounds.

The patient's hospital file provided the following information. Four months before her admission she had begun to feel pains in her right hip, especially when she walked. It was also difficult for her to sit down. We were struck by the fact that *the pains which kept the patient bedridden for more than two years were not originally felt in the area of the cancer tumor.* The pains were in the

right hip, whereas the primary tumor was located in the left breast, with metastases in the spine.

The patient also suffered from vomiting. The hospital record stated that she lay flat in bed and could move only with great pain. Her lymph glands were not enlarged. Her breast tumor measured roughly 3 x 2 x 6 centimeters. Even at this time, her leg movements were restricted. The sacrum was rigid and the spine was painfully sensitive over most of its length. The hospital diagnosis was *carcinoma of the left breast, with bone metastases*, and her physician at the hospital concluded that the case was hopeless.

Twenty-six months after the discovery of the breast tumor, the patient was brought to my experimental cancer laboratory. She was barely able to stand on her own and had to be helped along by two relatives. Her skin, especially on her face, was ashen, and shrunken around the nose. The pains in her back, sharply localized at the twelfth dorsal vertebra, were extraordinarily severe. The left breast displayed a tumor the size of a small apple, barely movable. A blood test undertaken the same day yielded the following results: hemoglobin content 35%, T-bacilli culture in bouillon strongly positive after twenty-four hours. Elongated, serpentine rod bacteria were seen, and the red blood corpuscles for the most part were in a state of bionous disintegration, with large numbers of T-spikes. Small nucleated round cells and heaps of T-bacilli were also visible. The autoclavation test yielded predominantly blue bions, but the vesicles were small and radiated only weakly. Inoculation of the bouillon culture on agar produced a distinct margin of T-bacilli.⁴ These findings in the blood indicated extreme biological weakness of the blood system. Radiographic examination revealed the following:

X-RAY EXAMINATION OF ENTIRE SPINE

The fifth cervical vertebra is collapsed. No significant findings at the other cervical vertebrae. The dorsal spine shows collapse of the tenth and twelfth vertebrae and a narrowing of the joint

⁴ Cf. Reich, *Bion Experiments on the Cancer Problem* (Sexpol Verlag, 1939).

space between the third and fourth vertebrae. There is also strong suggestion of a metastatic lesion at the medial third of the right ninth rib.

No lesions are present at the lumbar spine, but there are three round areas of lesser density at the right ilium near the sacroiliac joint which are very suggestive of metastatic lesions, although they might be gas shadows of the caecum.

CONCLUSION: MULTIPLE METASTATIC BONE LESIONS

The physician to whom I sent the patient for a general examination declared the case hopeless on the basis of the X-rays. However, it was the biological weakness of the blood, and not the X-ray photographs, that made the greatest impression on me.

Two physicians who were friends of the patient's family declared that she would not survive more than two weeks. Another physician felt, on the basis of the information received from physicians at the hospital, that the patient could live a maximum of two months.

The muscular armor

The biophysical habitus of the patient when I first saw her was as follows. Her jaw was clamped tight; she spoke through her teeth as if hissing; the masseters reacted with strong spasm to any attempt to pull down the jaw. The superficial and deep musculature of the neck, especially in the supraclavicular region, was extraordinarily rigid. The patient held her head somewhat pulled in and tilted forward, as if she were afraid something terrible would happen to her neck if she moved her head. At first, this manner of holding the head and neck seemed to be attributable to the fact that her fifth cervical vertebra was collapsed. The patient had been wearing a collar brace for some time, and a fracture of the cervical spine as a consequence of too rapid or extreme movement was a possibility. As later became clear, the patient made good use of this fact as a neurotic defense. *Her fear of moving her neck existed long before the collapse of the vertebra. Indeed, her manner of holding her head and neck was only part of a general biophysical attitude*

which we had to understand not as the result but as the biopathic cause of her cancer.

All reflexes of the head, trunk, and legs were normal. Respiration was severely disturbed. The lips were drawn in, the nostrils somewhat distended, as she labored to draw in air through the nose. The thorax was immobile. It failed to contract and expand with the rhythm of respiration and remained chronically fixed in the inspiratory position. When directed to breathe out fully, the patient was unable to; in fact, she did not seem to understand what was being asked of her. The attempt to push the thorax manually into the expiratory position, i.e., to push it down, was thwarted by lively muscular resistance. Head, neck, and shoulders formed one unified, solid mass, as if independent movement in the individual joints was impossible. The patient was able to raise her arms only very slowly and with great difficulty. The handclasp in both hands was exceptionally feeble. The scapular muscles were extremely taut and knotted. The muscles between the shoulder blades, on both sides of the cervical spine, were painfully sensitive to the touch.

The abdominal wall also was tense, and reacted with strong resistance to the slightest pressure. The musculature of her legs seemed thin, relative to the rest of the body, as though atrophied. The pelvis was sharply retracted and immobile.

Superficial psychiatric examination yielded the following information. The patient had suffered from insomnia for many years before the discovery of the cancer tumor. She had been widowed for twelve years. The marriage, which had lasted two years, had been to all outward appearances stable but in reality had been unhappy. In contrast to so many other cases of marital unhappiness, where there is no consciousness of suffering, the patient had always been fully aware that her marriage was a bad one. Her husband was impotent. When coitus finally succeeded, the husband suffered from premature ejaculation and the patient remained unsatisfied. In the first months of the marriage, her sexual dissatisfaction caused her much suffering. She later "got used to it." She had always been conscious of the need for sexual gratification but had been unable to

find the means. When her husband died, she devoted herself to the upbringing of her child, rejecting any approaches from men and avoiding social contact. In time, her sexual excitation subsided. It was replaced by anxiety states, which she combated with various phobias. When she came to me, she showed no anxiety; she seemed emotionally well balanced and reconciled to her fate. To the character analyst, she presented the familiar picture of neurotic resignation; she no longer had any impulse to change her life. I avoided any attempt to probe deeper into the latent conflict of the patient and focused my attention on the organic changes which soon appeared.

The results of the orgone therapy experiment

A precise account of the technique of orgone therapy will be presented elsewhere. Here, I shall only convey the essentials.

Our orgone therapy experiments with cancer patients consist in having them sit in an orgone accumulator. The orgone energy "accumulated" in the interior of this enclosure penetrates the naked body and, moreover, is breathed in. The length of time the patients are exposed to the radiation in the accumulator is determined by the atmospheric energy tension, which is measured in minute-orgs by comparing the speed of electroscopic discharge inside the accumulator with the speed of discharge in the air outside the accumulator.⁵

During the initial sessions of the experiment, I exposed the patient to 30 minute-orgs of radiation, i.e., the patient remained inside the accumulator for thirty minutes, exposed to radiation in which the electroscopic discharge occurs at a rate of sixty minutes per unit.

⁵ The concentration of orgone energy inside the accumulator is three to five times greater than in the open air. One unit of electroscopic charge discharges inside the accumulator two, three, or five times more slowly than in the atmosphere. The more minutes it takes for a single unit to discharge, the higher the orgone energy tension.

In the following account, I wish to mention only those reactions of the patient that are typical of all cancer patients undergoing orgone therapy. Individual reactions will be designated as such.

During the patient's first exposure to orgone radiation, the skin between her shoulder blades reddened at a spot that two months later would play a significant role in her functional disease. From the second exposure on, the reactions became intenser and more distinct. The pain in the region of the tenth dorsal vertebra regularly decreased during the radiation. The subsidence of the pain generally lasted until the next treatment. The pains intensified acutely in bad weather, especially with humidity or rain. During the patient's second exposure, the reddening of the skin spread to the upper part of the back and the chest. When the irradiation was interrupted for five minutes, the reddening disappeared, returning as soon as the patient reentered the accumulator. From the third irradiation on, the patient felt the air in the accumulator to be "closer and heavier." "I feel as though I'm filling up"; "I have a buzzing around the ears from the inside"; "something makes me strong"; "something clears up in my body." During the third exposure the patient also began to perspire, especially under the arms. When asked about this, she reported that during the past years she had never perspired.

These reactions of the organism to the effects of orgone radiation are typical of all cancer patients. In some, one particular reaction may be most prominent; in others, a different one may predominate. Reddening of the skin, lowering of the pulse rate, the outbreak of warm perspiration, and the subjective sensations of something in the body "loosening up," "filling up," or "swelling," etc., represent a pattern of reactions for which there can be only one interpretation: the cancer habitus of the patient is determined by general sympatheticotonia, i.e., by vegetative contraction. That is why the symptoms of most cancer patients include accelerated pulse, pallor, blotchy cyanosis and dryness of skin, sunken cheeks, sluggish functioning of the organs, constipation, and the inability to perspire. *The effect of the orgone energy radiation is vagotonic.* In

other words, it acts as a counter-force resisting the general sympatheticotonic shrinking of the organism. The pulse of a patient exposed to orgone radiation in the accumulator may drop within twenty minutes from 120 to 90, or from 150 to 110. This is accomplished without any medication. The reddening of the skin and the outbreak of perspiration are corresponding phenomena; the peripheral blood vessels dilate and the blood pressure decreases. In terms of biological pulsation, *the chronic contraction of the plasma system subsides and gives way to vagotonic expansion*. This "plasmatic expansion" is accompanied by a reduction of the typical cancer pain.

The pain suffered by cancer patients is usually attributed to local mechanical tissue damage caused by the tumor. In some cases, pain undoubtedly is caused that way, e.g., if there is pressure on a nerve or if a sensitive organ is damaged. However, the typical cancer pain to which I am referring here should be clearly distinguished from such local, mechanically produced pains. I will refer to it specifically as "shrinking pain." To understand it, we have to review a few facts generally overlooked until now.

Sex-economy had to relinquish the view dominating contemporary medicine that the autonomic nerves of multicellular organisms merely transmit impulses and are themselves rigid. "Tearing" and "pulling" pains are incomprehensible without the realization that the autonomic nervous system itself expands and contracts, i.e., is mobile. This fact can be confirmed, as I demonstrated earlier, by microscopic examination of the autonomic nervous system in, for instance, meal worms. We observed that the nerve fibers of the autonomic ganglion expanded and contracted and indeed moved independently of the movements of the total organism. These movements actually preceded those of the total body. The impulses manifested themselves first in the movements of the autonomic nervous system and were transmitted secondarily to the mechanical locomotor organs of the organism. This finding sounds revolutionary and strange, but in actual fact it represents a banal conclusion, later confirmed by direct observation, that I had to draw from the pulsa-

tory functions of the organism. *The contracting and expanding of the amoeba continues to exist in the multicellular organism in the form of the contractile and expansile autonomic nervous system. This autonomic nervous system is nothing other than organized contractile plasma. The emotional, vegetative, autonomic movement is therefore a direct expression of the plasma current.* The prevailing notion of the rigidity of the autonomic nerves does not accommodate any of the phenomena observed in biophysical functioning, such as pleasure, fear, tension, relaxation, sensations of pressure, pulling, pain, etc. On the other hand, the contractility of the autonomic nervous system, which forms a functional and histological unity ("syncytium"), explains in a simple way our subjective plasmatic sensations. What we feel as pleasure is an expansion of our organism. In pleasure corresponding to vagotonic expansion, the autonomic nerves actually stretch out toward the world. In anxiety, on the other hand, we feel a crawling back into the self: a shrinking, a hiding, a constriction ("angustiae," "Angst"). In these sensations, we are experiencing the real process of contraction of the autonomic nervous system.

We feel the orgasm as an involuntary convulsion; this again reflects the objective process of expansion and contraction of the entire plasma system. The pain felt by cancer patients mirrors the retraction of the autonomic nerves from the diseased area and the "pull" on the tissues. The expression "pulling pain" or "tearing pain" conforms completely to the objective process. The unequivocal and simple fact of the identity of our organ sensations with the actual processes within the autonomic nervous system can be denied only if one assumes a mechanistically inflexible, unalive, unbiological, and unpsychological attitude. Such a perspective exiles our organ sensations to the realm of metaphysics and thereby fails to do justice to a single fact of the cancer syndrome.

We now understand the seemingly remarkable phenomenon of cancer pain generally decreasing or disappearing in the orgone accumulator. If cancer pain is not the expression of a local mechanical lesion but of a general contraction of the autonomic nerves, a "pulling at the tissues," then it becomes understandable that the

vagotonic expansion of the nerves reduces the "pulling" and, thereby, the pain.

This finding reveals an essential effect of orgone energy: *it charges living tissue and brings about an expansion of the plas-matic system (vagotonia).*

The general revitalization of the organism's functions by orgone radiation is manifest also in the blood picture of cancer patients.

When the patient came to us, the hemoglobin content was 35%. Two days later, it was 40%; after four days, 51%; after seven days, 55%; after nine days, 63%; after fourteen days, 75%, and after three weeks it had risen to the normal level, 85%. The patient was able to leave her sickbed, take her child back into her own care, and after years of inactivity and confinement in bed, begin again to work. But she did too much; she went shopping, spending hours in different department stores. Her pains had gone; she slept well and felt completely healthy. She did her housework without any help. I had to warn her that she had an extremely serious illness to overcome and should not overtax herself. My warning was justified. After about six weeks, the patient felt tired and the hemoglobin content dropped to 63%. The pains in her back did not return, but for the first time she complained of difficulty in breathing, and about a "wandering" pain in the diaphragm. I ordered bed rest, and the blood picture improved again. The hemoglobin soon rose to 70% and eight days later was back to normal at 85%. Her weight remained constant at around 124 pounds. After another four weeks, the hemoglobin was still 85%.

The patient no longer had to be brought to me in an automobile. She came for her daily treatment alone, by subway. Her relatives and the doctors who had treated her were amazed. However, the subsequent behavior of the physicians, from any rational standpoint, is incomprehensible. Here was an apparent *reversal* of a carcinoma, yet they never once asked how the improvement had been brought about. At the beginning, I had sent the patient to a doctor, who predicted that she would not live more than a few days. Now the patient was walking around, and X-rays showed complete ossification in the previously cancerous spine; also, the shadows in

the pelvic bones had disappeared, only two weeks after the beginning of the treatment. Yet I neither saw nor heard from any of those doctors.

The X-rays clearly showed the healing process. They confirmed what I had frequently observed in the cancer experiments with mice, namely that orgone energy arrests the growth of the tumor and replaces it by a hematoma which, under favorable conditions, is reabsorbed and eliminated by connective tissue or, if the tumor is in bones, by calcification.

Orgone-biophysical blood tests

I would like to summarize what is to be presented more fully elsewhere.

Orgone energy charges the erythrocytes biologically. Each individual erythrocyte is an independent, self-contained organotic energy vesicle. It is subject to the same biological function of tension and charge and pulsation as the total organism and every one of its autonomous organs. The expansion and contraction of erythrocytes can be observed easily at a magnification of about 3000x. The erythrocytes shrink with the admixture of adrenalin, whereas potassium chloride makes them swell. They are, therefore, subject to the antithesis of the pleasure-anxiety function.

Our blood tests on cancer patients are done as follows:

1. *Culture test.* A blood sample is tested for bacterial growth in bouillon or in a mixture of 50% bouillon plus 50% KCl (0.1n). *In cases of advanced cancer, the blood consistently shows a strong growth of T-bacilli.*⁶

2. *Biological resistance test.* A few drops of blood are autoclaved for half an hour in bouillon and KCl at a steam pressure of 15 lbs. per sq. in. Healthy blood withstands the process of autoclavation better than the biologically weakened blood of cancer patients. Biologically healthy blood corpuscles disintegrate into

⁶ Cf. Reich, *Bion Experiments on the Cancer Problem*, 1939.

large blue bion vesicles. Carcinomatosus devitalized blood disintegrates into T-bodies. The T-body content increases and that of the blue bions decreases, in proportion to the degree of devitalization.

Orgone treatment charges the erythrocytes. The effect is demonstrated by the transformation of the T-reaction into a B-reaction; i.e., the blood becomes more resistant to high temperatures.

3. *Disintegration in physiological salt solution.* A small drop of blood is placed on a hanging drop slide in 0.9% sodium chloride solution. The blood corpuscles disintegrate slowly or quickly according to their biological resistance. The more rapid their disintegration, the shrinking of their membrane, and the formation of bion vesicles inside the cells, the lower their biological resistance. Erythrocytes that are biologically vigorous retain their shape for twenty minutes and longer. Disintegration within one to three minutes indicates extreme biological weakness. In cases of severe anemia, the erythrocytes display the typical T-spikes, i.e., shrunken membranes.

4. *Blue orgone margin.* Biologically vigorous erythrocytes reveal a broad, intensely blue or blue-green margin when viewed at 300-600x magnification, using apochromatic lenses. Devitalized erythrocytes, tending toward rapid disintegration, have an extremely narrow margin, with weak blue coloration.

Blood tests conducted on our patient showed a general biological strengthening of the blood. Initially, the patient's blood cultures were strongly positive, i.e., they showed an extensive growth of T-bacilli. Three weeks later, the blood cultures yielded negative results and continued to do so. The erythrocytes were no longer shrunken. They were full and taut, with wide and dark-blue margins. The autoclavation test showed 100% bionous disintegration and no further T-reaction. Bionous disintegration in the sodium chloride solution took place very slowly and without the formation of T-spikes.

The patient no longer suffered from any pain and was cheerful, but she felt unwell in rainy weather. She came every day for the orgone irradiation. Her blood pressure remained constant at 130/80.

Her pulse rate never exceeded the norm, around 80. There was just one symptom that would not subside, and grew even worse. She was having unexplainable difficulty in breathing.

The emergence of the carcinomatous biopathy

I will now proceed to the description of the carcinomatous biopathy, which emerged only after elimination of the tumors and the restoration of the normal blood picture. I did not have the slightest presentiment of what I am about to describe, and I experienced it, at first, with amazement and incomprehension. It was difficult to understand the connections between these phenomena. After the local cancer tumors had disappeared, there developed a general biopathic disease picture that formed the essential background of the cancer: biopathic shrinking.

The patient seemed to have recovered her physical health completely. This lasted about six weeks and was confirmed objectively by the results of the blood tests and X-rays. The tumors had vanished. Her blood remained vigorous; the anemia did not reappear. The tumor in the right breast was no longer palpable after the eighth exposure to orgone radiation. Those with a mechanistic view of pathology would have considered this a triumph and proclaimed the "cure" of the case. However, the simultaneous emergence of emotional symptoms, which became more and more prominent, restrained me from drawing premature conclusions.

When the patient first came to me, she was totally devoid of sexual feelings. Roughly four weeks after starting orgone therapy, I observed signs in her of severe sexual stasis. She had been cheerful and gay and full of hope for the future. Now a depression gradually began to set in and she developed symptoms of stasis anxiety. Once again, she withdrew from people. I learned from her that attempts to rectify her sexual situation had failed.

I succeeded in breaking through the patient's shyness and learned that she had recently been suffering from intense sexual excitations, which, as she said, were incomparably stronger than those she had experienced and combated fourteen years before, at

the beginning of her marriage. Judging by her descriptions, the sensations she was feeling were quite normal vaginal excitations. During the first two weeks after her recovery, the patient had made several attempts to approach men sexually, but she was unsuccessful and relapsed into despair and a state of physical exhaustion. These attempts, which had continued for several weeks, were healthy and indicative of a positive turning toward life. One day she asked me whether sexual intercourse with a man "once a month" could be harmful to her. The question seemed to be tinged with fright, in contradiction to her sexual knowledge. It indicated the presence of an irrational fear, which turned out to be that some terrible disaster might befall her during sexual intercourse, "since her spine was collapsed in two places." She feared the effects of the violent movement in sexual excitation. It should be noted that this idea appeared suddenly after the failure of her attempts to find a sexual partner. She had met a man who proved to be impotent. She was enraged, but fought down her hate and disappointment. Whenever she felt rage, she "swallowed it." Now the patient displayed the picture of a complete stasis neurosis: the depression increased, she suffered from uncontrollable fits of crying and complained of oppression in the region of the heart. "There is a dreadful pressure in my chest," she complained. "It goes through and through."

It would seem possible to attribute this "pressure in the chest" to the collapsed twelfth dorsal vertebra. But there was one consideration that clearly conflicted with this possibility. The patient had been free from pain for six weeks, had felt no oppression in the chest, and had worked hard. It was inconceivable that the mechanical pressure of the collapsed vertebra on a nerve should now suddenly become active after an absence of weeks. The events that followed confirmed the idea that the patient had developed an anxiety hysteria for which the spinal lesion served as a rationalization. Any physician untrained in psychiatry would have tended to attribute all the manifestations of the disease to the collapsed vertebra, without regard for the fact that the same vertebra had been no less collapsed during the weeks when the patient was moving around without pain.

After about ten orgone irradiations, the patient felt sexual excitations. She had been biophysically charged by the orgone energy, but she was unable to handle the resultant sexual excitation. The anxiety neurosis that now appeared was only a reactivation of the conflicts she had suffered in puberty. Now the patient was in the tragic situation of awakening to new life, only to find herself facing a void. As long as she was ill, the cancer tumor and the suffering it caused absorbed all her interests. In the fight against the cancerous growth, her organism had indeed used up great amounts of biological energy. But now these energy resources were free and intensified by the orgonotic charge. During a period of extremely severe depression, the patient admitted to me that she felt herself to be ugly, ruined as a woman, and she did not know how she could go on with her life. She asked me if orgone energy could cure her anxiety neurosis too. I had to give a negative answer, and she understood why.

Let us now summarize the sequence of events.

1. At the beginning of her marriage, a severe stasis neurosis occurred as a consequence of her husband's impotence.

2. Repression of sexual excitation, resignation, depression, and a decade of abstinence followed.

3. Then, as the cancer developed, the sexual excitations disappeared. As will be shown later, *the localization of the cancer metastases occurred in precisely those organs affected by the muscular armor that blocked the sexual excitations.*

4. With the destruction of the tumors by orgone energy came the physical recovery of the patient, and sexual excitability reappeared.

5. Intense sexual excitation ended in disappointment, and the old stasis neurosis returned.

This overall disease pattern resulted eventually in a general shrinking of the organism.

Then one day an unfortunate accident occurred. The patient stepped out of the orgone accumulator and began to dress. She bent over to pick up a stocking that had fallen to the floor. We heard a scream and rushed to her. She was as pale as a corpse, had a

thready pulse, and seemed about to faint. It frightened us because we did not know what had happened and also because we regarded the collapsed vertebra as the sword of Damocles. Nobody could be sure when the patient might suffer a fracture of the spine. It was precisely because this possibility was so strong that it so easily became a rationalization of the patient's neurosis. Once she had calmed down, it became apparent that she had only experienced a severe fright. For a moment she had believed that, in bending down too quickly, she had actually fractured her spine. In fact, she had merely incurred a muscle strain in the shoulder, having moved a hypertonic muscle too swiftly. The muscle strain quickly subsided. During the first few days that followed, the patient felt well. On the fourth day, however, she complained of severe "pressure in the chest" and "weakness in the legs." Examination of the reflexes showed no damage to the nervous system. For the next few days, her legs felt stronger, but the pressure in her chest persisted. Then one day during a conversation in the examination room, the patient suddenly let out a scream and doubled up, giving everyone present the impression that she had broken her spine. An immediate examination showed all reflexes to be functioning perfectly. On the other hand, there was now a new symptom which kept the patient bed-ridden for many months and baffled a number of physicians. She began to have trouble breathing and had to gasp for air. The impression I had was of a spastic contraction of the diaphragm—a diaphragmatic block.

The pain in the lower ribs about which she now complained could be ascribed just as well to this spasm as to a mechanical pressure of the collapsed vertebra on a sensory nerve: *the collapsed twelfth thoracic vertebra corresponded to the costal insertion of the diaphragm*. The events of the following months represented essentially a conflict of opinions about the validity of these two explanations. I advised the patient's relatives to take her to the orthopedist who had earlier prescribed a collar brace for her. The orthopedist stated that the spine and pelvis were free of shadows and metastases, and diagnosed the patient's condition as being due to a mechanical lesion at the twelfth thoracic vertebra. He did not ask

how the metastases had disappeared. He prescribed bed rest in a plaster cast. However, her brother rejected this advice, since he had followed the course of his sister's disease with understanding and was convinced that I was correct. During this period I realized for the first time the connection between the lesion at the twelfth vertebra and the biopathic contracture of the diaphragm. There had to be a reason why the diaphragmatic spasm, so familiar to the organomist, happened when it did. There also had to be a reason why one of the most significant cancer metastases had occurred exactly at the costal insertion of the diaphragm. The clinical diagnosis of the patient's condition was rendered extraordinarily difficult by this concurrence of diaphragmatic spasm and lesion of the vertebra; yet it opened the way to an understanding of the crucial *connection between emotionally induced muscle spasm and the localization of metastases*. One of the tasks of this chapter will be to establish that *the localization of a cancer tumor is determined by the biological inactivity of the tissues in its immediate vicinity*.

Orgone treatment of the patient had to be interrupted, since she was again confined to bed. Reexamination at a cancer hospital and by private physicians showed total absence of cancerous growths and calcification of the defects in the spinal column. The original tumor in the breast did not reappear. Still, no one could foresee whether or not new cancer growths might appear. I visited the patient several times at her home. She complained of violent pain in the lower ribs. The pain was neither constant nor confined to any specific areas; it appeared here and there along the lower margin of the thorax and could be regularly eliminated by correcting the breathing. The overall picture was that of a neuralgia with strong hysterical overtones. The patient lay flat in bed, giving the impression that the pain made it impossible for her to move at all. My attempts to move her arms or legs made her cry out, become pale, and break out in a cold sweat. A few times I managed to get her out of bed and into an armchair by having her breathe deeply for ten minutes. Her relatives were astonished that I was able to alleviate her pain with such ease. They had witnessed the disappearance of the tumors and had had it confirmed by outside physi-

cians. Since I worked without chemicals and injections, my orgone therapy seemed mysterious. To counteract this impression, I tried to explain the mechanism of the disease to them. They understood very quickly that the pain could not originate in the lesion of the vertebra, since it then would be sharply localized and not susceptible to correction by improved breathing. As yet, I had no presentiment that the patient did not actually have any pain, but only a panic-stricken fear that pain might start.

An intercostal injection of an anesthetic was tried at the precise point where the pain was most violent. The anesthetic had no effect, and shortly after the injection, the pain appeared at another rib. The attending physician, who in the beginning had been convinced that the pain originated in the vertebral lesion, finally had to admit that the problem was essentially "functional." But none of us had any idea what "meaning" the "functional" symptom had. Moreover, to many doctors, "functional" means "not organic," which is to say, "not real but imaginary."

One day I again found the patient suffering from violent "pain." She was gasping for air and uttering peculiar moaning sounds. Her condition seemed serious but improved considerably as soon as her breathing was corrected and the spasm in her jaw muscles was dissolved. I then delegated the work on her respiration to a colleague, since I had to be away for two months. His subsequent reports to me confirmed that the establishment of full expiration consistently relieved the pain.

The patient was once again admitted to the hospital. The attending physician there confirmed the absence of metastases in the bones and stated his belief that X-ray treatment would not eliminate the pain. He doubted also whether neurosurgery at the twelfth spinal segment would serve any purpose. It was now five months since the beginning of orgone therapy, and three and a half months after its interruption. When told by the patient's brother about the successful results obtained through orgone therapy, the physician became very reserved. He would have nothing to say on that subject, he said, until it was "accepted by the medical world." He conveniently overlooked the fact that he himself was part of this

"medical world" upon which he was pushing the responsibility to acknowledge the significant results achieved in the treatment of a cancer case by orgone therapy.

The patient soon returned home, where, as before, she lay flat on her back in bed, motionless. Her musculature continued to atrophy from disuse and there was great danger of a recurrence of the tumors. I saw the patient again one month later. Once more, I succeeded in eliminating the pain by correcting her respiration. She was able to leave her bed, but felt extremely weak. During one of the attempts to extend her stay out of bed, the patient developed severe anxiety. She begged to be allowed to go back to bed. At that particular moment, she had no pain. I convinced her to stay on her feet for a while longer. All at once, she began to tremble violently, became frightened, broke out in a cold sweat, and went pale. What she was experiencing, in fact, was a severe shock-like reaction of the autonomic system to the act of standing up. I did not let the patient return to bed, because I noticed that there was some unwarranted fear driving her to do so. A few moments later, there were visible convulsions in the upper abdomen. She gasped for air and I could see the diaphragmatic spasm dissolving into clonic convulsions of the abdominal musculature. She then felt relieved and was able to move freely.

Now I understood for the first time an essential element of the biopathy. She had reacted to the biological charging of her organism by the orgone and to the ensuing sexual excitations with a contraction of the diaphragm.⁷ This diaphragmatic contraction evidently caused the "pressure in the chest" and the sensation of pain that the patient attributed to the lesion of the vertebra. The "painful" pressure in the chest disappeared each time I succeeded in overcoming the inspiratory spasm by extending her exhalation, thereby restoring the pulsatory movement of the diaphragm. But it was precisely these contractions and expansions of the diaphragm that aroused in the patient a severe anxiety, which she counteracted by reverting to the inspiratory spasm. It was now clear that the "dan-

⁷ The repression of sexual excitation by means of a chronic attitude of inspiration is a phenomenon familiar to the orgone therapist.

ger" of a clonic dissolution of the contraction was too great for the patient when she was standing or walking. The danger lay in the violent convulsions that threatened to dissolve the diaphragmatic spasm. She did not dare get out of bed because of her deep-seated fear of these convulsions. It was mainly—though not exclusively—this fear that kept her confined to her bed.

There can be no question that the diaphragmatic spasms did generate neuralgic pain in the ribs and at the insertion of the diaphragm. But these spasms constituted only one part of her enormous fear of moving. More important was her fear that movement would cause her to "collapse" or "break her back." The involuntary convulsions of the diaphragm that threatened to overwhelm her whenever she stood up seemed to confirm this danger. Thus, she was not really suffering from acute pain but rather from a deadly fear of the onset of such pain. Her experience of a few months before, that "something snapped inside when she moved too swiftly," intensified her fear. She was suffering, therefore, from a misinterpretation of the normal orgonotic sensations that accompany movements of the diaphragm. Confining herself to bed was a tremendous defense mechanism designed to protect her against this fear of "falling apart." The danger of "falling apart" made itself felt when the diaphragmatic spasm was on the point of dissolving into clonic contractions. She counteracted this danger with intensification of the spastic diaphragmatic contraction. Understandably, this emotional state had harmful physical effects, producing a generalized muscular rigidity that impeded every movement. In time, this lack of movement resulted in an atrophy of the tensed musculature. For instance, she was hardly able to raise her arms; she could raise her left arm only with the help of her right. She could not raise her legs at all, and was barely able to bend her knees. The head was held rigid, as if locked by the tension of the deep neck musculature. Passive movement of the head met with automatic resistance. The patient was clearly afraid that her neck "might break." Every physician she had consulted had impressed upon her the need to guard against rapid movements since the fifth cervical vertebra was collapsed.

On one of the following days, I found the patient in very poor condition. Although she had a strong urge to defecate, she had not gone to the toilet for several days, in order to avoid having to leave her bed. As always, however, when she was made to breathe deeply, her "pain" vanished and she was able to get up. Her subsequent bowel movement was copious and without difficulty.

I told her brother that I wanted to try to treat her for two weeks with psychiatric orgone therapy, but that I would have to stop if there were no results. She moved nearby and during the next few weeks I worked with her every day for roughly two hours (without honorarium). During this treatment, the phobic background of her biopathic condition revealed itself.

The characterological expression of the shrinking biopathy

Six months after her collapse in my laboratory, a flaccid paralysis of the rectum and the bladder appeared. Now the most important determination to be made was whether the manifestations of paralysis were traceable to a localized mechanical lesion or, as I surmised, to a *functional shrinking of the autonomic system*. In the first instance, an emotional basis would be absent; the disturbance would be sharply localized and would point to a specific focal lesion. In the second, however, one would expect emotional and characterological disturbances to be paramount and the manifestations of paralysis to be inconstant.

As again and again I pointed out her fear of imminent pain, the patient was able to move around in bed independently and totally free of pain. However, before she could accomplish this movement, she always had to improve her breathing and relax the spasms in her jaw muscles. As she expressed it, she always had first to rid herself of her "fear of moving." This would have been impossible in the case of a mechanical lesion of the twelfth dorsal segment.

The effort to lie on her side or her stomach left her in a state of apparent exhaustion. Together we tried to trace the cause of this exhaustion, finding it finally in an extraordinarily severe tension of the deep and surface musculature of the neck. The patient's head

had the appearance of being pulled down into the thorax. It was the same position involuntarily assumed by a person defending himself against a blow on the head. This attitude was completely automatic. The patient could not consciously relax it. When the musculature of her neck contracted, respiration ceased and she made rattling sounds as if through a constricted throat, similar to the rattle that occurs in dying or in severe shock. To relieve the spasm, I had her stick two fingers deep into her throat. She reacted to this immediately with severe choking and reflex gagging. The reaction was so violent that she became blue in the face. After a while, she felt "much freer in the throat."

In connection with these throat reflexes, she told me spontaneously of her anxiety dreams. Every night, she dreamed, with extreme anxiety, of falling into an abyss, of sinking to the ground, of choking, of being annihilated by something falling on her. Falling dreams of this kind are familiar to the orgone therapist. They appear in a typical manner in the concluding phases of character-analytical treatment, during the period when preorgastic sensations begin to emerge in the abdomen and genitals and are suppressed before they become conscious. These sensations, when charged with anxiety, are experienced as falling. The following mechanism is at work.

Preorgastic excitation is the onset of an involuntary convulsion of the plasma system. If this convulsion is feared, then in the midst of the expansion that should end in the convulsion, the organism develops a counteracting contraction, i.e., an inhibition of the expansion. The resulting sensation is similar to the feeling experienced in a rapidly descending elevator or in an airplane dropping suddenly. The falling sensation is, thus, the perception of a contraction of the autonomic system just as it is about to expand. The typical falling dreams are often accompanied by a sudden contraction of the entire body.

The significance of these considerations for the case of our patient is as follows. Her usual reaction to vagic expansion excitations of the organism consisted in spastic contractions; her organism locked itself into muscular spasms in the throat and the diaphragm,

as though trying somehow to "hang on." Fear of the convulsions diminished considerably when I succeeded in eliminating the spasms by eliciting the gag reflex. The movements she then accomplished in bed no longer ended in spasms but in a feeling of well-being; she began to enjoy moving.

Every plasmatic current originates in a central tension contraction, which dissolves into a vagic expansion;⁸ this vagic expansion is connected with the sensation of pleasure. In the case of orgasmic pleasure anxiety, it results in muscular spasms. It is now clear that the patient was suffering from a spastic reaction to vagic expansion, as a consequence of orgasm anxiety. *Biopathic shrinking thus begins with a spastic restriction of plasmatic pulsation.* It is differentiated from simple sympatheticotonic stasis neurosis in that the impulses to stretch out, i.e., to expand, cease gradually, whereas in stasis neurosis they retain their intensity. It is not possible, however, to draw a sharp distinction.

This mechanism of spastic reaction of the musculature to vago-tonic expansion impulses, functioned differently in each muscle system. For instance, whenever I tried to move the patient's arms, she always reacted with a contraction of the shoulder muscles and the flexors of the arms. The reaction resembled the muscular negativism and rigidity of catatonics. The patient gave the impression that she had a flaccid paralysis of the arms. When I asked her to hit my arm, she was at first unable to do so; but when I suggested that she imagine she was venting her rage, she was able, after only five minutes, to overcome her paralysis and strike out freely. After a while, the movement and the action felt pleasurable. The paralysis seemed considerably reduced. It was therefore possible for her to overcome temporarily her fear of expansion and plasmatic pulsation. This regularly improved her general condition.

The same process could be observed when I sat her up in bed. Her first reaction was always fear; she gasped for breath, paled, and repeated several times, in great anxiety, "You shouldn't have done that." However, after I had gone through the procedure several

⁸ This phenomenon in the amoeba limax can be directly observed microscopically at a magnification of 2000x.

times until the patient had become convinced that nothing would happen to her, she was able to sit up by herself. She was astonished and told me, "It's a miracle I've been able to do that."

Thereafter, I had the patient repeatedly elicit the gag reflex, bite the pillow, hit my arm, in order to release clonic contractions in the shoulder and throat musculature. Experience had taught me that biological energy can be released from tonically contracted muscles only in the form of clonisms. This finding was again confirmed in the patient. After about half an hour of voluntary movements, involuntary contractions began in the arm and shoulder muscles. The patient's legs also started to tremble involuntarily. Gentle bending and straightening of the legs regularly intensified this trembling.

The first time the clonic contractions occurred, the patient was very frightened. She did not know what was happening to her. It was the same fear of the involuntary clonisms of her musculature that she had avoided by her tonic contractions. But, after a few minutes, the clonic movements felt pleasurable to her. Gradually, the deep throat musculature was drawn into the clonus and the patient was afraid she would have to vomit. At one point she seemed on the verge of fainting. I urged her not to resist the involuntary contractions, to give in to them. After a time, they became less violent: the dammed-up biological energy had been discharged. She sank back exhausted, her face flushed, her breathing calm, deep, and full. The gag reflex could not be elicited any more and she told me, "My throat is strangely free, as if a pressure had been removed." The pressure in her chest was also gone.

The next day her respiration was normal and I attempted to relieve the paralysis in the legs by inducing a clonus in the musculature of the legs. I succeeded to a certain extent by moving her legs, which were bent at the knees, slowly apart, then together again. I had not forewarned the patient about the preorgastic sensations in the genitals that usually appear when the contractions in the leg musculature are relaxed. All at once, the patient inhibited her breathing, locked her jaw, paled, and assumed an expression in her face that I can only describe with one word: "dying." The reaction

was so violent that it frightened me. But since I had moved the legs quite slowly, there could be no question of any harm having been done. The patient expelled sounds similar to those caused by severe pains in the chest; they were a mixture of groaning and rattling. From my clinical experiences, I knew that all this was the patient's reaction to plasmatic currents in the genitals. Vegetotherapy has taught us that under the pressure of orgasm anxiety, *orgastic sensations manifest themselves as a fear of dying*—"dying" in the sense of total disintegration, dissolving, losing consciousness, "not being."

The patient groaned loudly, became pale and blue, rolled her eyes, and seemed in a state of utter exhaustion. I had not witnessed the neurotic attitude of dying so realistically expressed. In spite of having worked for twenty years on orgasm dysfunctions, I had still underestimated the deep significance of disturbances of the function of biological pulsation. To be sure, I had always maintained that the orgasm is *a function basic to all living activity* and that "the orgasm formula is identical with the life formula per se." But I had never before seen an organism "die" so realistically as a consequence of orgasm anxiety. I told her relatives that the patient might not live more than another few days. It was clear to me that the shrinking of her life apparatus could lead to actual death. Had the patient not been dying at the time she came to me seven months before, I would have stopped the treatment in such a situation. In this case, however, there was nothing to lose by continuing, and much insight to be gained about the nature of the shrinking biopathy.

The following day, I received a telephone call from the relatives: the patient was in fact dying; her respiration was poor, there was a severe rattle in the throat, and she was unable to defecate. I went to her at once. At first glance, she seemed actually on the point of death. Her face had a blue color and was sunken; rattling sounds came from her throat, and there was a forlorn look in her eyes as she whispered to me, "This is the beginning of the end." Her pulse was rapid but strong.

In the space of fifteen minutes I was able to establish good contact with the patient. I asked whether, before she had become ill

and developed tumors, she could remember ever having felt she was going to die. She told me, without any resistance, that as a child she had often rolled up her eyes and played "dying." The groaning and rattling sounds were also familiar to her from childhood. She had been in the habit of making them whenever she felt a constriction in her throat or, as she put it, when she felt "something tightening in her throat." *The appearance of one of the cancer metastases at the fifth cervical vertebra I now knew was attributable to a decades-old spasm of the deep throat musculature.* The patient went on to report that the constricted sensation in the throat was accompanied by a drawing in of the shoulders and a tightening "between the shoulder blades" at precisely the same spot where the pain later started.

Now that the patient was talking to me in a completely wide-awake and lively manner, I had her "play dying." It took her only a few seconds to reproduce consciously the very "condition" that so recently had overwhelmed her involuntarily. She rolled her eyes upward, closing the lids except for a small slit that left just a sliver of white visible, clamped her chest into the inspiratory position, and started to utter groaning and rattling sounds. It was by no means easy to bring her out of this dying pose; but the more frequently she adopted it consciously, the easier it became for her to come out of it. This was completely in accord with my experiences in orgone therapy: *an autonomic function can be objectivized by practice and in the end be made subject to conscious control.*

I asked the patient whether she believed she was unconsciously attempting to commit suicide. The patient broke into tears and declared that she no longer felt any reason for living. Her illness had destroyed her sexual charms; she would never again be happy, and she could not imagine living without happiness.

I had the patient elicit the gag reflex. The clonic trembling in the upper extremities and the throat musculature immediately set in, though not so strongly as on the day before. She even succeeded in sitting up in bed without help, but as she did so, her legs gave out. My impression was that the upper part of her body was functioning, whereas the lower part, from the hips down, was not.

For a few days the patient enjoyed a hearty appetite, felt well, and was cheerful. Then, suddenly, she relapsed into the dying attitude. It was clear to me that she was not acting but had been completely overcome by her own biopathic reaction. Her breathing was labored and shallow, she became weak and pale, her nostrils were pinched, her cheeks sunken, and her throat rattled severely. I did not understand why her relapse had occurred at precisely this moment. She complained of extremely violent pains and was unable to move at all. Once again I succeeded in restoring normal respiration, and she fought bravely. Violent clonisms appeared in her neck and trunk, but the lower extremities remained "dead." I had the patient stick her fingers down her throat once more; the reaction was intensification of the spasms.

I noticed that the pelvis began to be included in the spasms, but the patient clearly held back. The spasms lasted approximately ten minutes, then subsided. Previously, she had given the impression that she was suffocating; this time, distinct vagotonic reactions were noticeable. The patient's face flushed, the pallor of her skin disappeared. The pains caused by the diaphragmatic spasm subsided. After a while, the patient began to talk. She was afraid that something could "happen" to her "down there." She told me that up to the time when she entered into treatment with me she had occasionally masturbated. This statement was an extremely belated qualification of her original contention that she had lived in total abstinence for the past decade. Within the first week of the orgone treatment, she had suppressed impulses to masturbate in response to fantasies of having sexual intercourse with me. Since that time, she had not dared to touch her genitals. The inhibition of masturbation, together with the fantasy, had resulted in a stasis of excitation which was intensified by the biological charge received in the orgone accumulator. The increase of her sexual needs intensified her fears. In this way, the phobia that her spine might break developed. Straining her shoulder muscle by suddenly bending over seemed only to confirm her fear, as though she were saying to herself, "See, I said it would happen."

The day after she had told me about her masturbation fan-

tasies, I found her in good spirits, free of complaints, and full of hope. Her confessions to me of the previous day had enabled her to masturbate again for the first time in several months. She claimed to have experienced great satisfaction. On this particular day, she was able to control the diaphragmatic spasm very easily. She was constipated but had the urge to defecate; however, her fear of movement prevented her from making the trip to the bathroom. Turning over in bed had become much easier for her. She even succeeded in sitting upright in bed without any help, an achievement that amazed and pleased her. And for the first time she was conscious of the chain of causes: fear of spinal fracture → inordinate fear of pain → inhibition of respiration by diaphragmatic block → actual pain in the chest → fear of spinal fracture. But this time the inhibition of movement by the fear of pain did not occur so quickly. The fear only appeared when the movement required great effort. The connection between her fear of spinal fracture and her fear of moving now became understandable.

The following day the patient was again breathing poorly, complaining, groaning, and displaying the dying attitude. She was unable to say what had happened. Her relatives told me that she had felt well until late in the evening, when her condition deteriorated rapidly after the following occurrence. Her boy was in the bathroom next to her room. She heard a noise and became very frightened. Suddenly she had the idea that her son was closed into a very small space, could not breathe, and was going to suffocate. During the night she slept very little and suffered from severe anxiety dreams, some of them concerned with falling. There was nothing I could do for her on this particular day except correct her respiration once again, which did have the effect of reducing her complaints about her "pains."

Subsequently, the patient improved considerably. She was able to move around in bed without pain, and to lift her legs. The weakness in her arms had subsided, her appetite was good, and she was optimistic. Then, during one of my visits, a movement she made happened to bring her near the edge of the bed. She paled, gasped, and then screamed. She was afraid of falling out of bed.

Her reaction was unquestionably excessive and did not correspond to the reality of the situation. She now told me quite spontaneously that, while in the hospital during the summer, she had asked to have beds placed on either side of her bed because of her fear of falling out of it. I lifted her toward the edge of the bed. Even though I was holding her firmly, she still cried out in fright. Her fear of falling, which was at the root of her fear of moving, was now obvious.

The next day, I sat her up in bed. She felt no pains but was mortally afraid and broke into a sweat and a hysterical fit of crying. She had to die now, she proclaimed. She had kept up the fight against dying for a long time, but now she would certainly die. She cried for her child. She asked me to give her a fatal injection to put her out of her misery. "I don't want to leave this bed, I want to remain lying here." After a while, she calmed down and realized, to her astonishment, that she was able to sit up without any effort. Gradually, however, violent clonic spasms set in throughout her whole body; they were especially severe in the shoulders. She was deathly afraid of these spasms and, therefore, would not get out of bed. Each time she was forced to sit up, she felt the clonisms setting in. Her fear of falling had subsided, but the connection was clear. The intense clonic convulsions of her musculature formed the physiological basis of her neurotic fear of falling. As I have mentioned, the patient regularly suffered from nightmares; she fell into cavernous depths, heavy objects tumbled down upon her, and men attacked her and wanted to choke her. She now remembered having suffered from exactly the same kind of anxiety for a long time during adolescence. She also remembered a phobia: whenever she was walking along a street and heard footsteps behind her, she used to run, for fear that "someone was after her." Usually, her fear was so strong that "her legs failed her," and she had the constant feeling that she was about to collapse. She now recognized in this the identical physical sensation that overcame her whenever she had to sit herself up in bed. Her legs would fail and she would feel on the verge of collapse. With it, she would experience a spasm of the diaphragm and become afraid that she was about to die.

It is thus clear that the motor weakness of the legs was caused

by a phobia that had dominated her since adolescence, long before the cancer appeared. The paresis she now developed was nothing other than the intensification of the old weakness in the legs which was associated with her falling phobia. By this time she was able to associate this fear of falling with the idea of fracturing her spine.

The previous day she had had to go to the bathroom repeatedly. The movements of her intestines and bladder were "extraordinarily vigorous." That night she had been restless. Then, during the late morning, she was unable to urinate. Her legs were without sensation. I examined her and found sensitivity to pinpricks reduced up to about the tenth dorsal segment. The patellar, Achilles, and abdominal reflexes were all normal. Over the telephone I had been told that she was unable to move her legs. It turned out, however, that she could in fact move her legs, although their movement was restricted. Deep sensitivity in the toe joints was reduced. The picture was that of a functional paresis. From the symptoms, it was not possible to diagnose either spastic or flaccid paralysis. There was just one basis for conjecture that the lesion at the twelfth vertebra was playing some part: the sensory disturbance in the upper abdomen had a relatively sharp upper line of demarcation.

On the next day the patient was able to urinate, but three days later the anal sphincter weakened and she could no longer control her bowels. Her reflexes were all normal, but she again became extremely fearful of sitting up in bed.

She was once more admitted to a hospital for a general examination. *The X-rays showed the spine, pelvis, and upper thighs to be free of metastases*, but new metastases had appeared in the cranium and in the right humerus. The new tumors had therefore appeared at a considerable distance from the regions of the body that showed evidence of paresis. The functional biopathy and carcinomatous growth were separated from each other; they had nothing to do with each other.

The patient was in the hospital for fourteen days. She was not given a neurological examination. The paresis of the legs was presumably regarded as a logical consequence of the mechanical vertebral lesions. The functional character of the paralysis escaped

the attention of the physicians, who informed the relatives that the patient at most had two weeks to live.

The relatives took the patient home again, since she was receiving nothing at the hospital except morphine injections. I saw the patient on the day she returned. In a decidedly apprehensive manner, she emphasized that she would have to be especially careful in her movements since the physicians in the hospital had impressed upon her that "her spinal column was pressing on a nerve and might break." This warning from the hospital physicians naturally confirmed and strengthened the patient's phobia. Her relatives wanted me to undertake a new experiment with the orgone radiation in order to eliminate the tumors in the cranium. But on that particular day I was unable to feel any swellings on the cranium.

I continued to see the patient at her home for another four weeks. *Her leg reflexes were entirely normal, and bowel and bladder functions were again in order.*

However, the atrophy of the musculature and the bones progressed rapidly. In addition, she had developed a putrid bedsore on the buttocks. The legs moved in response to painful stimuli, but seldom spontaneously. Her nightmares continued: men threw themselves into deep ravines and broke their necks; an elephant charged at her while she remained "as if paralyzed," unable to move. During the day, there was a look of terror in her eyes. She said her chest felt constricted. The pain had disappeared completely, but the fear of moving and of spinal fracture was as strong as ever.

We had a special accumulator built for her bed. The effect of the orgone was manifested in reddening of the skin and reduction of the pulse rate from 130 to between 90 and 84. While in the orgone accumulator, she had a feeling of well-being, often developed rosy cheeks, and was free of anxiety.

The blood picture, which had deteriorated over the past months (50% T on autoclavation), improved demonstrably, and spontaneous impulses to move her legs also increased in frequency and intensity. Then an unforeseen catastrophe occurred which sealed the fate of the patient. One evening, turning over in bed, she fractured her left femur. She had to be taken immediately to a

hospital, where the doctors were astonished at the thinness of the femur. The absence of a tumor in the region of the fracture and the disappearance of the breast tumor were incomprehensible to them. The patient received morphine, deteriorated during the following four weeks, and finally died.

The orgone therapy had prolonged her life for approximately ten months, had kept her free from tumors and pains for months, and had restored her blood function to normal. The interruption of the orgone treatment by the biopathic paralysis eliminated the possibility of a favorable outcome in the case. It is certain, however, that the cause of death was the biopathic shrinking, and not the local tumors.

This case provided us with important insights into the vegetative-emotional background of cancer. The important question that confronts us now is: *what happens in the tissues and the blood as a consequence of biopathic shrinking?* In other words, *in what way does the general shrinking of the autonomic system produce the local growth?* I venture to anticipate: *The general consequence of biopathic shrinking is putrefaction of the tissues and the blood. The growth of cancer tumors is only one of its symptoms.* This finding needs detailed clinical and experimental documentation, which will be provided elsewhere.

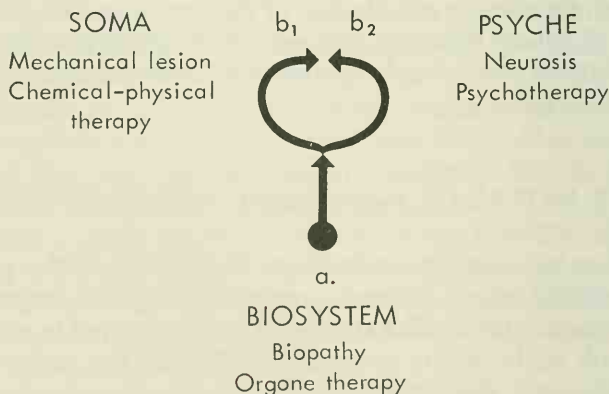
THE NATURE OF FUNCTIONAL DISEASE: SUMMARY

Let us now review our findings. The "dying" of the patient in the biopathic attack did not convey the slightest impression of hysteria or simulation. The autonomic system reacted in such a way that death could in fact easily have followed: the sunken cheeks, pinched nostrils, the rattling sounds, the cyanotic coloration of the skin, the accelerated feeble pulse, the spasm of the throat musculature, the marked limitation in movement, and the general physical weakness were dangerous realities.

I would hazard the opinion that every one of these attacks represented the beginning of a real cessation of the vital functions.

The act of dying, set in motion by extreme intensification of the shrinking of the life apparatus, could be interrupted again and again by dissolution of the spasms and correction of the respiratory-diaphragmatic block. The vagotonic expansion counteracted the dying process. This counteraction could not have been a matter of suggestion. Suggestion, in the usual sense, could not affect the biological apparatus at such a deep level. However, the release of biological expansion impulses in various body systems did arrest the shrinking process repeatedly for months. Good emotional contact with the patient was also, of course, an indispensable part of the orgone-therapeutic process; only in this respect might suggestion be said to have played a role.

Let us use our familiar schema of psychosomatic functioning to clarify which part of the vital apparatus is affected by the biopathy—in contrast to anxiety neurosis or a mechanical lesion—and by the orgone-therapeutic experiment.



Every prolonged energy stasis in the biological plasma system (autonomic system, *a*) inevitably manifests itself in somatic as well as psychic symptoms (b_1 and b_2). Psychotherapy is directed at the psychic symptoms, chemical-physical therapy at the somatic

symptoms. Orgone therapy proceeds from the fact that soma and psyche are both rooted bio-energetically in the pulsating plasma system (blood and autonomic system). Thus orgone therapy influences not the psychophysical function itself but rather the common root of psychic and somatic functions. It accomplishes this by relieving the respiratory block, the inhibition of the orgasm reflex, and other inhibitions of biological functioning. *Orgone therapy is, therefore, neither a psychic nor a physiological-chemical therapy but rather a biological therapy dealing with disturbances of pulsation in the autonomic system.* Since these disturbances reveal themselves in the superficial layer of the psychosomatic apparatus, e.g., as hypertension and cardiac neurosis in the somatic realm and as phobia in the psychic realm, orgone therapy necessarily affects the symptoms arising from the superficial biological layers. Therefore, we can claim orgone therapy to be the most advanced method for the influencing of biopathic disturbances. At present, it remains limited to biopathies. In the carcinomatous biopathy, treatment of the respiration and orgasm disturbances is combined with physical orgone therapy, which is directed against anemias, T-bacilli in the blood, and local tumors. We, in the laboratory of our institute, are fully conscious of the complexity and of the still predominantly experimental nature of this new cancer therapy.

The prevailing view knows only the antithesis of mechanical-chemical lesions of the somatic system and functional disturbances of the psychic system. *The orgone-biophysical investigation of the carcinomatous shrinking biopathy reveals a third, deeper factor: the disturbance of plasmatic pulsation operating at the common biological basis of soma and psyche.* What is basically new here is the fact, experimentally established, that an *inhibition of the autonomic sexual function can induce a biopathic shrinking of the autonomic nervous system.* What remains problematic is the question whether this etiology is valid for all forms of cancer.

There is a tendency to accept the misconception that the organism is divided into two independent parts: the somatic, physical-chemical system, which is destroyed by cancer tumors and cachexia; and the psychic, which produces hysterical phenomena (the so-

called conversion symptoms) and "wants" or "fears" this or that, but has nothing to do with cancer. This artificial cleavage of the organism is deceiving. The notion that a psychic apparatus "makes use of somatic phenomena" is incorrect, and it is equally incorrect to think that the somatic apparatus responds only to chemical and physical reactions but neither "wants" nor "fears." *In reality, the expansion and contraction functions of the autonomic plasma system represent the unitary apparatus responsible for "wishes" and "fears" in the psyche and "life" and "death" in the soma.* Our patient clearly showed *the functional unity of psychic resignation and biopathic shrinking.* The life process in the patient gradually declined; the expansion function failed. Expressed in psychological terms, movement, action, resolve, and struggle were devoid of impulse. The vital apparatus was locked in an anxiety reaction that manifested itself psychically in the patient's fixed idea that movement could cause something in her body to break. Movement, action, pleasure, and expansion now seemed dangerous to life. The characterological resignation *preceded* the shrinking of the vital apparatus.

The motility of the biological plasma system is itself damaged by the biopathic shrinking. The real basis of the fear of movement is to be found precisely in this vegetative shrinking. The plasma system contracts, and the organism loses its autonomic stability and the self-regulation of its locomotor function. The final stage of the process is a gradual wasting away of the body substance.

The inhibition of plasma motility, by the process of shrinking, satisfactorily accounts for all aspects of the disease picture. It explains neurotic anxiety as well as functional paralysis, the falling anxiety as well as the atrophy of the muscles, the spasms as well as the biological disturbance that breaks through as the "cancer" and ends in general cachexia. I was repeatedly able to help the patient develop new living impulses by correcting the diaphragmatic spasm, which is central to the biopathic disturbance of motility, to the defense against sexuality, and, indeed, to the defense against the expansive life function. The respiration of the patient was

actually poor; the ventilation of the tissues was in fact insufficient; the plasmatic locomotor impulses in the limbs were, in fact, insufficient for coordinated movement; her fear of falling and of ensuing injury had a basis in fact and was not merely neurotic fantasy; indeed, *her "fantasy" of a disaster caused by falling had a very real basis in the restriction of biological motility.* The hysterical, functional character of the paralysis acquired a real, biopathological basis. Only differences of degree separate paralysis of motility and paralysis caused by biopathic shrinking.

In medical circles, functional paralyses tend to be regarded somewhat skeptically. The predominant view, even today, is that a functional paralysis must be more or less "simulated." My contention is that functional disturbances of motility attributable to biopathic disturbances of the plasmatic pulsation are much more serious, and can affect wider areas, than a paralysis resulting from a mechanical segmental lesion. Biological functioning of the total organism is not impaired by a local mechanical lesion. But *a functional paralysis is a manifestation of a total biological disturbance. The function of plasmatic impulse formation in the biological core of the organism is itself disturbed* and may cause an extensive loss of substance in the tissues (muscular atrophy, general cachexia, anemia, etc.). It is not relevant to argue that a mechanical disturbance cannot be influenced by suggestion, whereas the functional disturbance can. The "suggestion" capable of bringing about an improvement of functional paralysis is, in reality, a pleasure stimulus for the biological plasma system impelling it toward new living possibilities and renewed biological functioning.

The fundamental disturbance in the functioning of the body plasma, represented and caused by chronic sexual stasis, by character rigidity and resignation, and by chronic sympatheticotonia, should be taken much more seriously than local mechanical lesions. The functional standpoint must partially supplement and partly prevail over the mechanistic and purely materialistic viewpoints of medicine today. It was this functional perspective which opened a breach in the wall that had kept the cancer problem inaccessible. In

the following discussion, it will be shown how far this is in fact already practicable. We now turn our attention to the changes in the blood and tissues that are brought about by biopathic shrinking.

SEXUAL STARVATION OF THE ORGANISM IN CHRONIC ABSTINENCE, ILLUSTRATED BY A CASE OF CARCINOMATOUS SHRINKING WITHOUT TUMORS

In the foregoing, I tried to show that the local tumor is not itself the cancer. Behind the tumor, a shrinking of the autonomic system is actually taking place. In the cancer patient whose illness I described, the local cancer tumors were eliminated by orgone therapy, but she then perished because of a deep-seated sexual disturbance that caused the continued shrinking of the vital apparatus. By chance, I encountered a second case that confirmed and amplified the conclusions I had drawn from the first case. Like the first one, this case clearly reveals the social and sexual background of the shrinking biopathy. At the same time, it demonstrates the potential use of orgone therapy for the treatment of the cancer biopathy. The responsibility that the sex-economist and psychiatrist must face in the struggle against the sexual biopathies is immeasurable. There is no way to accumulate insights into the nature of biopathies except bit by bit through the study of many cases. One case will raise questions that the next case will answer, though not without introducing new questions. These questions are evident only to the psychiatrist whose orientation is sex-economic. For the mechanistic pathologist they remain unasked.

A sex-economist who was a distinguished colleague at the Institute had succeeded in a few months in effecting a remarkable change in the condition of a woman suffering from a severe character neurosis. One of the woman's acquaintances noticed the change. She, in turn, knew of a thirty-year-old woman who, for two years, had appeared to be succumbing to a malady that no physician was able to explain. That is how the patient happened to come to my laboratory.

My immediate, superficial impression of the patient was that her face called to mind a death mask. The skin of her face was pale and somewhat bluish. Her cheeks were sunken, so that the jaw-bones protruded sharply. Her eyes looked tired and veiled, hopeless. Her mouth was drawn down at the corners, expressing deep resignation and depression. Her body was thin; ribs and vertebrae were abnormally prominent. The musculature in the entire body was so thin that an atrophic process could hardly be doubted. Her movements were lethargic, somewhat shuffling. The patient spoke slowly, as if with great effort, and without changes in facial expression. It seemed that all activity was arrested and that there was insufficient energy behind the impulses. The pelvic bones were extremely prominent. Feet and hands were clammy, cold, and pale. Her voice was monotonous and feeble. The patient seemed to want to make contact with me but was unable to do so.

She weighed 90 pounds, having lost ten pounds in the last four weeks. Two years before, she had weighed 120 pounds. From the age of five on, she grew rapidly and became thin; since then, she had always been underweight for her age. As a child, she had had measles and whooping cough. She frequently suffered from colds, and had undergone a tonsillectomy. Menstruation had begun at the age of fourteen and was regular every four weeks. However, it always lasted a week or more and was extremely painful.

Five years before, she had consulted a psychiatrist in an effort to deal with her sexual difficulties. Ever since puberty, she had been convinced that she was not in order sexually. She often had to stay out of school, to "build up her health," as she put it. On closer questioning, she admitted that she had often felt tired and weak and had been unable to keep up with the schoolwork. Even the simplest tasks represented major undertakings to her. She suffered from severe depressions and felt totally unable to cope with life. Gradually her resignation turned into complete inactivity.

Her mother had undergone a total hysterectomy for cancer, but died later from metastases to the bones. The patient described her mother as a very quiet person, devoted to her children. She had died as uncomplainingly as she had lived.

The patient's education in sexual matters had been very strict and ascetic. She had never experienced sexual intercourse. She had rarely been permitted to attend dances. For a time, during puberty, the desire for companionship with men had stirred in her, but her attempts failed. Her strict religious family tolerated no situation that could have become "dangerous." She failed miserably in her attempts to break through these external inhibitions and realized that she had become *inwardly* incapable of an intimate friendship with a man. This condition had taken hold of her during late puberty and persisted until the present time. It was a major contributory element in her depressions and her secluded way of life. She was pretty, but men nevertheless seemed to shy away from her. Several times, a friendship had begun to develop. But it always failed because at the mere thought of physical intimacy a *spasm of the genitals* would inevitably set in. In time, fear of these painful spasms developed and she avoided every occasion that might lead to sexual involvement. Though aware that her behavior was pathological, she did not know what to do about it. She was afraid of asking doctors for advice or consulting with friends about her problem. In short, she gave up. She had never masturbated, despite the suffering that sexual excitation caused her, but she tended to hold her hands over her genital at night. In contrast to other patients suffering similarly from sexual abstinence, she had a clear insight into the nature of her disturbance. She made no attempt to disguise her disturbance with ascetic ideals; her suffering was, consequently, all the more intense. During our very first conversations, she talked about it almost uninhibitedly. Here, however, I would like to interrupt the description of her abstinence, and return to it later.

The seriousness of the patient's condition necessitated a complete physical examination. The outcome was surprising. The doctor who examined her prescribed a diet but found no physical disturbances. His report was worded as follows: "This is to certify that I have given Miss —— a complete physical examination, including blood and urine tests, and find her to be in good health." This finding was in such sharp contradiction to the impression I had received of the patient that, at first, I did not understand it. As

noted, she had recently lost ten pounds. For two years she had been incapable of working and had been lying around at home, feeling weak and unable to make any social contact. It is not surprising that the physician failed to recognize a biopathy caused by abstinence, but the loss of weight should have made a strong impression. Also, the general appearance of the patient could not easily have been overlooked. I reflected that the medical profession is trained for mechanical and chemical examinations only. It happens frequently, therefore, that a severe biopathic habitus is overlooked simply because the physician has not learned to take into consideration the patient's bodily expression and the *character of his sexual life*.

The patient had a small tumor, approximately the size of a bean, on the outer margin of her right breast. I asked whether the examining physician had seen it. She affirmed that he had. But since this small tumor grew alternately larger and smaller, the doctor had diagnosed a harmless glandular swelling, apparently in the belief that a malignant tumor could not become smaller spontaneously and would grow steadily. The small tumor had existed for about a year without becoming larger. Not wishing to alarm the patient unnecessarily, I did not have a biopsy performed. Since the patient wanted to undergo the experiment with orgone therapy, I could wait to ascertain whether the tumor would vanish after a few irradiations. Rapid disappearance would be an indication that the tumor had been malignant; whereas, if the growth took many weeks or months to disappear, or would not go away at all, or showed no signs of growing larger, then the diagnosis of a harmless glandular swelling would be correct. In addition, we had our cancer tests to confirm our findings.

The tests were all positive; the diagnosis was certain to be cancer. Examination of the rate of disintegration of the erythrocytes in physiological salt solution showed bionous disintegration and T-spike formation in about one minute. The orgone margins of the erythrocytes were narrow, with only faint blue coloration. Hemoglobin content was normal at 80%. In the culture test, bouillon became cloudy after twenty-four hours. Inoculation on agar showed the typical growth of T-bacilli, which was confirmed by Gram stain.

Autoclavation of the blood in bouillon and KCl yielded a strong T-reaction of the red blood corpuscles (about 60%).

These results, together with the biophysical condition of the patient, made the diagnosis of an *advanced* carcinomatous shrinking biopathy almost inevitable. It was unimportant whether or not the small tumor on the right breast was, itself, carcinomatous. My impression was that the patient had no more than a year to live.

I notified a close relative of the patient and had him confirm in writing that I had diagnosed cancer but had offered no promise of a cure. I warned him that the patient must be expected to die within a very short time if the experiment with the orgone irradiation did not succeed. I knew that no physician, on the basis of the present disease picture, could arrive at a diagnosis of cancer. Furthermore, even if another physician had suspected cancer because of the patient's general condition, there would have been no alternative treatment to orgone therapy available since there were no local tumors that were considered to be cancerous.

The patient began daily orgone irradiations in my laboratory. Later she acquired an orgone accumulator and took two daily irradiations in her own home, one in the morning after her bath and one in the evening before going to bed, for half an hour on each occasion. In the first twelve weeks, this treatment produced the following results.

Weight. After one week, still 90 pounds, no increase but also no further weight loss; after two weeks, 91 pounds; after three weeks, 91.75 pounds; after four weeks, 94.25 pounds; after six weeks, 95.75 pounds; after twelve weeks, 100 pounds. Thus, not only had the process of shrinking been stopped, but the patient was gaining weight at an accelerating rate.

Growth of T-bacilli in blood culture. After five weeks, bouillon, as well as the agar culture, was *negative*, and remained so during the following weeks.

Autoclavation test. After three weeks, no improvement; T-reaction still approximately 50%. The blood bion solution did not have the character of a pure colloid but showed the blue-green discoloration typical in advanced cancer.

Breast tumor. After ten days of orgone treatment, the small tumor in the right breast was no longer palpable. Two to three weeks is the usual time span needed for the elimination of medium-sized breast tumors by orgone therapy.

These findings had the greatest significance for the orgone therapy experiment. They showed that symptoms of an advanced cancerous state can exist in the organism without conspicuous local manifestations. This confirmed my earlier view that cancer consists essentially in a general shrinking of the life apparatus; the local tumor is therefore only one of the symptoms of the disease and not the disease itself. These findings also proved that standard medical training does not enable the practicing physician to diagnose cancer prior to the appearance of conspicuous local phenomena. Finally, they proved the usefulness of our laboratory's biological blood bion tests in cases where traditional methods cannot verify the diagnosis of cancer. Even if a surgeon had suspected that the small tumor on the breast was cancerous and had removed it surgically, the general shrinking biopathy would have remained untouched and the patient would have died. It is absolutely inconceivable that this small tumor, without metastases in the axillary glands, was the cause of the patient's poor general condition. The tumor was a much later development than the general shrinking condition. Thus, there is ample justification for speaking of a "carcinomatous shrinking biopathy, without tumors." It is important to establish how frequently such cases occur. In any case, the availability of orgone therapy greatly reduces the fear of the disease, even if many questions still remain unanswered. In this particular case, the orgone therapy experiment was successful, and this success validates its claim to be tested and developed on a wider scale.

Before proceeding to the main theme of this discussion—namely, the principles of the orgone therapy experiment, the problem of the development of cancer cells, and the processes in the tissues—a few more points about this case should be considered. When the *International Journal of Sex-Economy and Orgone-Research* first appeared, a physician clearly sympathetic to our viewpoint made the comment that sex-economy was certainly important

and correct, but insisted, "What does it have to do with cancer?" The discussion of cancer and orgone research would, he felt, have the effect of impeding the acceptance of sex-economy. Astonishment and incredulity were the reactions I had from many other circles whenever I referred to cancer as a sexual biopathy or a sex-starvation scourge. These reactions were a clear sign that the cardinal point of our work had not been understood, namely, that *diseases generated by sexual stasis are severe biopathic diseases of the organism. The cancer biopathy is one of the diseases in which chronic disturbances of human sexual economy are manifested. Cancer is a sexual biopathy (sex-starvation disease). Sex-economy and cancer research are, therefore, inseparable.* Character analysis, vegetotherapy, and orgone therapy may appear to be different methods of treatment, but basically they are *one and the same biotherapy* at work in a unitary organism. They complement each other and have a common root in the biosystem. Their superficial differentiation corresponds to the artificial differentiation of the total organism into biophysical, characterological, and physiological functions.

I had the patient examined gynecologically. The examination fully confirmed my diagnosis of plasmatic shrinking: the body of the uterus was very small in relation to the cervix, and the ovaries were not palpable rectally—an indication, in the opinion of the gynecologist, that they were extraordinarily underdeveloped. The glandular tissue of the breasts seemed totally undeveloped. It was of course difficult to come to any conclusion about whether the case was one of atrophy or of *primary inhibition* of development of the sexual organs. The gynecologist was of the opinion that it was a primary underdevelopment of the ovaries. However, the assumption of such an isolated, primary ovarian disturbance would not be in accord with our theoretical position. The ovaries are not independently functioning organs but are an integral part of the total autonomic life apparatus, upon which they depend. On the basis of the sexual history of the patient, I am inclined to view the underdevelopment of her breasts and genital organs as an *atrophy by disuse* of the sexual apparatus. The question as to what extent the

endocrine glands play a *primary* role, and to what extent they should be regarded as the executive organs of the general plasma function, cannot be answered conclusively at this time.

I decided to treat the patient, without remuneration, by simultaneously utilizing physical orgone therapy and the technique of psychiatric orgone therapy. It was not long before the patient began asking questions: "Does sexual intercourse hurt?" "When are you going to rape me?" (This patient, like so many others who suffer from chronic sexual starvation, was beset by severe rape fantasies. She really believed that a woman could not be alone in a room with a man without being raped.) "Does the man move his penis in the vagina? That really must hurt!" "What do you do if you get too many children?" (She knew nothing about contraception.) "Does a woman have to give in to a man if he wants satisfaction? I'm frightened of it." The patient was totally ignorant about even the most elementary questions of sexual life. As a child, she had pressed her mother with questions about it but had been rebuffed and had stopped asking those questions of anybody. She now believed that "such things" were not supposed to be known. She had developed a strong attachment to her father, an authoritarian educator and strict moralist, who had immediately suppressed the girl's first pubescent impulses. Soon afterward, she began to suffer from perverse fantasies, the principal content of which was brutal rape. This led to the development of a feeling of panic whenever a boy came near her. Even in puberty, this fear was accompanied by spasms of the genital apparatus. These spasms persisted as a chronic complaint. She withdrew more and more from contact with men and became increasingly lonely.

Gradually, the traditional distortions of sexuality were absorbed and anchored characterologically: sex is evil, devilish, a monstrous sin against God's commandments. Sexual intercourse is an activity reserved for marriage and then only to beget children. (Everything she observed around her completely contradicted these ideas.) The man is an evil sexual animal who violates girls "to still his lust." Women have no sexuality and only bear children. They have sexual intercourse with a man only because he "needs it."

Masturbation makes you a cripple or an idiot, and "makes you lose life-juice from the marrow." (As a consequence of these beliefs, she had never actually masturbated, but since childhood had kept her hands on her genitals at night, clenched and motionless.) The difference between man and animal is that man is not sexual. What is animal is base and must be fought. Everything sexual is animal. "Ideal values" are what should be cultivated; "bad thoughts" should be kept out of one's mind. Of course, she had "bad thoughts." In consequence, she felt guilty, became still more tense, and still developed "bad thoughts." Even during her childhood, she had brutal and sadistic fantasies that she fearfully suppressed. She felt the urge to bite or tear off the penis of the men around her. During her puberty, whenever she was about to dance with a boy, an impulse to choke him broke through, accompanied by intense sexual excitation. This feeling made her withdraw even more into herself. Her father warned her about venereal diseases, giving her the impression that sexual intercourse inevitably leads to them. But he did not tell her how to protect herself against such infection. And so she remained helpless, torn between longing for love and fear of it. This impelled her into situations that really *were* dangerous. Curiosity drove her to approach completely strange men and indulge in various sexual practices, only to flee in fright, and then completely isolate herself for months. Understandably, it was her very fear that exposed her to dangerous situations. She wanted to find out if what she had been told was actually true. The fear was an expression of her vital urge for sexual gratification. This confirmed what sex-economy has always maintained: *compulsive morality and asceticism generate sexual criminality and perversion, the precise opposite of what they intend.*

The patient was totally ignorant of the anatomy of her genitalia. Yet, since her genitals caused her so much suffering, she was obsessed by the thought that she really had to know about them. Sexual curiosity would suddenly seize her during harmless conversations with both male and female acquaintances; her instinctive reaction was immediate flight and withdrawal. Just once, when she was twenty, she felt really in love with a boy and tried to break

through. Instead, she sank back, helpless; she "went to pieces." The sexual excitation became so intense and the genital spasm momentarily so violent that she wanted to commit suicide. It was impossible for her to conceive of the sexual act as anything but a brutal violation.

Even during puberty, her capacity to work was disturbed as a consequence of her tremendous sexual stasis. Compulsive sexual thoughts always intruded when her interest in work was aroused. Clearly, the emotional stimulus provided by her work simultaneously triggered the sexual excitation that she feared so much. *Sexual stasis is the most important cause of work disturbance in puberty.* With the years, the patient's work capacity declined more and more; she became dull, until finally she reached a state of complete emotional emptiness, which she had displayed for the last two years. During those two years, the characterological and emotional emptiness proceeded into somatic shrinking.

In these first attempts to treat a shrinking biopathy I started with the following assumptions: sexual stasis, which produces "the stasis neurosis," is at the basis of both the carcinomatous and the cardiovascular biopathy. But there must be an essential difference between cancer and cardiovascular biopathies. Cancer victims predominantly show emotional mildness and characterological resignation. People who suffer from cardiovascular hypertension, i.e., from chronic vascular contraction, are, in contrast to the cancer sufferer, for the most part easily excitable, "emotionally labile," explosive personalities. This is clearly expressed in acute anxiety attacks. On the other hand, I have never seen cancer patients with violent emotions, outbreaks of rage, etc. We are therefore justified in concluding the existence of specific differences between the two forms of biopathy, in spite of their common etiology in sexual stasis. The essential factor is *how the organism reacts to the dammed-up sexual excitation once it has occurred.*

When investigating new connections, we are compelled again and again to make assumptions suggested by the disease patterns, without being able to state with certainty that these assumptions are correct. We have no alternative but to leave the confirmation or

refutation of our hypotheses to future experience. In such matters, one can never be flexible, careful, or self-critical enough. Briefly, the clinical comparison of the cancer biopathy with cardiovascular hypertension forced us to assume a basically different view of the dammed-up sexual excitation in the biosystem. *In the cardiovascular biopathy* (anxiety neuroses as a consequence of abstinence), *the sexual excitation remains lively* biologically, i.e., physiologically and emotionally. In other words, the biological core of the organism, the autonomic life apparatus, continues to generate energy to the fullest extent. When it is contracted, however, the organism reacts with outbreaks of anxiety or rage and with somatic symptoms such as hyperthyroidism, diarrhea, etc. *In cancer, on the other hand, the biological core lowers its energy production.* With this diminution of energy production, the emotions and excitations become gradually weaker and weaker. The energy metabolism is thus disturbed far more profoundly than in the more conspicuous symptom-producing disorders such as hysteria. Seen functionally, an outbreak of anger is still an energy discharge, even though it may be pathological. *Chronic emotional calm, on the other hand, must coincide with a bio-energetic stagnation in the cell and plasma system.*

With some hesitation, I feel obliged to speak here of "suffocation of the cell energy system." It seems conceivable, although at present this contention cannot be stated with any certainty, that characterological resignation is the surface expression of an inner process of gradual cessation of the energy functions of the life apparatus. Let us illustrate it in this way:

In a flowing brook, the continuous movement of the water purifies it. Dirt is dissolved very quickly, by a process not yet completely understood. In a stagnant pond, however, not only are the processes of putrefaction not eliminated, they are accelerated. Amoebae and other protozoa grow poorly or not at all in moving waters but develop profusely in stagnant water. We still do not know much about this "suffocation" in stagnant water or in the stagnant energy system of the organism, but we have every reason to assume the existence of such a process and state. It cannot be

mere coincidence that cancer develops so seldom in bio-energetically alive organism and so easily in the bio-energetically stagnant organism. It is clear that the shrinking biopathy, in contrast to other biopathic forms, begins with this abnormal calm in the person's sexual and emotional life. Symptoms of stasis anxiety, which are often numerous in the history of cancer patients, are rare once the cancer reaches a mature stage. The impression is of a sharp reduction in the biological energy metabolism, which in healthy persons is vividly reflected in the function of the orgasm. These assumptions are, I believe, of great significance, and I hope they will be thoroughly investigated.

It is not to be assumed that the cells of the organism submit to the extinction of the energy system without a struggle. When the functioning of the bio-energetic (orgonotic) excitation of the total system is reduced, the orgonotic excitation in individual cells or cell systems can still continue intensely, just as a suffocating organism resists final subsidence in clonisms. Thus, individual cells can still demonstrate orgonotic overexcitation even when the total organism has already lost the capacity for excitation and energy metabolism. However, such isolated excitations, occurring without connection with orgonotic excitations of the entire organism, can no longer be physiologically normal. They must have damaging effects on the cell structure.

Further discussion of this subject will have to be deferred. Orgone physics will provide important clarifications about the affective function of the body cells and its relationship to orgone energy metabolism. (There is, for instance, the phenomenon of orgonotic lumination in bions, which discloses important connections with cell lumination and cell excitation in the organism.) But now let us return to the patient.

Her emotional and bio-energetic behavior conformed completely to the assumptions just described. She constantly asked about sexual processes, but the questions lacked urgency and excitation. By contrast, a patient with anxiety hysteria would have asked the same questions with intense excitation, or she would have repressed them and developed severe anxiety. The emotional import

of the questions would have stood out immediately. With our patient, it was different. She asked everything in a flat voice, as if without interest, even though these matters filled her life. Her fantasies were gruesome, but she seemed unmoved, and only superficially interested. Very soon she began complaining about the superficial and corpse-like way she experienced things. She had suffered from this problem since puberty. It gave her the feeling of being unable to establish close contact with anything or anyone. This emotional calm of the cancer victim is in sharp contrast to the coldness and contactlessness of the affect-blocked, compulsive character. In the compulsive character, powerful energy impulses are bound in the block; in cancer, the energy is lacking.

Careful observation of the patient's behavior contradicted the assumption that there were repressed affects in the biological depths. There were no affects at all. The orgasm reflex appeared with surprising ease, yet with scarcely any affective strength. Affects are the manifestations of bio-energetic cell excitation. If we overcome the respiratory inhibition of a patient suffering from stasis neurosis with cardiac anxiety, strong excitations will be the immediate and inevitable consequence. But in the case of our patient this did not happen. The correction of her respiration over a period of two months did bring about spontaneous vegetative actions, but no lively movements. Since the orgasm reflex was weak, she had no fear of it, in contrast to a person with stasis neurosis, who experiences severe anxiety. This poverty of affect thus reached deep into the biological system.

The question confronting me was whether the spasms of the genital apparatus could be dissolved without the presence of strong excitations. It was clear that she would recover only if her sexuality began to function vigorously. After two weeks of treatment, she developed weak vegetative currents in the genitals. Thereupon, the genital spasms were alleviated and the pains disappeared. But because the excitations were weak and failed to intensify, the patient did not develop the usual anxiety. This finding was extraordinary and confirmed the assumption that in the shrinking biopathy

the sources of excitation in the autonomic system slowly die out. Whether fading energy functions can be fully revived by orgone therapy remains to be established.

Resignation without open or concealed protest against the denial of joy in life must be regarded as one of the essential causes of the shrinking biopathy. *Biopathic shrinking, therefore, represents a continuation of chronic characterological resignation in the realm of cell functioning.*

Let us visualize the fundamental biological (the physiological and emotional) functions diagrammatically. Imagine a wide circle with a center ("core"). The shrinking of the circle periphery would represent the onset of characterological and emotional resignation. The core, the center of the circle, is still unaffected. The shrinking process advances toward the center, i.e., the "biological core." The biological core is nothing but the sum of all plasmatic cell functions. Once the shrinking process has reached this core, the plasma itself shrinks. This coincides with the process of weight loss. But long before the plasma function is directly damaged, the peripheral physiological and characterological functions are disturbed: the loss of ability to establish social contact, the loss of *joie de vivre*, the loss of capacity for work, and, finally, the disturbances of pulsation and of vegetative excitation.

The vital apparatus envelops the biological core in layers of varying depth. The biosystem has superficial and deeper layers.* Disturbances of bodily functioning are, accordingly, superficial or deep. An acute respiratory disturbance will not affect the core of the biosystem. A chronic respiratory disturbance, due to a chronic inspiratory attitude, will generate chronic anxiety but will not influence the biological cell plasma function, so long as the bio-energetic functions in the cells themselves continue, that is, so long as the organism continues to produce vigorous impulses. The impairment of impulse production in the cells is an indication that peripheral characterological resignation has seized the cell plasma

* A comparable layering has been found in the character. Cf. Reich, *Character Analysis* (New York: Farrar, Straus and Giroux, 1972). [Editor]

system. We are then dealing with the process of biopathic shrinking. We shall have to study this process also in chronic schizophrenics (especially in hebephrenia).

It now appears certain that biopathic shrinking is specific for cancer. The actual cancer process resembles, in its essentials, protozoal life in a pond in which there is no longer any movement of water but a flourishing growth of protozoa. Unfortunately, these processes in the background of the shrinking biopathy cannot be directly observed microscopically; they can only be deduced. There remains a gap, so far as the thoroughness of direct observation is concerned, between characterological-biological affective stillness and the process in the cell plasma that, in the cancer process, is microscopically visible in the form of vesicular, bionous disintegration.

We now want to consider these cell and tissue disturbances. What is clear is that cancer cannot develop from a simple scar, a wart, a wound, or a chronic irritation unless there already exists a fundamental disturbance of the life function, in the core of the biological system, that ultimately seizes upon the local damage. The question is, in what way does this happen?

V. *Orgonomic Functionalism*

ANIMISM, MYSTICISM, AND MECHANISTICS

We must ask: was ignorance about the living process merely the result of a faulty conceptual technique and insufficient research? Or was it the result of a characterological inhibition, an unconscious intention, as it were? The history of science leaves no doubt that the living process was not allowed to be studied; that through thousands of years it was the mechanistic-mystical structure of the human animal that excluded from all research, by absolutely all conceivable means, the cosmic foundations of the living process. And there was method to this structural intention: first, in the religious conceptual prohibition that presented God and life a priori as being unknowable; then, even in the punishment by death for recognizing the life process, as contained in several religious taboos. The myth of Adam and Eve has a deep rational meaning. To eat from the tree of knowledge meant to be expelled from paradise by fire and sword. It is a snake, a symbol of the phallus as well as of primal biological motion, that persuades Eve to seduce Adam. They pluck the forbidden apple and eat it. They are overcome with shame. The sexual symbolism is self-evident: "whoever eats from the tree of knowledge perceives God and life, and this is punishable"—thus goes the legend. *Awareness of the law of love leads to awareness of the law of life, which in turn leads to awareness of God.* This sequence is true throughout every phase of the history of science and has been confirmed by the discovery of cosmic orgone energy in the twentieth century. The punishments that followed this discovery were entirely in keeping with the old Biblical legend.

It is not true that I was the first to observe orgone energy and,

From *Ether, God and Devil and Cosmic Superimposition*, 1973.

with it, the functional law that merges organic and inorganic nature into one. In the course of two millennia of human history, people time and again encountered phenomena of orgone energy, or they developed thought systems that approached the reality of cosmic orgone energy. That these insights could not break through should be blamed on the same human character traits that created religious prohibitions and destroyed any progress in the right direction. Basically, the weapons of destruction were invariably either mechanistic, pseudo-scientific counter-arguments or mystical obscurantism, except in cases of physical annihilation.

I can only cite scattered examples from various epochs. A presentation of the systematic effort on the part of the emotional plague of mankind to destroy the functional equation of "God = life = cosmic orgone energy = organomic functional law of nature = law of gravitation" must be left to historians.

Even among the Greeks there existed a rigid and fanatical orthodoxy that rested just as much on the interests of an arrogant priesthood as it did on the faith of a multitude in need of redemption. This might have been forgotten altogether if Socrates had not been forced to drink the cup of poison; but Aristotle, too, escaped from Athens so that the city did not sin against philosophy a second time. ["Philosophy" in antiquity played the role of today's natural science.—WR] Protagoras had to flee and his writings about the gods were burned by order of the state. Anaxagoras was imprisoned and had to flee. Theodorus the atheist and probably Diogenes of Apollonia were persecuted as atheists. And all this happened in humane Athens. From the standpoint of the multitude, everyone, even the most idealistic philosopher, could be persecuted as an atheist, for no one imagined the gods to be as priestly tradition dictated it.

This was written by Friedrich Albert Lange in his *History of Materialism*. What was the basis for the ancient denial of the gods? What was there about the development of scientific materialism that enabled Greek philosophy to oppose superstition? It was the energy hypothesis of the "soul atoms" of Democritus, i.e., a scientific

glimpse of the existence of a special energy, the orgone, underlying the psychic functions.

Materialistic philosophy did not start from mechanistic questions but, oddly enough, from basic psychological questions, just as orgone biophysics sprang from the psychiatric problems of the biological drive dynamics: WHAT IS SENSATION? HOW CAN MATTER PERCEIVE ITSELF? WHAT IS SENSATION TIED TO? UNDER WHAT CONDITIONS DOES SENSATION EXIST, AND UNDER WHAT CONDITIONS DOES IT NOT?

Thus, natural science of antiquity, brilliant and in its assessments accurately oriented to this day, did not start from material but from functional problems that did not exclude sensation. It was over these functional processes, and not over materialistic questions, that the scientific minds separated from the metaphysicians and the mystics. These were the questions that kindled the battle flames of the emotional plague against the knowledge of nature and the equation of God = natural law. These questions—and not, originally, the mechanistic laws governing the velocity of falling bodies—turned the accurate world image and its processes into the burning issue they became. For every scientific mind realized that it was only our own sensation of the processes in us and outside us that contained the key to the deeper secrets of nature. The sensation of living protoplasm is a singular phenomenon of nature, within and not beyond human life. Sensation is the sieve through which the inner and outer stimuli are perceived; it forms the bridge between ego and outer world. This is an established fact, both among natural philosophers and natural scientists who are aware of their investigative methods. It is all the more strange that, until recently, scientific research was unable to say anything about this central part of its own nature and that mysticism could usurp the realm of life sensations with such completely disastrous effect.

Such grotesque facts always have a certain function and a secret intention. It would of course be wrong to assume that sometime, somewhere, there was a secret council of armored human animals who determined how the knowledge of sensation itself—the

link between ego and nature—could be prevented and why those who discovered this secret of nature should be so harshly punished, persecuted, burned, and tortured. There were no secret deliberations and there were no decrees. The deadly battle that the emotional plague waged against the recognition of the basis of sensation was dictated, guided, and carried out by the structural laws of armored human beings.

It was the character-analytic theory of structure that first broke the spell and opened the gate to insight into the nature of sensation itself. The ensuing discovery of biological energy phenomena within the perceiving organism and the further discovery of atmospheric orgone energy in the purely physical sense were merely the logical consequences of the first act: *the discovery that sensation is a function of excitation; that, in other words, there is a functional identity between the quantity of excitation and the intensity of sensation.* With this, sensation itself had become the objective of scientific research. The further consequences of this discovery speak for themselves.

Sensation is a function—the function of a limiting membrane that separates the living system from the surrounding orgone ocean. Through this membrane the organotic living body communicates with all other orgone systems. It is no accident that the sensory nerves develop from the ectoderm, the outer germinal layer of the gastrula.

Since the physical view of nature results from the biological constitution of the observer of nature, the world image cannot be separated from the creator of the world image. Briefly, natural research that discovered the atom bomb is confronted with the natural research that discovered cosmic orgone energy, sharply, clearly, and irreconcilably.

It must be decided whether nature is an "empty space with a few widely scattered specks" or whether it is a space full of cosmic primordial energy, a continuum that functions dynamically and obeys a generally valid law of nature.

The technician of physics, whose thinking was shaped by mechanistic philosophy, regards absolutely all physical problems as

basically solved. His view of life is limited by the fact that sophisticated equipment enables airplanes to fly by remote control, so that the living pilot is eliminated. He believes that the invention of the most infamous murder weapon since time began is "the dawn of a new era of atomic energy." His universe is crumbling under his feet, but his view of life is fixed and compact, consisting primarily of an "empty space" in which there are "a few specks." We do not want to argue with him, although his opinion plays an essential part in forming general public opinion. There is no room for the life process in this view. More than that, the practical effect of his view of nature is destructive: in theory, by omitting the living substance from all consideration; in practice, by social murder and war.

It is different with the founders of this dead and deadly philosophy. The founders of this empty and dead universe are intelligent, educated men. They do not believe that all problems have been solved. On the contrary, they openly say that their physical image of the world is urgently in need of correction. They find themselves in contradiction with their own theory. In their own words, they have abandoned reality to withdraw into an ivory tower of mathematical symbols. They cannot be blamed for withdrawing from the real world into a shadow world and for operating with shadowy things and abstract symbols. Everyone can do, or not do, as he pleases, provided he harms no one. But does this kind of influence really harm no one? Is not the damage proved, since this kind of physics excluded the human being, mysticized life, and, intentionally or not, invariably returned to explosive substances because of its research orientation?

I will try to describe the sensory apparatus of the mechanistic observer who has created mechanistic philosophy. How does it happen, we must ask, that mechanistic physics has been declared bankrupt by its most brilliant exponents but so far has failed to break through the iron walls of its thinking in which it is trapped? If we are consistent and hold the character structure of the physicist responsible for the mechanistic view of life, we must ask these questions: What is the nature of the mechanistic character structure? Which specific qualities underlie this helplessness in observing

nature? Where does this character structure come from? And, finally, in which social processes did it originate?

I am not obliged to present the history of mechanistic natural science. Suffice it for me to speak from experience and to describe the typical mechanistic physicist as he is revealed by psychiatric investigation.

The typical mechanistic physicist thinks according to the principles of machine construction, which he primarily serves. A machine must be perfect. Hence the thought and action of the physicist must be "perfect." *Perfectionism is an essential characteristic of mechanistic thinking.* It permits no errors. Uncertainties, situations in flux, are undesirable. The mechanist works with artificial models of nature when he experiments. The mechanistic experiment of the twentieth century has lost the essential features of genuine investigation—the control and imitation of natural processes, which have characterized the work of all pioneers in the natural sciences. All machines of the same type are alike down to the most minute detail. Deviations are regarded as inaccuracies. In the realm of machine construction this is quite correct. But this principle will lead to error if applied to processes of nature. Nature is imprecise. Nature does not operate mechanically but functionally. Therefore, the mechanist always goes against nature whenever he uses his mechanistic principles. There is a lawful harmony of natural functions that permeates and governs all being. But this harmony and lawfulness is not the mechanical straitjacket that mechanistic man has imposed on his character and his civilization. Mechanistic civilization is a deviation from the law of nature; even more, it is a perversion of nature, an extremely dangerous variant, just as a rabid dog represents a morbid variant within the species.

In spite of the lawfulness of their functions, natural processes are characterized by the absence of any kind of perfectionism. In a naturally grown forest we find a uniform principle of growth. But there are no two trees—and no two leaves among the hundreds of thousands of trees—that resemble one another with photographic likeness. The realm of variations is infinitely wider than the realm of uniformity. Although the uniform law of nature can be found and

functions in every single detail, no matter how small, there is nothing that can be reduced to perfectionism. With all their lawfulness, natural processes are uncertain. Perfectionism and uncertainty are mutually exclusive. One cannot object to this fact by pointing to the certainty of the functions of our solar system. True, for thousands of years the orbits of the planets around the sun have not changed. But thousands, even millions, of years play only a minor role in the processes of nature. The origin of the planetary system is just as uncertain as its future. This is generally recognized. Thus, even the planetary system, this "perfect" mechanism of the astrophysicists, is imperfect, in the "irregular" fluctuations of thermal periods, sun spots, earthquakes, etc. Neither weather formation nor tidal flow and ebb functions according to the laws of machines. The failure of scientific mechanistics in these realms of nature is obvious, as is their dependence on the functions of a primordial cosmic energy. There is law in nature; that much is certain. But this law is not mechanistic.

Therefore, perfectionism is a compulsive accuracy of mechanistic civilization; accurate within but not outside the realm of mechanistic functions, the artificial models of nature. Just as everything within the conceptual framework of formal logic is logical, but becomes illogical outside this framework; just as everything within the framework of abstract mathematics is consistent, but outside has no frame of reference; just as all principles operating in the authoritarian educational system are logical, but outside are useless and anti-educational; so, too, is mechanistic perfectionism outside its own logical domain unscientific; and, in its pseudo-accuracy, it functions as a drag upon natural investigation. Research without errors is impossible. All natural research is, and always was, groping, "irregular," unstable, flexible, forever corrective, in flux, uncertain and insecure, and yet in contact with real processes. For these real processes, in spite of all their basic unifying laws, are variable in the highest degree, free in the sense of being irregular, unpredictable, and unrepeatable.

It is precisely this freedom found in nature that frightens our mechanists when they encounter it. The mechanist cannot tolerate

uncertainty. But this freedom is neither metaphysical nor mystical but functionally lawful.

Here character analysis has opened up several crucial insights. It was important to apply psychiatric insights into human reactions, to the basically incomprehensible, hate-filled rejection of orgonomic phenomena. In my publications, I have dwelt time and again upon the astonishing fact that cosmic orgone energy was so thoroughly and so consistently overlooked by the physicists. Lasting as it did for centuries, this oversight could not be an accident. My psychiatric work fortunately enabled me to unravel part of the mystery during the character analysis of an extremely gifted but inhibited physicist of the classic mechanistic school.

We found that, rooted in certain experiences irrelevant in this context, he had developed a strong, dreamy cosmic longing and fantasizing from childhood on. It had led him to study physics. The core of this fantasy was the idea of floating all alone and lonely in the universe among the stars. A specific memory from his second year showed that this fantasy was rooted in real personal history. As a small child he had observed the stars at night through the window. He waited for their appearance with an excitement mixed with anxiety. His "flight into space" also served to remove him from very unpleasurable situations in his parental home. The strong inhibition I mentioned earlier sprang from precisely those painful experiences that led him to study the universe. But, at the same time, they remained as permanent inhibitions on his capacity for surrender and as a block to his organ sensations. As we approached the liberation of his orgasmic sensations, a severe anxiety emerged, an anxiety that was at the heart of his work block. It was the same anxiety he had developed as a child due to his powerful organ sensations. In organ sensation, man experiences the orgone function of nature in his own body. Now this function was charged with anxiety and therefore inhibited. Our physicist wanted to devote himself to orgone biophysics because he was convinced of its accuracy and significance. He had seen the orgone in the metal room and described it in detail. But whenever he was supposed to do practical work, a strong inhibition set in, the same inhibition based on the

fear of total surrender, of unquestioning abandon to his own body sensations. In the process of orgone therapy, the sequence of moving forward and fearfully retreating was repeated so often and so typically that there could be no doubt that *the fear of organ sensations and the fear of scientific orgone research were identical.*

The reactions of hatred that came to the surface were the same that one encounters in ordinary relations with physicists and physicians regarding the orgone. Our clinical experience may be generalized: *it is the fear of autonomic organ sensations that blocks the capacity to observe orgone energy.*

Self-perception is the deepest and most difficult problem of all natural science. The understanding of sensation will also pave the way for understanding self-perception. We recognize the capacity for sensation in living organisms by their response to stimuli. This response is inseparably connected with an EMOTION; in other words, with the *motion of protoplasm*. We know that an organism has perceived the stimulus when it responds with movement. Emotional stimulus response is functionally identical with sensation, not only quantitatively but also qualitatively. Just as all stimuli affecting an organism can be reduced to two basic forms—pleasurable and unpleasurable—all sensations can be basically reduced to two fundamental emotions, *pleasure* and *unpleasure*. This fact was already known to pre-Freudian psychology; it was clarified by Freud with his libido theory. The accomplishment of orgone biophysics was that it succeeded in functionally equating *pleasure* with biological *expansion*, and *unpleasure* or anxiety with biological *contraction*.

Expansion and contraction are basically *physical* functions that can be found even in the inorganic realm of nature. They comprise much wider areas than emotions. It may be assumed that there is no emotion without expansion or contraction, but that expansion and contraction function without emotion, as, for instance, in the atmospheric orgone. We reach the conclusion that the emotions, at a certain point in the development of living matter, are added to organotic expansion and contraction when certain conditions are fulfilled. For the moment we assume that *emotion is tied to the existence and movement of protoplasmatic substance within a cir-*

cumscribed system and, without this precondition, does not exist. But in another context we will encounter the susceptibility of the purely physical orgone to stimuli when we discuss the medium of electromagnetic waves.

Many problems are still awaiting concrete answers. But regardless of the many obscurities blurring our vision, it is certain that from now on sensation and emotion are found within, and no longer outside, the physical view of nature. Mechanistic natural research must exclude sensation because it cannot grasp it. But since sensation and emotion are the direct and least doubtful experience of the living organism, they were bound first to strike the attention of the natural philosophy of antiquity and to press for an answer. In his book *Meeting of East and West*, Northrop explains the importance of direct organ sensation for the entire natural philosophy among ancient Asiatic cultures. It was not ascribed to some god. It was treated within the framework of physical functions and attributed to special, particularly smooth and exceptional, atoms. This ancient view is far superior to that of "modern" natural science and comes closer to the natural processes.

The primitive view of emotional life was not mystical, as is our view today; neither was it spiritualistic or metaphysical. It was *animistic*. Nature was regarded as "animated," but this animation was derived from man's own real sensations and experiences. The spirits had human form, the sun and the stars acted like real, living people. The souls of the dead continued to live in real animals. The primitive animistic intellect did not change the world within or without. The only thing it did in contradiction to natural scientific philosophy was to ascribe real functions to real objects where they did not belong. It placed its own reality into an alien reality; that is, it projected. The primitive intellect reasoned very close to probability when it equated the fertility of the earth with the fertility of the female body, or when it regarded the rain-bearing cloud as a being capable of perception. Primitive man animated nature according to his own sensations and functions; he *animated* them, but he did not mysticize them, as did his successor several hundred years later. "*Mysticism*" here means, in the literal sense, a change of sensory

impressions and organ sensations into something unreal and beyond this world. Anthropology teaches us that the devil with tail and pitchfork, or the angel with wings, is a late product of human imagination, not patterned on reality but originating from a distorted concept of reality. Both "devil" and "angel" correspond to human structural sensations that deviate basically from those of animals or primitive men. Likewise, "hell" and "heaven," formless, blue-gray ghosts, dangerous monsters, and tiny pygmies are projections of unnatural, distorted organ sensations.

The process of animating the surrounding world is the same with the animistic primitive as it is with the mystic. Both animate nature by projecting their body sensations. *The difference between animism and mysticism is that the former projects natural, undistorted organ sensations, while the latter projects unnatural, perverted ones.* In both cases we can draw conclusions about the emotional structure of the organism from mythology. But we can also discern the radical difference. It forms the transition from a biological form of existence to a basically disparate life form of the human animal.

We can still describe animism as a realistic conception of nature, even if the animating idea and the animated object do not concur in reality. For both idea and object are objective, unchanged realities. But we cannot regard mysticism as a true conception of nature because not only the outer but also the individual inner world has deviated from the law of nature; they have changed. Animism takes for granted a soul in a cloud or the sun, which is not correct, but it does not tamper with the form and function of such natural objects. A devil or an angel, on the other hand, no longer corresponds to any reality, neither in form nor in function. The only reality at the root of this mystic kind of animation is the distorted organ sensation of armored man.

This discussion is of decisive importance in clarifying several basic questions of natural research. Later we shall see that Kepler had an animistic concept of planetary functions, which we should not confuse with mysticism, although he has often been accused of mystical beliefs. Furthermore, it is known that Galileo, who estab-

lished the mechanistic functional laws, was not on good terms with Kepler. We will also find an animism in Newton that we will have to understand. It is important to dissociate ourselves from the unfounded superiority of the mechanists, who dismissed as "mysticism" the animistic efforts of a Kepler or Newton to comprehend the harmonic law of nature. We will have to demonstrate that our mechanists are far more mystical than they themselves suspect, and far more remote from nature than primitive animists. History shows that mechanistics in the natural sciences developed not as a reaction against the animism of a Democritus or a Kepler but against the rampant mysticism of the Church in the Middle Ages. The Christian Church had exchanged the nature-oriented animism of prehistoric science and the vitality of its own founder for a mysticism remote from life and nature. The mystical bishop sent the animistic "witch" to be burned as a heretic. Tyl Ulenspiegel was a nature-oriented animist; Philip II of Spain was a sadistic-brutal mystic. Functional natural science must defend primitive animism against perverse mysticism and take from it all elements of experience corresponding to natural sensory perceptions.

Narrow-minded mechanists of natural science reproach functionalism for being "mystical." This blame rests on the assumption that those who try to understand mysticism are mystical. The mechanist does not understand emotional processes at all; to him, they are alien experiences, and they are equally foreign as the object of investigation. In a manual of neurology or organ pathology one will look in vain for a study of the emotions. The emotions, however, are the experiential material of mysticism. Therefore, the narrow-minded mechanist concludes that those who deal with emotions are mystics. The understanding of emotions is so remote to the mechanist's thinking that there is no room for it in his natural scientific investigation. Functionalism is simply not capable of overlooking the emotions and can include them in the realm of natural scientific research. The mechanist regards this as "mysticism" because he confuses mysticism with the study of mysticism.

For mechanistic pathology, functional illnesses are "imaginary"

illnesses. When the mechanistic physician cannot ascertain any alteration in the chemical composition of the blood or in the structure of the tissues, he cannot diagnose an illness, even if the patient actually dies. The functionally oriented physician, the orgone therapist, knows about the bodily function of the emotions. He understands how and why one can "die of grief." For grief is functionally identical with the shrinking of the autonomic nervous system, a protracted shock, as it were. For him, "functional fever" is not a figment of the imagination but a real, biophysically interpretable excitation of the biosystem.

The distinction between animism and mysticism is important insofar as the orgone-physical motility of living substance can be differentiated from the animation of lifeless substance (= animism) and the grotesque distortion of organ sensations (= mysticism). For the mystic, a soul "lives" in the body. There is no connection between body and soul except for the fact that the soul influences the body, and vice versa. To the mystic (and to the mechanist, if he is aware of any emotional factors at all), body and soul are rigidly separated though interrelated realms. This is true for both psychophysical parallelism and mechanistic and psychologistic causal relationship: body \rightarrow psyche, or psyche \rightarrow body. Functional identity as a research principle of orgonomic functionalism is nowhere as brilliantly expressed as in the unity of psyche and soma, of emotion and excitation, of sensation and stimulus. This unity or identity as the basic principle of the concept of life excludes once and for all any transcendentalism or even autonomy of the emotions. Emotion and sensation are, and remain, bound to the orgone-physical excitation. This also excludes any mysticism. For the essence of mysticism lies in the concept of a supernatural autonomy of emotions and sensations. Hence, every concept of nature that is based on the autonomy of emotions, regardless of its own expressed views, is mystical. This is true for mechanistics, which cannot deny sensation although it would like to, and which cannot comprehend it, although it ought to. It is of course equally true for any kind of outspoken mysticism and especially for religious spiritualism. But

it is also valid for psychophysical parallelism. Therefore, even psychoanalysis, unless it interprets the instinctual drives in terms of concrete, physiologically tangible excitations, is mystical.

Furthermore, the sharp distinction between animism and mysticism results in a sharp distinction in the orientation of research.

The animist proceeds from his own organ sensations, which tell him that organs are motile or alive or, which is the same thing, animated. Although the animist draws direct conclusions from personal experience, he cannot explain anything about the nature of sensation, movement, or animation. Movement is the direct experiential material that shapes the mental images of the newborn child. As long as the child possesses undistorted, naturally functioning organ sensations, he may falsely interpret what is static by animating it. But whenever the naturally perceiving child describes dynamic, living matter, he will judge correctly. If this function is continued later in natural research, he will conclude, as, for instance, Sigmund Freud did, that there is a "psychic energy" anchored in "physical processes." This judgment is correct, for the psychic function is conceived as motion, and motion, in the strictest physical sense, is a shifting of energy. The discovery of cosmic orgone energy proceeded after all from this correct, animistic interpretation. The study of the nature of sensation—purely conceptually and experimentally—led to the discovery of physical orgone energy, which has specific biological functions.

In contradistinction, the mystical concept of the dynamics of emotions can never lead to the discovery of physical energy processes, if only because, in principle, the mystic knows no connection between the physical and the emotional. In practice, mystical man, unlike the animistically thinking and feeling child, does not experience his organ sensations directly but always as if through a distorting mirror. The mystic may be able to describe orgonotic currents and excitations; he may even give details that are astonishingly exact. But he will never be able to comprehend them quantitatively, any more than one can put the mirror image of a block of wood on the scales.

Controlled clinical experience shows that there is always a wall

between organ sensation and objective excitation in the mystic's structure. This wall is real. It is the muscular armor of the mystic. Any attempt to bring a mystic into direct contact with his excitation triggers anxiety or even unconsciousness. He can perceive the emotion in himself as in a mirror but not as a reality. This assertion is founded on an experience I had frequent occasions to observe: if orgone therapy succeeds in dissolving the armor in the mystic, the "mystical experiences" disappear. Thus, *the existence of a dividing wall between excitation and sensation is at the root of the mystical experience.*

The mystical experience is seldom found without concomitant brutal, sadistic impulses. Furthermore, to my knowledge, orgastic potency is not found among mystics, any more than mysticism is found among orgastically potent persons.

Mysticism is rooted in a blocking of direct organ sensations and the reappearance of these sensations in the pathological perception of "supernatural powers." This is true for the spiritualist, the schizophrenic, the religious physicist, and for any kind of paranoiac. If a mystical person tries to describe nature with the given preconditions of his character structure, he will only produce a picture of reality that, while reflecting real processes, is not in harmony with objective processes but is distorted as, e.g., the paranoid schizophrenic's feeling of being influenced by electrical currents, the spiritualist's impression of a blue-gray nebulous ghost, the religious epileptic's fantasy of a "universal spirit," or the metaphysician's idea of the "absolute." Each of these impressions contains a part of the truth: the orgonotic tingling sensations are the "electric currents" of the schizophrenic; the blue color of the orgone is the blue-gray ghost of the spiritualist; the cosmic universality of orgone energy is the "universal spirit" and the "absolute" concept of the mystical character.

Thus, both the animist and the mystic touch upon a reality. The difference is the distortion of reality that becomes the absolute or the grotesque in mystical man, while animation of inanimate matter characterizes the animist. The claims of the mystics are quite transparent and easily refuted. The claims of the animists are hard to refute and more rationally comprehensible. The widespread and

acknowledged view of the harmony of nature is basically an animistic view which, in the mystic, is degraded to a personified cosmic spirit or a divine universal being. The mystic is trapped in the absolute. The absolute is incomprehensible. The animist remains flexible, his views can be shifted. He has the advantage that his view of nature, contrary to the mystical view, contains a practicable core of truth. Even now, centuries later, the concepts of the animist Kepler, who formulated the planetary harmonic law, are still valid with respect to his *vis animalis* that moves the planets. THE SAME ENERGY THAT GUIDES THE MOVEMENTS OF ANIMALS AND THE GROWTH OF ALL LIVING SUBSTANCE INDEED ALSO GUIDES THE STARS.

The origin of all animistic and truly religious world philosophies must be sought in the functional identity of organismic and cosmic orgone. Here we also find the rational core of animism and of genuine religiosity; we must liberate this rational core from its mystical guise strictly scientifically, in order to gain the intellectual raw material that leads us to the physical function of cosmic energy. By "physical function" we mean the *orgonomic law of motion*, which must be articulated in organometric terms. The poetic and philosophical equation of life sensation and cosmic function is correct but not sufficient to reconcile the human animal with nature. The human animal can learn to understand and love nature inside and outside himself only if he thinks and acts the way nature functions, namely, functionally, and not mechanistically or mystically.

The world of organomic "energetic" functionalism is a vigorously functioning, free, and consequently lawful and harmonic world. It has no room for a vacuum in space, which the mechanistic physicist requires because he is incapable of making sense of nature in any other way; neither has it room for ghosts and phantoms, which mysticism cannot demonstrate. Also, the world of functionalism is not a "shadow world," as is the world of the abstract mathematician. It is a world that is tangible, full, pulsating, and simultaneously demonstrable and measurable.

The abstract mathematician does not realize that his formulas can describe objective processes only because his ideas are part of the same natural function that he expresses as abstract symbols.

Anyone familiar with organ sensations is capable of tracing the sources from which the "higher" mathematician, without knowing it, derives his insight. Even if the functional symbols that he puts in place of the real world are unreal and do not even pretend to mirror reality, the creator of these functional symbols is unquestionably a vigorously pulsating orgonotic system who could not involve himself with mathematics if he did not pulsate. "Higher" mathematics could pose as the most sophisticated product in the development of natural science only because its anchoring in pulsating nature was not known or not admitted. The brain of the mathematician is not a differently organized instrument; it differs only insofar as it is capable of expressing organ sensations in mathematical form. The mathematical formula is thus only one means of expression among others, and not the magic wand it appears to be to the narrow mind of mystical man. It is the living organism that orders, regroups, and connects its sensations before articulating them as mathematical formulas.

The orgone biophysicist knows that in sleep one often finds solutions to problems one has tried to solve in vain while awake. I myself, during twilight sleep, have worked out a whole series of functional equations, which will have to be set forth in another context. I do not mind admitting this because I am not interested in the superiority of "pure intellect" over the "emotions." I know furthermore that the human intellect is only the executive organ of the living plasm investigating and probing the world around us.

Considered functionally, sensation is a feeling out of reality. The slowly groping, wavy movements of animal antennae or tentacles will illustrate what I mean. Sensation is the greatest mystery of natural science. Therefore, functionalism knows its worth and values it highly. Because he regards sensation as a tool, the functionalist is concerned with its care, just as a good carpenter cares for his plane. The functionalist will always order his intellectual activity so that it is in harmony with his "sensations." Where the degree of emotional irrationalism is small—and it must be small for anyone who investigates nature—he listens to the gentle warnings of his sensations that tell him whether his thinking is right or wrong,

clear or muddled by personal interests, whether he follows his irrational inclinations or any objective processes. All this has nothing to do with mysticism. It has to do exclusively with keeping our sensory apparatus, the tool of our research, in good condition. This condition is not a "gift," not a special "talent," but a continuous effort, a continuous exercise in self-criticism and self-control. We learn to control our sensory apparatus when we have to treat biopathic patients. Without an invariably clear system of sensation, without the ability to clear it if it becomes irrationally distorted, we would not be able to take one step into the depth of human character structure or describe natural processes as they are.

Such observations and viewpoints in natural research (and man's emotional life is certainly a part of nature!) are alien to the chemist, the physicist of the old school, the astronomer, and the technician. They do not know their sensory apparatus, with which they explore the world. They can control their actions only by experiment, and we know that experiment without organ sensation has taken mechanistic natural science nowhere in crucial questions of nature. The mechanistic technologist denies this, but the eminent physicist admits it.

For us natural scientists, the life function has many meanings:

First, it forms the basis of all life activity, including natural research. It is the port from which we set out on our investigative voyages and to which we return in order to rest, store up results, or pick up new provisions.

Second, the life function is the tool with which we touch, probe, order, and comprehend ourselves and the nature around us. (The German term *begreifen* literally means "to feel out.") The most important tool is sensation, be it inner organ sensation or outer sensory perception.

Third, the life function is an object of our research. The first and most important object is, again, organ sensation both as a tool and as a natural phenomenon. By investigating how living matter functions, we also discover a part of external nature. For what is truly alive in us is itself a part of that external nature. Thus, if we proceed carefully in studying the material that constitutes the life

function, we must also find those functions that have general, cosmic validity. This is a necessary and unavoidable conclusion inasmuch as the overall functioning principle is contained even in the smallest special functioning principle.

In this way, the life function becomes for us a part of objective nature, the prototype for certain generally valid natural functions which originally have nothing to do with the living element per se. Offhand, a thundercloud has nothing in common with an amoeba. By observing certain functions in the amoeba, however, we succeed in reaching conclusions that are equally valid for the thundercloud; for instance, there is the attraction of highly charged thunderclouds upon smaller clouds, as compared to the attraction exerted by the amoeba on small bions.

Such rigorously ordered and controlled natural research, such interconnections, are alien and often outrageous to the mechanist. Under no circumstances will he admit any connection between amoeba and cloud, and he will dismiss such ideas as humbug, charlatanism, or mysticism. Therefore, proceeding from the energy development in bions, he does not discover the same energy in the atmosphere. Therefore, as a meteorologist, he describes "heat waves" in the flickering atmosphere as one and the same phenomenon, even at minus 20° C; as an astronomer, he speaks of "bad seeing" and "dispersed light" in observing the stars at night; and, as electrophysicist, he speaks of "static electricity" in dealing with the atmosphere. No one would object, if only he did not believe he had solved all mysteries with the term "ionized cosmic dust." His arrogance turns him into a conceptual roadblock in the field of natural research; and since the further development of the human race will be determined for centuries by its attitude toward nature inside and outside itself, and by nothing else, such ignorant arrogance also becomes a roadblock for any social development. The state of the world today speaks for itself.

Functional thinking does not tolerate any static conditions. For it, all natural processes are in motion, even in the case of rigidified structures and immobile forms. It is precisely this motility and uncertainty in his thinking, this constant flux, which places the

observer in contact with the process of nature. The term "in flux" or "flowing" is valid, without qualifications, for the sensory perceptions of the scientist observing nature. That which is alive does not know any static conditions unless it is subjected to immobilization due to armoring. Nature, too, "flows" in every single one of its diverse functions as well as in its totality. Nature, too, does not know any static conditions. Therefore, I believe that Bergson, in his brilliant formulation of the "experience of continuum," made the mistake of describing the biopsychic process as "metaphysics," in contrast to "science and technology." Fundamentally, Bergson meant to say only one thing with his philosophy of nature: mechanistic natural science is correct in the realm of inorganic nature and technological civilization. It leaves us in the lurch if we are to comprehend the perceiving live organism and the act of natural research in the realm of biopsychic processes.

Orgone research has left no doubt that mechanistic natural research has failed not only in the biopsychic realm but also in all other realms of nature where a common denominator of natural processes had to be found. For, as we said, nature is functional in all areas, and not only in those of organic matter. Of course, there are mechanical laws, but the mechanics of nature are in themselves a special variant of functional processes of nature. This remains to be proved.

If we consistently want to follow the working hypothesis that orgone energy is cosmic primordial energy per se; that the three large functional realms, of mechanical energy, dead mass, and living matter, spring from this cosmic primordial energy through complicated processes of differentiation; that, finally, cosmic primordial energy actually functions in a specific varied manner, we face the enormous task of deriving the specific variations from the common functioning principle of orgone energy. We can do this in several ways:

We can study orgone energy in its natural functioning in the atmosphere and in the living organism, grasp the basic functional principles, and trace them to the higher variations. We can simultaneously—indeed, we must simultaneously—comprehend the spe-

cific variations in and among the three large functional realms and connect them concretely in such a way that the common functioning principles of the higher order will lead us spontaneously to the common functioning basis of all nature.

This has nothing to do with philosophy or natural philosophy. This task is comparable to that of an engineer who has to build a complicated bridge across a wide river. He must span both banks and construct the bridge in its entirety as well as connect the individual cement blocks. We differ from this engineer in that we cannot promise at what particular time the bridge will be ready. We do not know when the construction will be ended and who will carry it to completion. But in order to keep our perspective, we will have to direct our attention simultaneously to both banks and to those details of the construction that are indispensable for spanning the river. At this point, we do not have to think of the form and the material, the decorative touches, the arrangements for illuminating the bridge, etc.

We have investigated cosmic orgone energy in diverse functional areas sufficiently to formulate several generally valid principles in the common functioning basis of all nature.

Among these principles, we find PULSATION as the basic characteristic of orgone energy. It can be divided into two antithetical part-functions—*expansion* and *contraction*—or synthesized from them. I realize that I am expressing myself mechanistically. But, for the duration of this study, it is necessary to isolate the function under investigation from the general flow of natural processes, even to let it rigidify, so we can examine it more closely. But under no circumstances should we translate a step, which we had to take because we could not operate otherwise, into an objective property of the function itself. We must not ascribe to nature any properties that are not inherent in it but are seen only at the moment of investigation. It is not pedantry or superfluous warning to say this. Mechanistic natural science is full of such misinterpretations.

The mechanistic bacteriologist stains certain cocci and bacteria with specific biologically effective chemicals in order to make them more visible. Staphylococci react positively to the Gram stain, that

is, they appear blue; tubercle bacilli appear red in eosin. The bacteriologist now speaks of the specific color reaction of bacteria as if it were a specific biological property of these microorganisms. This is inaccurate, because the staining is an artificial means of demonstrating the object, and not a specific quality of the micro-organism.

The cancer researcher of mechanistic orientation has consistently overlooked the true properties of cancer cells because he clings to the secondary, artificial properties that the cancer cells acquired in the process of examination.

The mechanistic physicist says that light consists of seven basic colors, that it is "composed" of them. The functionalist says: *if* I put a ray of light through a prism, it takes on the appearance of a seven-colored scale. Without prism or without a screen formed by rain, i.e., without any artificial interference, light is a unitary phenomenon that has its own specific qualities, such as illuminating a room. And let us not forget that we have not actually understood anything when we say "illuminating."

I can kill an animal and dissect it this way or that. No one would say that the animal consisted of the parts into which I have dissected it. This is especially true in criticizing any kind of mechanistic research. The experimental operation alters the object of research. The coloration of cancerous tissue blots out its living qualities. The dispersion of light through a prism merely indicates how light reacts under the influence of refraction, but not how light reacts without this influence.

In wide areas, mechanistic natural science has fallen victim to the error of thinking that the altered qualities of a natural function are identical with its actual qualities. I explain nothing about the nature of a two-year-old child if I let him make a pattern of triangles and squares. I only say something about the particular situation into which I have placed the child, i.e., how he reacts under this special condition. Things are different if I first observe the child in his natural environment. There the child creates his own conditions of life; he is not reacting to a condition created by me. Therefore, the direct observation of nature is more important than the

experiment. To control my observations, I can organize my experiments in such a way that I study *nature*, and *not my modifications of nature*.

I observe that, influenced by concentrated orgone and water, plants will spontaneously grow better than they would in darkness or deprived of water. I act according to the natural conditions of growth if I experiment by irradiating seed with concentrated orgone energy and then compare its growth with seed that has received less radiation or none at all. But if I expose this seed to a chemical solution which in nature it would never come in contact with, I have produced an artificial change of the seed's properties. My result may be useful, pointless, or even harmful. But I have not studied a natural process if I have produced experimental conditions that cannot be found in nature. A child does not by nature place square blocks into the corresponding holes, but plays with sand or earth. By nature, a cancerous cell is not Gram-stained but has a natural color of its own. And, by nature, seed functions on the basis of orgonotic processes, and not on the basis of a surplus of potassium.

Every kind of natural observation connects excitation as the cause with sensation as the result, or, conversely, sensation as cause and excitation as the result. That quantitative changes bring about qualitative changes, and vice versa, is a generally accepted fact, just as organic and inorganic life influence, condition, and change each other. Dynamic thinking is therefore no special characteristic of orgonomic functionalism. That natural processes influence cultural processes and that cultural processes change nature is a truism for all thought. By the same token, the interrelated functions of animals and plants, men and machines, males and females, science and art, electricity and mechanics, positive and negative electricity, acids and bases, feudalism and bourgeois existence, mathematics and music, intellect and emotion, thought and experience, etc., are known, recognized, understood, and coped with in practice.

The basic difference between orgonomic functionalism and all other conceptual methods is that orgonomic functionalism not only sees an interrelation of functions but seeks a common, third, and deeper functional relation.

From this logical and simple unification of two functions in a third and common functioning principle, it follows that:

1. In the course of progressive insight, all existing functions become simpler, and not more complicated. Here, organomic functionalism is in sharp opposition to all other conceptual methods. For the mechanist and the metaphysician, the complexity of the world increases in direct ratio to the increasing knowledge of facts and functions. For the functionalist, the natural processes become simpler, clearer, and more transparent.

2. With the unification in a common functioning principle, there automatically emerges an orientation of research that presses for knowledge of still simpler and more comprehensive functioning principles. For instance, once we have recognized the common functioning principle in animal and plant, namely the bion, we will encounter, willy-nilly, further and more deeply rooted common factors, such as the common functioning of bions obtained from organic matter as compared with bions obtained from inorganic matter. In this way we acquire a viewpoint from which we can study organic and inorganic nature from one perspective.

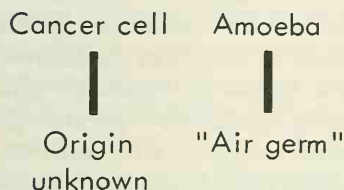
It is up to us to decide if we want to examine the special or the general, the diverse or the common, the variation or the basic. The variation has its own functional laws that differ from other variations. At the same time, the variation obeys the general functioning principle of its origin.

In the investigation of the cancer biopathy, the functional viewpoint gained valuable confirmation. A cancer cell in animal tissue is very different from the amoeba in a grass infusion. Mechanistic research claims that the amoeba stems from germs in the air and that the origin of the cancer cell is unknown. "Amoeba" and "cancer cell" have remained two sharply differentiated areas, both without beginning or end or any transition to other areas. But organomic functionalism offered a rich mine of research in comparing cancer cell and amoeba.

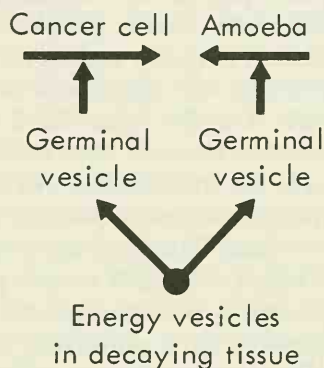
The common factors are more important than the differences. Cancer cell and amoeba develop through the natural organization of bions or energy vesicles. The cancer cell is the amoeba of animal

tissue, and the amoeba is the cancer cell of plant tissue. Through the interconnection between amoeba and cancer cell, both of which disintegrate into bions in living tissue, a functional relationship is established which opens the previously closed gates to the investigation of the cancer cell and, with it, the disease of cancer. Schematically, this looks as follows:

MECHANISTICS:



FUNCTIONALISM:



Mechanistic thinking favors differences, usually overlooks the common, and therefore becomes rigid and sharply divisive. Functional thinking is principally interested in common features because the investigation of the common leads deeper and further. When Darwin studied the origin of man, derived from the higher animals, he considered it far more important that the embryos of man, pig, ape, and dog showed so many identical traits rather than any subtle differences. In this manner he found the common principle of evolution of the vertebrates, which is valid for man and ape. For mechanistics and mysticism, the difference between man and animal was, and still is, more important, e.g., the "non-animal" or "non-sexual" being. We can discern why this divisive methodology was bound to lead to a finalistic and mystical dead end. The common traits are invariably pointing to a common origin. Therefore, the exploration of common functions of different phenomena is also

historical and genetic exploration. The divisive observation, as exemplified in purely descriptive biology, cannot lead to genetic observation. Accordingly, the tendency arises to connect the variations with a common "goal" or "purpose" of their functions. This is how mysticism makes its way into natural science. And from the mysticism of divisive observation derive the irrational attitudes of racial prejudice or sexual suppression of infants.

It is no accident, but supported by fact, that life-negating philosophy always emphasizes the divisive element, such as the differences among peoples in nationalism, the differences among families in family ideology, the differences of wealth in the financial principle, the differences of social rank in the authoritarian principle. On the other hand, life-asserting philosophy stresses the common element, the common biological origin of all human animals, the common features in man, animal, and nature, the common life interests and necessities, etc.

Since functional thinking knows the motility of all processes, it is motile itself and always produces an abundance of evolutionary processes. But mechanistic thinking is, by definition, rigid and therefore has a rigidifying effect on the objective of its research, its education, its cure, its social effort. We deny conservatism not its good will but its ability to guide living reality. The mechanist cannot be anything but conservative or reactionary. He may regard his attitudes and intentions in whatever light he pleases; but the essence of his thinking is to overlook developments, to misunderstand or hate the living organism, and therefore to seek a substitute in rigid principles.

The essence of life is to function, and therefore it is antagonistic to any rigidity. Nature knows no bureaucracy. Natural laws are functional, and not mechanistic. Even where the law of mechanistics is valid, nature abounds with variations.

Functionalism is capable of solving contradictions, which seem insolvable to the mechanist, because it comprehends the common principle. To give a few examples:

The mechanist cannot reconcile "society" and "individual," not because he does not want to, but because he is unable to. Therefore,

he will give priority to the interests of society or to those of the individual. While he knows that the interests of society are conditioned by gratifying the interests of the individuals, and vice versa, his thinking and acting are invariably a question of *either/or*. This produces the sharp contrast between state and individual, which in this form is insolvable and irreconcilable.

In the sharp juxtaposition of "religion" and "sexuality" we face another example of divisive mechanistic thinking. For the mechanist and the mystic, religion and sexuality are irreconcilable. This is carried to such extremes that, to the Catholic, sexual pleasure is regarded as a sin even in a marriage sanctified by the Church. The functionalist resolves this contradiction as follows. The common principle of sexuality and religion is the sensation of nature in one's own organism. When natural sexual expressions were repressed in the human animal during the development of patriarchy, this produced a severe, unbridgeable contradiction between sexuality as a sin and religion as a liberation from sin. In primitive religion, religion and sexuality were ONE: orgonotic plasma excitation. In patriarchy, orgonity becomes "sin" on the one hand and "God" on the other. The functionalist understands the identity of emotions in sexuality and religion, the origin of the estrangement and the dichotomy it created, the fear of sexuality among religious people, and the pornographic degeneracy among the excommunicated. The mechanist and the mystic are a product of this contradiction, remain trapped in it, and perpetuate it. The functionalist breaks through the barriers of this rigid contradiction by finding the common features in emotion, origin, and nature.

Transgressing the rigid barriers the mechanist has drawn in nature initially takes the functionally thinking scientist to uncertain ground. Mechanistic rigidity in observation and theory formation serves one's personal security far more than it does objective exploration. I have experienced time and again, both in myself and in many of my co-workers, that clinging to rigid barriers and laws has the function of sparing us psychic disquiet. Strangely enough, by letting the motile element rigidify, we feel less threatened than we do in exploring a motile object.

One of my assistants who came to me from a biological laboratory reported that she had received strict orders covering her research work. She was not allowed to go beyond certain limits or step into areas outside the "research program." I realize that such rules rest on the trend of the neurotic character structure to slip into arbitrariness and lack of discipline in thought and work. But I also realize that such rules preclude true research. The bacteriologist, for instance, is so hemmed in by the barriers of sterilization that he forgets that nature is not sterile and that we must also explore processes of putrefaction. We will see in another context that for several decades cancer research overlooked the simple fact of putrescent cancerous organisms because the limits of sterilization were not allowed to be crossed. It is now clear that one becomes uncertain in working with unsterile preparations. But this uncertainty is an essential exercise of balanced thinking. The results produced by "sterile" facts must be compared with "unsterile" facts. This is more difficult but also more constructive. It reduces prejudice and brings us closer to reality.

The exploration of nature by experiment was a decisive step forward toward *objective* observation. But the mechanistically conducted experiment has separated the observer from direct observation. The distrust of man, including his power of judgment and the rationality of his emotions, is so enormous—and rightly so—that the objective experiment became top-heavy. One felt averse to both examining live tissues and observing the atmosphere with the naked eye. "Objective experiments," such as Michelson's light experiment, which did away with the ether, have had catastrophic consequences for natural research. It is possible to control the living observer by the experiment, but it is not possible to replace him. An observer, who because of his character structure works and thinks mechanistically, cannot improve his performance by experiments. Hence, it was always the rebel against mechanistics in natural science who transcended the sharp borders and made his discoveries precisely because he was so unorthodox. He simply returned to direct observation and to the natural, i.e., functional, interrelations of these observations. These rebels of natural science were also rebels in

thinking; they functioned in an alive manner, stepped across barriers, broke down walls, as in the question of the unchangeability of chemical substances, the relations between energy and mass, the relations between man and animal, etc. Just think of what psychology has accomplished on the basis of these same observations.

The functionalist uses the experiment to confirm his observations and the results of his thinking. He does not replace thought and observation by experimentation. The mechanist does not trust his thinking and observation, and he is right. The functionalist does trust his senses and his thinking. He differs from the mystic and the religious believer by knowing his uncertainties and controlling them experimentally. He differs from the mechanist by including everything in his observation, by regarding everything as possible, by breaking down the barriers between the sciences because he comprehends their interconnections, and by steadily and consistently progressing toward the simpler functioning principle.

The mechanistic scientist is so unsure of himself, his operations are so complicated and entangled in trivial detail having no relation to the whole, that he rejects results a priori as inaccurate merely because they are simple. The orgone accumulator was dismissed by eminent persons because "it is *only* a simple metal box."

The mechanistic human structure has a low tolerance for uncertainties, avoids prolonged tensions caused by uncertainty, does not care for the flowing and intermeshing of functions in nature. Added to this is the fear of life itself, which will be discussed in another context.

By breaking down all barriers erected by the mechanist against nature, by differentiating common functions from specific variations, the functionalist reduces diverse facts to functional interconnections, the functions to energy processes, and the various energy processes to a generally valid functional law of nature. It is unimportant how much he actually accomplishes at any given time in practice or in theory. What is important is the orientation toward research in the observation of nature. And this orientation (simplification and unity versus complexity) depends on the structure of the scientist.

The mechanistic viewpoint fails when we try to find the transition from orgonotic excitation of the human organism to the processes in the tissues of its organs. The visible spasms and the subjective sensations of current imply that they correspond to concrete processes in the tissue substance. Mechanistics is unable to tell us how we might confirm or control our justified assumption. The processes in human tissues are not immediately observable. Post-mortem dissection and coloration of the tissue do not explain anything about the processes in their living state because dead and dying tissue are fundamentally different from live tissue. The reports of mechanistic pathology are taken from dead tissues that are further changed by staining; therefore, they bypass what is alive and go astray. Also, mechanistics presupposes innervations of tissue functions in man and the higher animals, which are supposed to arise not in the tissues themselves but in the "higher centers." In this way, nothing can be gained by observing primitive plasmatic organisms even if they are accessible to microscopic observation. An amoeba has no nerves and, consequently, no innervations that, from the mechanistic viewpoint, would correspond to those of the higher animals. This is how mechanistic pathology automatically excludes any comparative observation.

Functionalism has freed itself from these prejudices and their rigid limitations. The thought technique of the functionalist connects the animal tissue with the tissue of the protozoan because, in principle, all living substance must be functionally identical. Once the idea of this identity is accepted, there are many experimental possibilities for answering the question: *do the orgonotic sensations, which are so familiar to the psychiatrist trained in orgone therapy, have a real, observable basis in animal tissue?*

Let us observe flowing amoebae. We see currents in the protoplasm which, when pleasurable stimulated, are directed toward the periphery, and which retreat to the center when unpleasurably stimulated. In other words, the amoebae stretch out toward pleasurable stimulation and recoil when unpleasurably stimulated. Here, with one stroke of a simple observation and a sound theory, a solid bridge is built from the multicellular organism to the amoeba. The

amoeba behaves exactly as we could have predicted the emotional behavior of the human animal on the basis of our clinical observations. What we discern psychiatrically in man, we observe directly in the amoeba: the flow of protoplasm that has "emotional" significance. Our theory tells us: *what we subjectively perceive and what we call "organ sensations" are objective movements of protoplasm. Organ sensations and plasmatic currents are functionally identical.* With regard to the functions of pleasurable expansion and anxious contraction of protoplasm, man and amoeba are functionally identical.

We let amoebae die off. Their protoplasm gradually loses its motility until it stops altogether. "Death" has occurred. After dying, the protoplasm disintegrates into tiny bodies that we know so well as T-bodies from examining cancerous tissues. The microscopic processes in protozoa have put us on the track of degeneration in the tissues of cancer patients. More than that, if we follow the organization of protozoa from bionously disintegrating grass tissue, we find the key to the origin of cancer cells in disintegrating human tissue. The microscopic observations remain in harmony with our clinical observations. Tissue disintegrates into bions and then into tiny T-bodies when it loses biological energy, i.e., when it becomes anorgonotic. This can be studied under the microscope. These observations correspond to the diminishing life activity in the cancerous organism, the loss of tissue, the typical stale or putrescent odor, the low motility, the resigned character attitude, etc. All this points to steadily progressive orgone loss in the organism. I believe that very few findings of classical medicine rest on such a congruity of diverse facts.

Added to this is the existence of orgone energy in the atmosphere. Concentrated in accumulators, this energy is capable of stopping anorgonotic processes in the sick organism and reversing them. Anorgonia of the blood in cancer patients can be cured by orgone therapy. The organism feels strengthened; it develops stronger impulses, gains weight, etc.

We see that the functional interrelation of facts from different, widely separated areas, achieved by different investigative methods

but subordinated to one theoretical principle, is no witchcraft or magic but a technique of thinking that can be learned. Helped by this conceptual technique, we can bridge wide gulfs that up to now have gravely impeded biological and medical research. It is primary biological movement, i.e., the primary emotion, which in a simple manner combines living substance of various organizational strata into *one*. In principle, we have become independent from nerve paths and specific glands because we have put the problem where it belongs: in the foundation of living functioning. Not matter or structure but motion and energy processes are the guidelines of our conceptual technique. Since substances and structural forms are endlessly complicated, while primitive movements and energy processes of life are extremely simple and accessible to observation, we have gained a new and hopeful perspective. At this point, it is the very simplicity of our clinical and experimental perspective that separates us from our colleagues working with chemical substances and structures in mechanistic pathology. Today, simplicity lacks credibility, even if it no longer seems "unscientific," as it did several years ago. I know that the comparison of an amoeba with a man must appear strange to complicated thinking. But I insist that the rigid barrier erected by mechanistic cancer research between the protozoan in grass infusion and the cancer cell in animal tissue strikes me as far stranger.

Scientific research methods prove their accuracy not only by the facts they reveal but also by the new research fields they open up. The mechanistic separation of cancer cell and protozoan has led us nowhere. On the contrary, for decades it has condemned cancer research to sterility. This happened in the name of a prejudice of religious-mystical origin: "the units of living matter are cells, and the cells are forever perpetuated from cells." This prejudice gave rise to the erroneous idea that the cancer cell was merely a degenerate body cell. *The cancer cell has nothing in common with the healthy cell, except that it develops from the decayed matter of formerly healthy cells.*

In contradistinction, the functional connection between the

cancer cell and the protozoan in decaying grass tissue has opened the gates to further cancer research.

With this basic attitude and thought technique we are spared fruitless discussion about the biochemical results of classical biology. They are of secondary importance for understanding living matter and, with it, the cancer biopathy. An example from the field of mechanistics, which is more familiar to the mechanistic thinker, may illustrate what we mean.

A railroad train consists of a number of cars drawn by a locomotive. The cars are made of metal, wood, glass, etc. The locomotive houses a firebox, a steam boiler, levers, pistons, etc. No matter how much we say about wood, metal, glass, levers, etc., no matter how closely we analyze them in detail, the most exact investigations, carried on *ad infinitum*, would still not tell us anything about the function of a railroad train. Its one and only function is to move *in toto* and to take me from New York to Boston. If I want to understand the railroad train, I must understand the principle of its motion. The material construction of its locomotive and cars is unimportant and of secondary interest; it is perhaps of interest for the comfort and safety of the journey, but not for the principle of traveling.

Now classical biology examines the structures of living matter in its infinite variations down to the smallest detail. It may produce results of great sophistication, but it will never be able to say anything about the nature of living matter.

We are dealing with more than questions of biology. The discovery of the orgone far transcends the realm of living matter, even if it stemmed from this realm and found its most important application therein. As we said, the discovery of the orgone must essentially be attributed to a complicated but consistent thought technique. This thought technique was confirmed by the findings it made, and by the development of experiments that secured the orgonomic findings. The description of this act of thought becomes an integral part of understanding life itself. In it, life understands its own essence.

I say: *In the act of thought, life comprehends its own essence.* This is true for the functions of both inorganic and organic nature. In building a machine, man grasps the laws and functions of non-living nature in its relation to living requirements. In the sciences concerning man, the living organism seeks to understand the functions of life itself. However, it always understands only what it experiences in itself. If what is alive in the human animal had not become armored and degenerate because of the mechanical-mystical principle, the result of mastering living nature would be in harmony with actual life functions. It would have mastered the material structures of living substance in terms of the functional laws of the living organism. Owing to the social tragedy that struck the human animal thousands of years ago in the form of mechanical-mystical degeneration, it had access only to its mechanistic functions, to the structure of the skeleton, to the muscles, the blood vessels and nerves, the chemical composition of the organism, etc. Since the motile aliveness in man was armored and therefore inaccessible, the life principle itself, the MOTION, i.e., actually the most essential feature of life, remained a closed book. What the rigid mechanist could not accomplish because he regarded life merely as an especially complicated machine, the mystic has tried to supplement; the motility of life was transferred into the beyond, allegorically in theory and often literally, whenever rigidified human animals went to war against one another.

Because armored man is rigidified, he thinks predominantly in terms of matter. He perceives motion as being in the beyond or as supernatural. This must be taken literally. Language always expresses the immediate condition of organ sensations and offers an excellent clue to man's self-awareness. Movement, i.e., plasmatic current, is indeed inaccessible to the rigidified human animal. It is therefore "beyond," i.e., beyond his ego perceptions; or "supernatural," i.e., felt as an eternal cosmic longing *beyond* his material being. What the armored organism perceives as "mind" or "soul" is the motility of life that is closed to him. He sees and feels the motion only as in a mirror. He describes the motility of life correctly, but only in the sense of a correct mirror image. A large part of the bru-

tality of the mystic is explained by the simple fact that while he feels life inside himself, he can neither experience it in reality nor develop it. Hence the impulse develops to conquer the mirror image by force, to make it tangible and palpable by force. The life in the mirror is a constant provocation that drives him into a frenzy. There it is, this motility; it lives, laughs, cries, hates, loves—but always only in a mirror. In reality it is as barred to the ego as the fruits were out of reach for Tantalus. From this tragic situation springs every murderous impulse directed against life.

Mechanistics and mysticism combine to form a sharply divided image of life, with a body consisting of chemical substances *here*, and a mind or soul *there*, mysterious and unexplorable, inaccessible as only God himself.

The unarmored organism, however, experiences the self mainly as a unity in motion. Its organ sensations tell it that the essential part of life is not substance. Basically and in terms of matter, a corpse looks no different than a living body; until putrefaction sets in, the chemical composition is the same. The difference lies in the absence of motion. Therefore, the corpse is alien, even terrifying, to living sensation. *Spontaneous motion is thus what is alive.* We now understand the hopelessness of all mechanistic-mystical thinking. It constantly collides with the armor of its own organism without ever being able to penetrate it.

Unarmored life, however, will find, interpret, and comprehend expressions of life in its own movements. Motion is its essence; structure is important, but not basic. Therefore, the biology of the unarmored organism must necessarily differ radically from the biology of armored life.

The mechanist does not understand the principle of human organization. He does not know the properties of orgone energy, and therefore, unless he remains purely descriptive, he is forced to introduce a metaphysical principle. For him, there is a hierarchy of organs in the body. The brain as the "highest" product of development, together with the nervous system in the spine, "directs" the whole organism. Mechanistics postulates a center from which all impulses proceed to set the organs in motion. Communicated

through the corresponding nerve, every muscle has its own center somewhere in the brain or midbrain. How the brain itself receives its assignments remains a riddle. The organs are the well-behaved subordinates of the brain. The nerves are the telegraph wires. Hence the coordinated movement of the organism remains nebulous and mysterious. Where understanding fails, "purpose" sets in, the convenient "in order to." The muscles of the shoulders and arms of the apes coordinate their movements "in order to" grasp. To my knowledge, a "center" for the coordination has not been assumed or found. And it would not improve the situation, because the question of who gives the assignments to this center would still be unresolved.

Since the mechanist does not understand the living organism, he must resort to mysticism. Therefore, all mechanistic philosophy is, and invariably must be, mystical as well. Mechanistic thinking itself is clearly made in the structural image of social patriarchy when it regards the brain as the master, the nerves as the telegraph wires, and the organs as obedient executive subjects. And behind the brain there is "God," or "reason" or "purpose." The situation in the scientific comprehension of nature remains as hopelessly confused as ever.

In functionalism, there is no "higher" center and no "lower" executive organ. The nerve cells do not produce the impulses; they merely communicate them. The organism as a whole forms a natural cooperative of equivalent organs with different functions. If natural work democracy is *biologically* founded, we find it modeled after the harmonious cooperation among the organs. Multiplicity and variety are fused into unity. *Function itself regulates cooperation.* Every organ lives for itself, functions in its own realm on the basis of its own functions and stimuli. The hand grasps and the gland secretes. *The individual organs are independent beings endowed with their own sensation and function.* Experiments with the isolated heart and muscle have unequivocally confirmed this. Sensation is by no means tied to sensory nerve endings. All plasmatic matter perceives, with or without sensory nerves. The amoeba has no sensory or motor nerves, yet it perceives.

Each organ has its own mode of expression, its own specific language, so to speak. Each organ responds to stimulation in its own specific way: the heart with change in heartbeat, the gland with secretion, the eye with visual impressions and the ear with sound impressions. The specific expressive language of an organ belongs to the organ and is not a function of any "center in the nervous system."

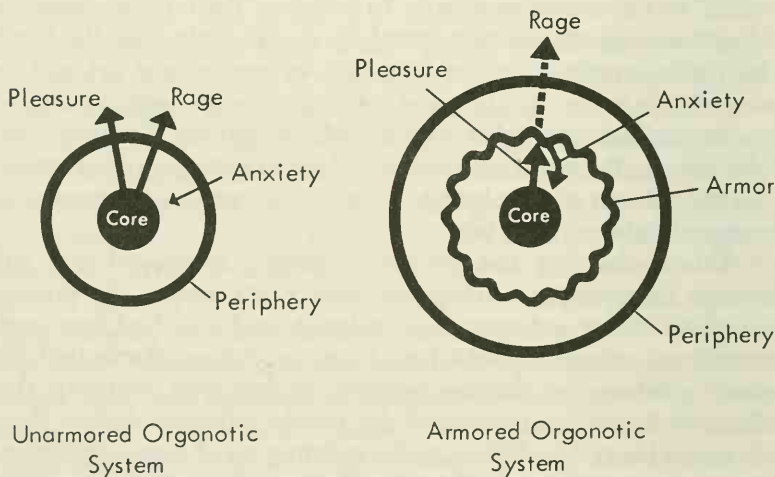
In confronting these two basic views of the organism, we clearly recognize the difference between unarmored and armored living matter. Each derives its judgments from the organ sensations of its own body. The unarmored organism grasps directly with its hands. The concert pianist does not give orders to his hands. The hands, in conjunction with the whole organism, are the moving and movable self-acting organs. One hears with the whole organism, not just with the ear. The wheel is not the automobile. One travels by car, not by wheel.

The armored organism, on the other hand, perceives the self as consisting of isolated parts. Every impulse must penetrate the armor. From this, the feeling of "you should" or "you must" arises, as well as the idea that the organism has a higher center that gives "orders" to the executive organs. In addition, there is the sensation of heaviness, inertia, or even paralysis in the limbs and the torso, which gives credence to the idea that an organ must act and be moved by an order. By the same logic, there is an "ego" behind all this, an intellect, a "higher reason," which "guides," "assigns," etc. From here to the political concept of human society or, conversely, from the concept of the absolute state to the mechanistic concept of the organism is only one step.

This is the way the armored organism developed and still develops its concept of living processes. Furthermore, the divisive idea of its organs and sensations makes it unable to find functional connections, which explains how brain mythology dominated the natural sciences for decades without anyone ever realizing that billions of organisms functioned for untold millennia before there ever was a brain. In addition to the splitting up of organ sensations, there is the mortal terror of total pulsation, of spontaneous motion

and spontaneous excitation. This anxiety constitutes the actual brake. If the splitting-up process prevents the functional unity of the individual functions, the anxiety produces terror or rage in the armored organism whenever another person fills and connects the gaps, comprehends functional unity, or creates it.

For these reasons, classical biology did not progress beyond the cell and did not find the simple path toward proving that cells are organized from bions and decompose into bions at death. The armored organism is characterized mainly by its inability to perceive and feel motion, i.e., what is alive, and therefore to comprehend it. What is usually called the rigidity or conservatism of traditional science is in reality marked by this inability and fear on the part of prominent scientists, who are then imitated by a multitude of minor ones. We know many examples of such dogmas: the indestructibility of the atoms, the division of matter and energy, *omnis cellula ex cellula*, etc. A great deal has been written on these subjects. But here, for the first time, these dogmas are successfully understood and, thereby, shaken. Many other dogmas will be destroyed in the further development of functional thinking.



Unquestionably, the most important distinction between armored and unarmored orgonotic systems is the development of destructive sadism in the former. Since, in the armored organism, every plasmatic current and orgonotic excitation, in reaching for contact, runs into a wall, an irrepressible urge develops to break through the wall no matter by what circumstances or means. In so doing, all life impulses are converted into destructive rage. The organism tries to break through the armor by force, as if it were imprisoned.

I seriously believe that in the rigid, chronic armoring of the human animal we have found the answer to the question of his enormous destructive hatred and his mechanistic-mystical thinking. We have discovered the realm of the DEVIL.

THE FUNCTION OF SUPERIMPOSITION

The sexual embrace, if abstracted and reduced to its basic form, represents *superimposition* and the *bio-energetic fusion* of two orgonotic systems. Its basic form is the following:

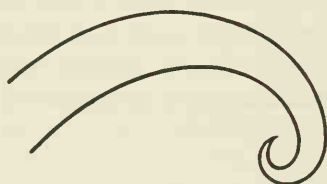


Fig. 1

We have learned to reduce form to movement. Form, to orgonomic functional thinking, is *frozen* movement. Ample evidence has indicated that superimposition is due to bio-energetic forces functioning beyond voluntary control. The two orgonotic systems involved are driven to superimpose by a force that, under natural conditions, i.e., not restricted by outer or inner hindrances, is beyond their control. It is *involuntary* bio-energetic action. Basi-

From *Ether, God and Devil* and *Cosmic Superimposition*, 1973.

cally, this function cannot be stopped, just as the heartbeat or intestinal peristalsis cannot be stopped, except by forceful interference or by death. When two children of different sexes, three to five years old, superimpose¹ and their organisms fuse orgonotically, we are not dealing with propagation, since no new individual will result from this fusion. Neither are we dealing here with the "quest for pleasure" in the psychological sense. The pleasure involved in superimposition is the experiential result, and not the driving force of the act. Let us forget for a moment all the complicated higher functions that later are added to natural superimposition. Let us reduce it all to functioning beyond the individual and even the realm of the species. Let us penetrate deeply enough to see this function as an energy process that runs a certain course quite autonomically and with unequivocal effect. If we do this, then we clearly see in it a trans-individual event, something that takes charge of life and governs it.

Further careful observation tells us that bio-energetic superimposition is closely linked with plasmatic excitation and sensations of current in two orgonotic systems, be they children, adolescents, or grownups. It is absolutely necessary, in order to visualize this function in its proper aspects, to abandon all the many social, cultural, economic, psychological, and other implications that, in the case of man, have complicated and all but obliterated its original, bio-energetic functioning.

Reduced and abstracted in its purest form, superimposition in the biological realm appears as the approach through attraction and full bio-energetic contact of two orgonotic streams. Membranes, organs, fluids, nerves, willpower, unconscious dynamics, etc., must be discounted here, since they do not constitute superimposition. Superimposition of two orgone streams appears as a common functioning principle (CFP) of nature that fuses two living organisms in a specific manner—specific to the basic natural function, and not to the two organisms. In other words, *superimposition of two orgone energy streams reaches, as a function, far beyond biology*. It gov-

¹ Cf. Reich, "Children of the Future," First Report on the Orgonomic Infant Research Center, *Orgone Energy Bulletin* (October, 1950), pp. 194-206.

erns other realms of nature, too, as it governs living systems. In order to find out which realms of nature beyond the living realm are governed by superimposition of two orgone energy streams, we must not deviate from its basic form and movement. Orgonometrically abstracted, it is this:

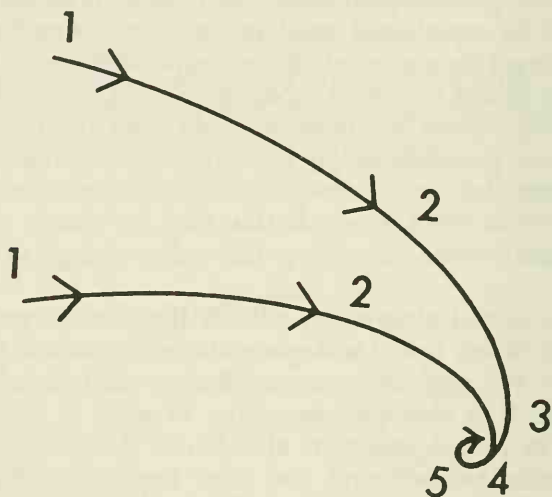


Fig. 2. Basic form of the function "superimposition"

Its functional characteristics are:

1. Two directions of energy flow.
2. Convergence ("attraction") and mutual approach of the two energy streams.
3. Superimposition and contact.
4. Merger.
5. Sharp curving of path of flow.

Finding superimposition in realms of non-living nature would be a first decisive step toward finding a cardinal root of man in

nature, a *common functioning principle* that, already present and working in nature at large, also permeates in a basic fashion the animal kingdom, including man.

The following is a sweeping generalization. It was pointed out at the very beginning that what we are doing here is no more than flying high above a vast territory, the exploration of which will require painstaking, detailed efforts. We are free later on to abandon parts of it or the whole aspect, should it resist strictest observational and experimental as well as organometric scrutiny. We are also free to construct this framework of a future detailed operation, to retain its general features, its layout, and its basic characteristics while changing most of its inner detailed constitution. We are free to leave the confirmation or refutation of this construction to others. However, we would have to remind anyone who would approach a task of such magnitude to be well aware of the broad factual background from which the framework of this workshop construction emerged. To those who never dare to look into microscopes or at the sky, who never sit in an orgone energy accumulator and yet are full of fake "authoritative" opinions about organomy, we say in advance: Step aside and do not disturb most serious work. Keep quiet, at least!

Years of painstaking observations and functional theory formation have hewn two major pathways into the realm of non-living nature that revealed the function of superimposition to be at work at the very roots of the universe. One pathway leads into the microcosmos, the other into the macrocosmos. Superimposition is the CFP that integrates both into one natural function.

Let us begin with the microcosmic realm. We shall not dwell too long in it since, though the theoretical outlines seem clearly marked, there are many gaps in details essential to a firm foothold. The essence of the microcosmic framework is as follows:

In completely darkened, metal-lined orgone energy observation rooms we can observe luminating orgone energy units pursuing certain pathways as they move spinning forward through space. These pathways distinctly show the form of a *spinning wave*.

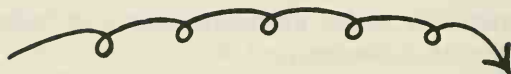


Fig. 3

This was reported on several occasions many years ago without further elaboration. There is now ample, well-reasoned evidence to the effect that *two such spiraling and excited orgone energy units attract and approach each other until they superimpose*. Thus:

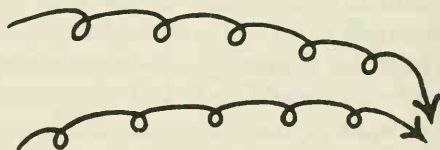


Fig. 4

It is an essential characteristic of our base of operation to assume that the primordial orgone energy ocean is entirely mass-free. Accordingly, mass (inert mass at first) emerges from this mass-free energy substratum. It seems logical further to assume that *in the process of superimposition of two mass-free, spiraling, and highly excited orgone energy units, kinetic energy is being lost, the rate of spiraling motion decreases greatly, the path of motion is sharply curved, and a change takes place from long-drawn-out spinning forward toward circular motion on the spot*.

Exactly at this point of the process, inert mass emerges from the slowed-down motion of two or more superimposed orgone energy units. It is immaterial whether we call this first bit of inert mass "atom" or "electron" or something else. The basic point is the

emergence of inert mass from frozen kinetic energy. This assumption is in full agreement with well-known laws of classical physics. It is also in agreement, as will be shown in a different context, with the quantum theory.

To continue our train of thought, we must further assume that the material, chemical "particles" that compose the atmosphere have originally emerged and are still continuously emerging through superimposition of two or more spinning orgone energy units in the orgone envelope of the planet. It matters little at this point in what particular manner the different material units are created from primordial orgone energy. We restrict our curiosity to the above-mentioned basic change:

INERT MASS IS BEING CREATED BY SUPERIMPOSITION OF TWO OR MORE SPINNING, SPIRALING ORGONE ENERGY UNITS THROUGH LOSS OF KINETIC ENERGY AND SHARP BENDING OF THE ELONGATED PATH TOWARD CIRCULAR MOTION.

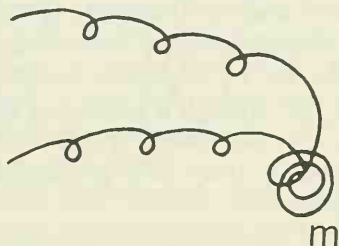


Fig. 5. Creation of the primordial mass particle (m) through orgonotic superimposition

A functional relationship is hereby established between the spinning movement of mass-free orgone energy (OR) and inert mass (m), which also characterizes the relationship of heavenly bodies spinning in the surrounding orgone ocean. Spheres or disks of solid matter spin on a spiraling path within a faster-moving, wavy orgone energy ocean, as balls roll forward on a faster-moving, progressing water wave. The exact numerical relationship of the two

movements, though of great importance, does not matter at this point. What is important is that a functional relationship has been found between the movements of primordial orgone energy and matter that, for the first time in the history of astrophysics, makes comprehensible the fact that heavenly bodies move in a spinning manner. Furthermore, it makes comprehensible the fact that our sun and our planets move in the same plane and in the same direction, held together in space as a cohesive group of spinning bodies. The spinning wave is the integration of the circular and forward motion of the planets, of their simultaneous rotation on the N-S axis and their movement forward in space. *The moving primal orgone ocean appears as the primordial mover of the heavenly bodies.*

Sharply delineated, new astrophysical problems arise that cannot and should not be discussed at this time. It is sufficient to have them tentatively formulated:

1. It is necessary to assume that the first material particles that were "created" by superimposition of two or more orgone energy units form the material nucleus of growth of the material body. It does not matter at present whether these "core" elements of the future heavenly body are of a gaseous or of a solid nature, or whether they possibly go through a process of development from a gaseous to a solid state. What matters is that a starting point for the development of a heavenly body from primordial energy has been hypothetically established.

2. A further logical necessity is the assumption of a *GENESIS of the function of gravitational attraction*. The growth of the material core particle of the future heavenly body would be accomplished on the basis of the *orgonomic potential*. The organotically stronger body attracts smaller and weaker systems, such as mass-free orgone energy units, and other small bits of primordial matter as they arise in the orgone ocean, which surrounds the first growing core. It would be necessary, furthermore, to distinguish between the *orgonotic attraction* of two energy waves and the *gravitational attraction* between two material bodies, i.e., to establish that primordial organotic attraction changes functionally into gravitational mass-attraction.

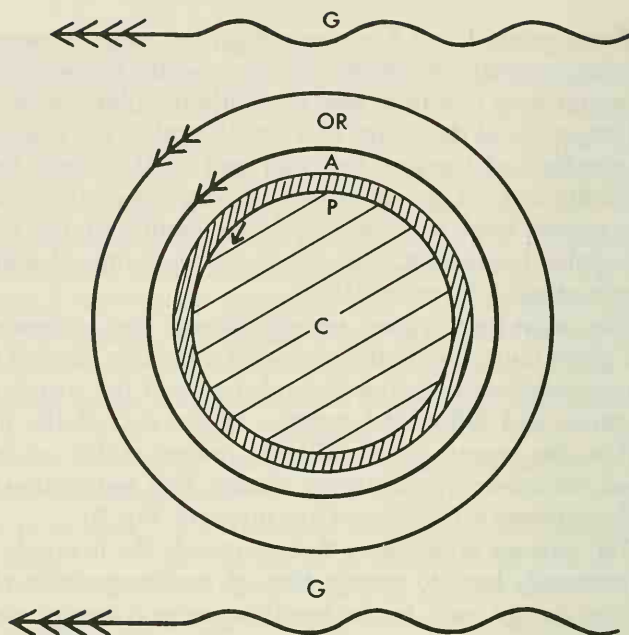
3. From points 1 and 2, we would further have to assume that the growing material core would be permanently surrounded by an orgone energy field that from now on would be subject to the gravitational attraction of that core. This would explain the origin of the orgone envelope of the sun (corona) and of the earth. Both are clearly visible and are governed by basic orgonomic functions such as wavy motion from west to east, faster motion of the envelope than the globe, lumination, blue color, and containment within the field of attraction of the material core.

4. The mass-free orgone energy stream that surrounds the material globe must, due to the orgonotic attraction exerted upon it by the core, separate from the general stream of the cosmic orgone energy ocean and follow the rotation on its axis of the material body. Thus, *the cosmic ocean, hitherto unitary, splits up into one major and one minor orgone energy stream*. This assumption will be verified by concrete astrophysical functions (cf. Fig. 6).

5. The gaseous atmosphere that surrounds the heavenly bodies would necessarily have to emerge through superimposition of mass-free orgone energy units in the revolving orgone energy envelope. This necessary assumption would have to be confirmed in due time by the establishment of the laws that lead from the mass-free orgone energy units to the atomic weights of the gas particles that constitute the gaseous atmosphere.

6. It follows that concentration and condensation would increase toward the core of the rotating body, the heavier elements being located near the center and the lighter elements progressively nearer the periphery, with the lightest gases—helium, hydrogen, argon, neon, etc.—being located at the extreme periphery.

7. In this connection, a most striking functional identity must be mentioned, which so far has not attracted attention in scientific thinking. The chemical elements that constitute the gaseous atmosphere of the planets are identical to the elements that constitute the living orgonotic systems. They are: hydrogen (H), oxygen (O), nitrogen (N), and carbon (C), and their various molecular groupings such as CO_2 , H_2O , $\text{C}_6\text{H}_{12}\text{O}_6$, etc. This functional identity must have a deep significance.



- C Core
- P Periphery
- A Atmosphere
- OR Orgone envelope
- G Galactic orgone stream

Fig. 6

The functional identity concerns only the primordial orgone energy functions and the transformations from primordial mass-free to secondary mass-containing functions. From there on, but *not* previously, the well-known laws of mechanics and chemistry are

fully valid. They submit to evolution; they have a genesis. The problem to be solved in detail is HOW THE MECHANICAL AND CHEMICAL LAWS ORIGINATED FROM THE FUNCTIONAL PROCESSES IN THE MASS-FREE PRIMORDIAL ORGONE ENERGY OCEAN.

The advantage of our work-hypothesis, as delineated above, is quite obvious. To summarize:

1. It frees us from the clumsy assumption of material bodies rolling in an "empty space," in a merely mathematically approachable action at a distance in a "field." The "field" is *real*, of a *measurable, observable*, and thus *physical* nature. *Space is not empty* but is filled in a continuous manner without gaps.

2. It frees us, furthermore, from the uncomfortable idea that a gravitational attraction, which never could be demonstrated, is exerted by the sun over tremendous distances upon all the planets. The sun and the planets move in the same plane and revolve in the same direction *due to the movement and direction of the cosmic orgone energy stream in the galaxy*. Thus, the sun does not "attract" anything at all. It is merely the biggest brother of the whole group.

We have done no more than draw a sketch of the transition from the microcosmic to the macrocosmic function. We shall later return to superimposition in the macrocosmic realm in greater detail. But first we must acquaint ourselves with some important functions pertaining to the function of superimposition in the living realm, where it was originally discovered.

We shall concentrate upon two basic functions only:

1. *The spinning flow of orgone energy in the living organism* ("bio-energy").

2. *The superimposition of two orgone energy streams in living bodies*, COPULATION, and the functional meaning of the drive to genital embrace and orgasmic discharge.

THE LIVING ORGONOME

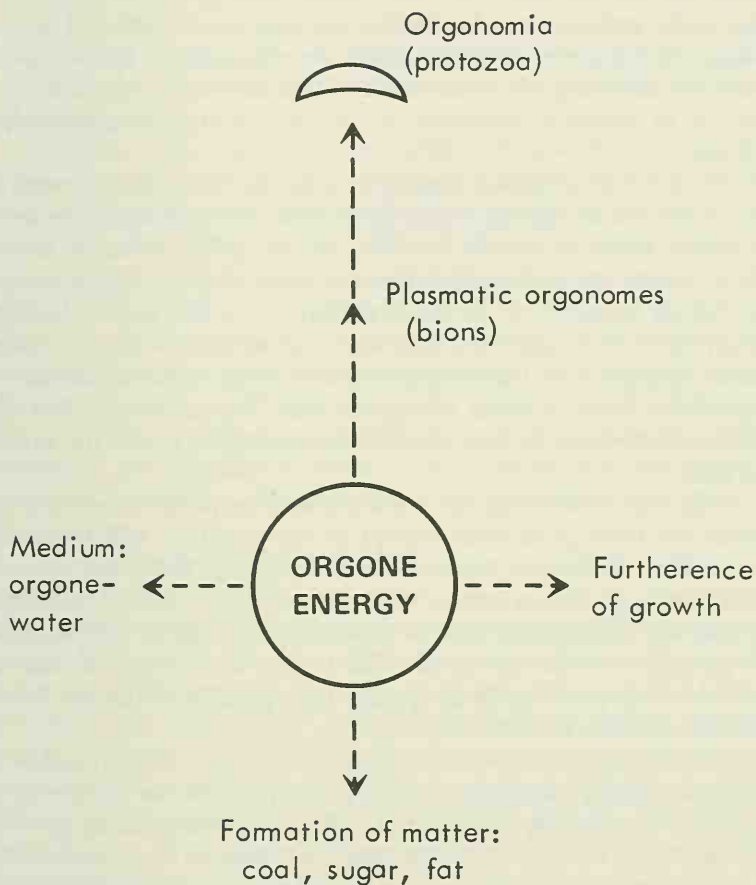
The formation of living matter in orgone Experiment XX combines numerous bio-energetic and biofunctional phenomena into a single result of great significance. This experiment reproduces the process of *primary biogenesis*, i.e., the *original formation* of plasmatic, living matter through condensation of mass-free cosmic orgone energy. This conclusion derives logically from the fact that organic forms with all the properties of living matter (*structure, pulsation, reproduction, growth, and development*) can be developed by a freezing process in a clear solution of high orgonotic potency. The subject is inexhaustible, but it is not our objective to treat it exhaustively. Once more, I would recall the discovery of the American continent by Columbus. This discovery did not exhaust all past and future possibilities of America. It did open the door to an enormous territory full of future potentialities. The same holds true for Experiment XX. (Cf. *The Cancer Biopathy*.)

The schema opposite represents approaches to the manifold functions of nature that were opened up by Experiment XX:

1. The development of organic forms, plasmatic "orgonomes" (bions).
2. The organization of protozoa (orgonomia).
3. The formation of biochemical matter: coal, sugar, fat.
4. The furtherance of life and growth as affected by the orgone-water solution.

In the process of the freezing experiment, energy is transformed into matter. This matter is alive. By means of dehydration or burning of the flakes, carbon and a sweet-tasting, sugary substance originate from it. These are gross characteristics to be elaborated in

From *Ether, God and Devil and Cosmic Superimposition*, 1973.



detail. In this process, frozen orgone energy passes through all phases of bionous formation revealed by orgone biophysics: T-forms develop into PA bions through the intake of mass-free orgone energy; the PA bions grow into larger, rounded shapes

resembling small "eggs"; some of these "egg shapes" expand and become bean-shaped; the bean shapes acquire motility and form protozoa: ORGONOMIA. In movement and shape, they look very much like spermatozoa. We may assume that the spermatozoa and eggs in the metazoa are also formed through condensation of orgone energy in the germinal tissues. The development of formed bions from *distilled orgone water* establishes beyond any doubt the process of *primary* formation of organic matter from mass-free orgone.

Bion water is yellow, ranging in intensity to almost a brown. In this context, one is reminded of the yellow resin produced by trees, of yellow honey produced by bees, of the yellow color of animal blood serum, the yellow of urine, etc. Also of great significance is the "blood sugar level" in the organism. Thus the gap in biology, which up to now contained a mystery—namely, how plants convert "solar energy" into carbohydrates and solid cellulose forms—is apparently closed. "Solar energy" is our orgone energy that the plants absorb directly from the soil, the atmosphere, and the rays of the sun.

The leaves of evergreen ivy are a case in point. In winter, the leaves lose their green color, except for the venation, which remains green. The rest turns a yellow-brown. In spring, the green expands from the leaf vessels across the smooth leaf. This phenomenon permits the assumption that in winter orgone energy retreats from the periphery of the leaves; in other words, it contracts because of the cold, to expand again in spring. That portion of the ivy leaves about to die off is thus revived.

The change from green to yellow in autumn and from yellow to green in spring becomes perfectly comprehensible in terms of organotic functioning. According to classical investigations, green is the result of a mixture of yellow and blue. Blue is the specific color of orgone energy, visible in the atmosphere, ocean, thunderclouds, "red" blood cells, protozoa, etc., and on orthochromatic photographic plates after irradiation with earth bions.

Now it seems clear that the yellowing of the leaves in autumn is due to disappearance of the blue from the green, and accordingly,

the turning toward green again in evergreen ivy is due to new absorption of orgone energy from the atmosphere. Thus, the green of leaves is the result of the mixture of yellow resin and blue atmospheric orgone energy.

At present, we would like to limit our investigation to a single function: the origin of formed living matter from mass-free, orgone energy. Right now we are not interested in the chemical composition of these forms.

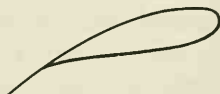
There is only *one* assumption that satisfactorily explains the origin of motile, formed living substance in Experiment XX. *In the process of freezing, the mass-free orgone energy in the fluid contracts, just like living plasma.* Hence, this contraction does not depend on the existence of formed matter. It exists *prior* to the formation of matter, as a basic function of cosmic orgone. *The contraction of orgone energy is accompanied by condensation, and condensation is accompanied by the formation of material particles of microscopically small dimension.* The classical, mechanistic concept does not provide for any causal connection between energy movement and organismic form. *Orgone biophysics can prove a functional connection between form of movement and form of living matter.*

Primary matter originated in the cosmos, and the process of matter formation apparently continues uninterruptedly. The cosmic origin of bio-energy is experienced as an equation of "life-earth-sun-spring." The mechanistic concept knows only atoms and molecules that combine to form salts and organic bodies. It can explain neither movement nor formation of living matter because neither the first nor the second resembles mechanical movements and known geometric forms in any way. *In contrast, orgone biophysics operates with a concrete cosmic energy. It postulates that the functions of cosmic energy in the realm of inorganic matter are in harmony with those in the realm of living matter.*

In Experiment XX, membranes and then bions are formed from mass-free orgone energy. They constitute forms that cannot yet be described as "living organisms" in the accepted biological sense, but they already show the typical shape of living organisms. This is

clearly apparent in the illustrations of Experiment XX (cf. Fig. 18). The forms of most flakes resemble those of fish or tadpoles. Now, if forms invariably express frozen movement, we may reason, a posteriori, from these forms to the functions of orgone energy. Exact observation and extensive comparison will show that there exists a *basic form of living matter* that has no counterpart in classic geometry. Viewed laterally, this basic form looks as follows:

I. SIDE VIEW:



II. SIDE VIEW:



Fig. 7

Viewed from above or below, the living form is typically as follows:

III. FRONT VIEW:

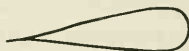


Fig. 8

Before investigating the bio-energetic function of this form, let us make sure that it is indeed *the* biophysical basic form. It clearly applies to:

1. Plant seeds: wheat, corn, barley, oats, beans, lentils.
2. Plant bulbs: potato tubers, almond kernels; the pits of apples, pears, plums, peaches.
3. Animal sperm cells.

4. Animal eggs, particularly birds' eggs.

5. Animal embryos.

6. All organs of the animal body: heart, bladder, liver, kidney, spleen, lung, brain, testicle, ovary, uterus, stomach.

7. Unicellular organisms: paramecia, colpidia, vorticellae, cancer cells, human vaginal protozoa (*trichomonas vaginalis*) etc.

8. Whole animal and plant bodies: jellyfish, starfish, reptiles of all kinds; the trunk formation of all kinds of birds, fish, beetles; mammals, including man, etc.

9. Trees in general, as well as each single leaf and blossom; pollen and pistils of plants.

It is noteworthy that even those organs extending from the trunk—arms, legs, fins, wings, the head of the snake, the lizard, the fox, man himself, the fish, etc.—in turn take the form of the "orgonome." Even the claws and beaks of birds, the air bladder of fish, the horns of cattle, rams and stags, the shells of snails and mussels take the form of the "orgonome."

All this points to the work of a natural law of energy, a law that fundamentally differs from the geometric laws of classic mechanistics.

Access to this law of cosmic energy must be sought in the movement of mass-free orgone energy.

Just as the *expressive movements* of living matter are inextricably tied to an *emotional expression* that is meaningful in relation to the world around it, so the form of living matter has a specific expression too. The point is to read it correctly.

All forms in the realm of living matter can easily be reduced to the egg form without violating the individual variations of form. This basic form varies with length, width, and thickness. It may appear in subdivisions of the same form, as in worms; but whether as a whole or in part, the basic form of living matter always remains the same egg form.

Such a consistent uniformity of the organic form must correspond to a fundamental law of nature and a natural law of cosmic dimensions. For the basic biological form is universal, regardless of

climate or geology. It is as if cosmic orgone energy, in organizing living substance, obeyed only one law, its own law of motion.

We shall call the specific basic form of living matter the ORGONOME. Its typical form is the following generalization of microscopic forms from Experiment XX.

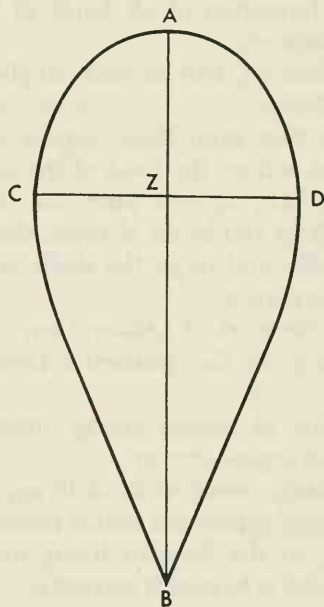


Fig. 9. Closed orgonome, basic form

TRIGONOMETRY OF THE ORGONOME

We would like to designate as an orgonome that specific form which, in its purest shape, is represented by the hen egg.

The orgonome is neither a triangle nor a square nor a circle; it is neither an ellipse nor a parabola nor a hyperbola. The orgonome

represents a special, novel geometric figure, a closed plane curve, not unlike the ellipse with half axes of varying length and width, but differing from the ellipse precisely because of the different length of the large axes.

Let us try to determine how an orgone originates, orgonomically speaking. Two fundamental natural phenomena are involved:

1. The orgastic convulsion.
2. The spinning wave—*Kreiselwelle* (KRW).

We encounter the orgastic convulsion in the entire animal kingdom. We discern the spinning wave (KRW) by observing atmospheric orgone in the darkroom. The tiny, blue-violet points glide along specific trajectories, which I described schematically in the second volume of *The Discovery of the Orgone* as follows:



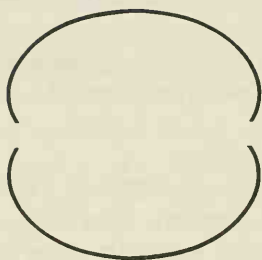
Fig. 10

Let us isolate an individual wave from the KRW path:

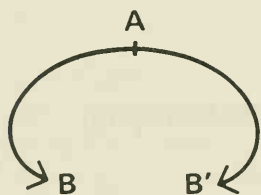


Fig. 11

If we place two such spinning waves together with their concave sides, we obtain the known form of the ellipse:



However, if we bend a KRW in the center at point A and bring the two ends of the KRW—B and B'—together, we obtain the egg, or orgonome form:



Open orgonome



Closed orgonome
(egg form)

Figs. 13 and 14

We could work out this process in terms of pure trigonometry without providing orgone-physical proof. But the orgasmic convulsion gives us a *biophysical* argument that endows this trigonometric process with great importance. The most conspicuous phenomenon

in the orgasm reflex is the *striving of both ends of the torso—the mouth and the genitals—to come closer together*. This biophysical phenomenon indeed put me on the trail leading to the origin of the orgone form. In the orgasmic convulsion of an animal, or in the swimming motion of the jellyfish, the body seems to sag in the center, bringing both ends closer together.

The connection of a fundamental biological movement with a physical movement may, at first glance, seem arbitrary. But such a connection is justified if it opens the door to an obvious lawfulness in biological functioning. To my knowledge, the basic form of living bodies has never been understood. And if the orgasm reflex promises us an understanding of the orgone form, we must not reject it.

The similarity of a KRW to an animal body, viewed laterally, is indeed startling (cf. Fig. 13). Detailed proof of this similarity cannot be presented here but has already been established experimentally.

If living matter is frozen orgone energy, the form of movement of the orgone energy must necessarily translate itself into the form of living matter, the orgone form. This functional continuity is hard to find in the realm of inorganic matter. It is easily understandable in the realm of living matter. *If form is the movement of energy that is frozen, then the organ form must derive from the form of movement of cosmic energy.*

Let us return to the orgasm reflex, this rich source of bio-energetic insights:

We found that the orgasm reflex cannot be verbalized in terms of idiomatic language. Its mode of expression, we concluded, was supra-individual—neither metaphysical nor mystical, but cosmic. In the orgasm reflex, the highly excited organism attempts to bring both ends of its torso closer together as if to unite them. If this interpretation is correct, it must also prove correct in other categories of orgone functioning and cannot be limited to the orgasm reflex alone.

Let us now look at the form of the biological orgone in its functional connection with the form of plasmatic currents. True to the principle of the functional identity of all living substance, we

must gather apparently widely separated functions and look for their common denominator.

Plasmatic current does not flow continuously but in rhythmic thrusts. Hence we speak of PULSATION. The pulsation can be plainly observed in the blood circulation of all metazoa. The pulsatory current of body fluids is the work of the organismic orgone, a direct expression of its form of movement. From the pulsation of body fluids we must reason, a posteriori, that there is a pulsation of orgone energy. This conclusion is confirmed by observing certain protozoa, in which pulsatory waves of excitation pass through the body and set the protoplasm in motion. Among worms, excitation waves of a pulsatory nature pass from the tail end to the head. The same phenomenon can be seen in certain amoeboid cancer cells. The following drawing expresses the form in which excitation waves move in the protoplasm of these cancer cells:

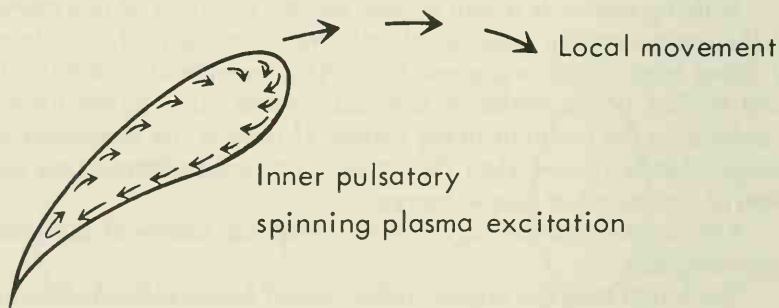


Fig. 15

Hence we must distinguish between two kinds of pulsatory movements in living matter: *the pulsatory movement of orgone energy* in the organism, and its effect, *the pulsatory mechanical movement of body fluids*. We differentiate here between functional bio-energetic pulsation and mechanical pulsation. *The mechanical*

pulsation results from the functional pulsation of the orgone, its spinning forward in alternating expansion and contraction.

Since the movement of fluids is mechanical, it can only be the expression and consequence of the pulsatory function of orgone energy. Among the flowing amoebae, the bio-energetic pulsation coincides completely with the organic flow of fluids. Among the colpidia and paramecia, the body is rigid and contains large, membranous fluid-filled vesicles, without flowing plasm. Here the movement of energy can be discerned only in the locomotion of the whole body. If we compare the form of movement of the waves of excitation in cancer cells with the external form of movement of trichomonas vaginalis, colpidia, and paramecia, we find there is a thrusting, pulsatory motion that does not proceed in a straight line but in the manner of a spiral, presenting an overall curvature. We can connect the individual points of the movement curve and find a geometric figure that depicts a spinning wave (KRW) and looks roughly as follows:



Fig. 16

We see that the curve of the plasma current inside the body of the cancer cell is the same as in the locomotion of the whole body of a colpidium. If we dissect the curve of the orgonotic plasma current into its individual parts, we obtain a shape that, laterally viewed, resembles the form of all living organs and organisms (cf. Fig. 13).

This harmony, in the form of movement of the energy particles, plasma current, orgonotic excitation waves, and the shape of the organs, cannot be mere coincidence. It is obviously governed by a

common law of movement revealed time and again in the individual forms of motions and structures. Even the elongated earthworm, which, at first glance, reveals nothing that resembles an orgonome form turning back on itself, shows the orgonome in the segments. Furthermore, the earthworm curls up in a manner that looks like the orgonome of a snail shell (cf. Fig. 19:3 and 4).

The following diagram illustrates the structuralized, clearly expressed original movement of the organismic orgone energy in the growth of a shell:

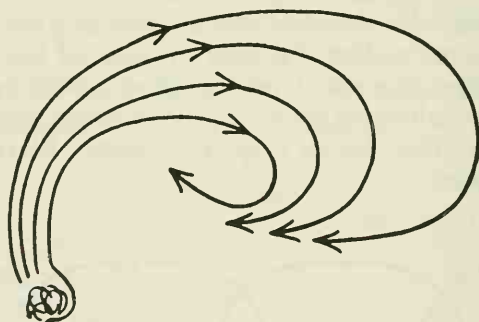


Fig. 17

Thus we can distinguish three states of orgonotic expressive movement:

1. *The spinning motion of orgonotic excitation waves, of protoplasm, and of the locomotion of protozoa.*
2. *The orgonome form of animal organs and organisms, i.e., frozen orgone movement.*
3. *The orgonome form of the animal body at rest, as an intermediary state between energy movement and solid matter.*

We now have a better biophysical understanding of the segmental arrangement of the orgonotic current in man and of the segmental arrangement, or armoring, in the biopathic character.

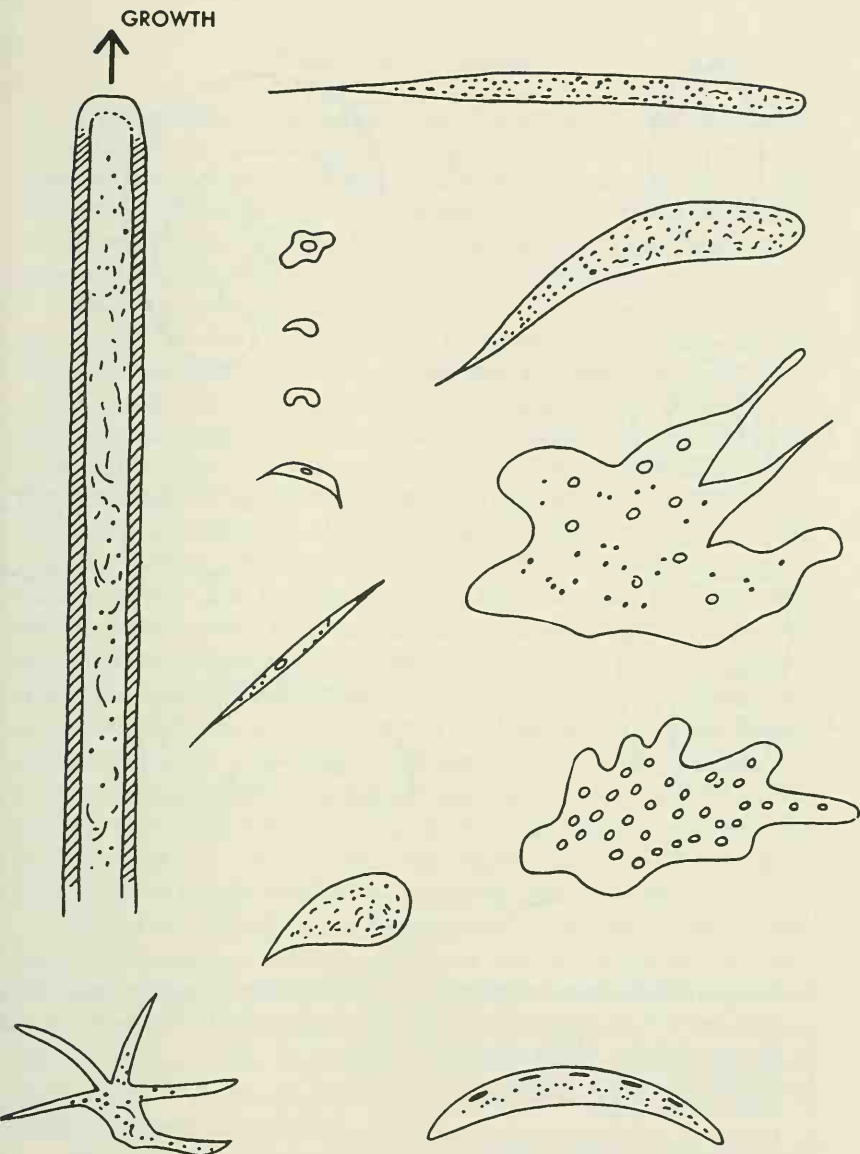
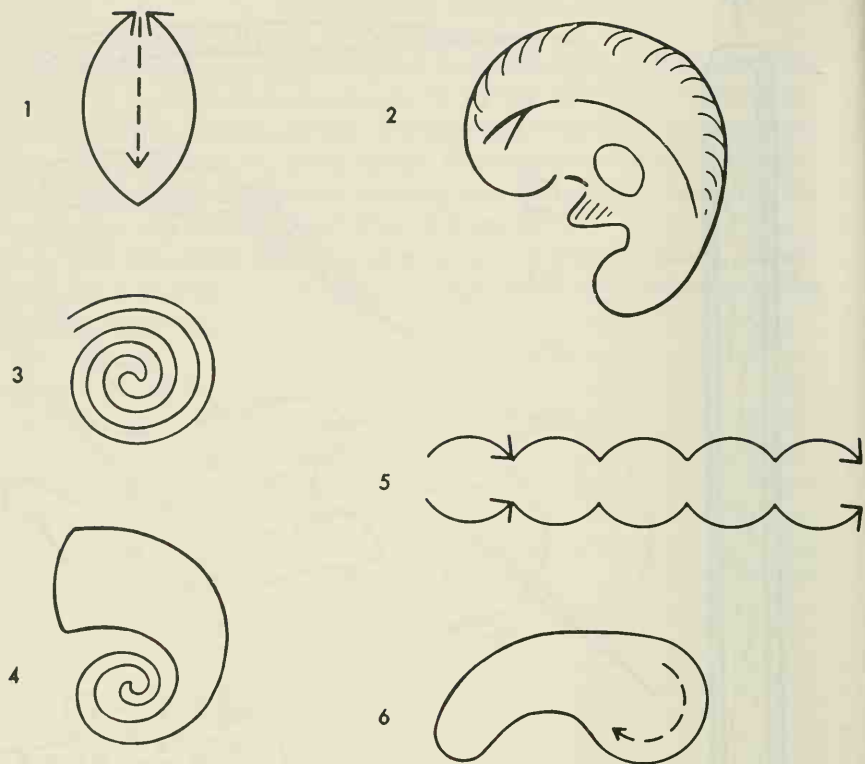


Fig. 18. Various typical forms of plasmatic flakes in Experiment XX, drawn from nature: bio-energetic orgonome



1. Two extended, open organomes, placed together, show the heart form; also the form of tree and plant leaves, various fruits (plums, etc.), eggs
2. Human earlobe, shells of oysters, clams
3. Curled-up worms, snakes
4. Shell of the snail
5. Intestines, worms, caterpillars
6. Embryo, stomach, brain, spleen, kidney, liver, pancreas

Fig. 19. Various organome forms, abstracted

The plasmatic (mechanical) and the orgonotic (bio-energetic) currents in man—blood circulation and excitation waves—have the same rhythmic, wavy, and segmentary character as observed in the earthworm. *The segmentary arrangement of the armoring expresses the immobilization of individual parts of the wave path*, or, to put it differently, one wave freezes into one formed orgonome segment.

Thus the principle of orgone therapy—to proceed always from the “head” to the “tail,” i.e., to the genitals—acquires its bio-energetic meaning. As in the earthworm, the snake, and the plasmatic cancer cell, the orgonotic waves invariably pass from the tail end over the back toward the head. Bio-energetically, this arrangement of the orgonotic flow makes sense, because it is predicated on the “forward” movement of the whole body in the direction of the head. In orgone therapy, if we first loosened the armoring at the tail end, the liberated energy would be blocked at the segment located farther ahead. But the dissolving of the armor *at the head end* eliminates the armor rings at the place *toward which* the orgonotic excitation must flow. We meet the direction of the current, and thus free the way for its unhindered flow, instead of starting to break the armor at the source of this current. The technique of orgone therapy did not start out with these biophysical speculations in mind, but followed purely clinical considerations, e.g., that it would be advantageous to liberate all the energy of the body before mobilizing the genitals. But, as we now see, the clinical and the bio-energetic aspects of the matter combine in a common useful function.

Let us now return to our Experiment XX in order to learn more about the formation of living substance into the orgonome. We find plasmatic flakes in which first circular, then bean-shaped orgonome forms can be seen. In the bean shape, the orgonome is once more clearly evident. This orgonome is in motion. Its movements again have orgonome form, as can easily be discerned in the spiral lines of their progressive movement.

We may now appropriately conclude that *through the freezing process the freely moving orgone energy in the fluid is, in very small part, converted into matter by membrane formation*. Since the

movement of orgone energy is curved, it stands to reason that the membranes are also curved. Inside the membranes, mass-free orgone energy continues to move. Naturally enough, it strives to expand the membrane, as if it meant to burst through the sac in which it is trapped. There is of course no reasoning involved here, but rather a contradiction between the function of the expanding movement of the mass-free orgone and the confining membrane. Logical deduction demonstrates that nothing but a bean shape, our *orgonome*, can result from this contradiction between energy flow and restricting membrane.

Of course, the formation of the bean shape does not in any way satisfy the motile impulse of mass-free orgone energy inside, an impulse directed toward *stretching the curve*, i.e., toward moving away from the spot. Therefore, the local forward movement, whose basic tendency consists again in stretching, curving, and rhythmically reverting upon itself, appears for the first time.

The development of colpidia from primary embryonic vesicles (Fig. 20) is particularly suited for studying the plasmatic currents that are set in motion by the orgone energy in the membranous sac. As soon as a membrane has formed around a cluster of bions, the budding germinal vesicle appears. The interior shows a vesicular structure and a blue glimmer. The membrane is taut, but the whole system is still at rest (Fig. 20:1). That motile impulses are freed in the interior of the "germinal vesicle" is shown by a rolling motion of the vesicles occurring sooner or later. While the membrane rests, the vesicles at first roll near the periphery, in *one* direction along the membrane. The inner cohesion loosens. Along with the rolling motion in one direction goes a reciprocal attraction and repulsion. After a while, the direction of the movement changes; the vesicular content reverses its direction. In this manner, the bionous content gains elasticity (20:2). The germinal vesicle tautens more and more; it grows larger. *Gradually the circular form turns into the egg form, our orgonome form.* The plasmatic current at one end splits into two currents. The two currents converge and continue backward along the center line (20:3). Now we can clearly distinguish

two halves of the orgonome, each of which assumes more and more clearly the bean shape, or lateral orgonome form. After several hours of strong orgonotic motility of the plasm, the germinal vesicle usually bursts into four "complete" colpidia. So far, we cannot determine whether the figure "four" is the rule or whether a division into two colpidia also occurs. What is important is that *the forward end of the colpidium is located at the place where the current was originally directed. The animalcule swims off locally in the direction of the original plasma current* (20:4). This current has assumed an orgonome form. Now, when the local movement begins, the internal current stops and the animal moves forward as a whole in lines that are slightly curved. *The curve of the path of locomotion is identical with the curve of the "back,"* as illustrated in drawings from life.

Let us summarize the processes in the living orgonome.

1. The inner motility is nourished by wave-like pulsating orgone energy that is trapped in a membranous "sac."

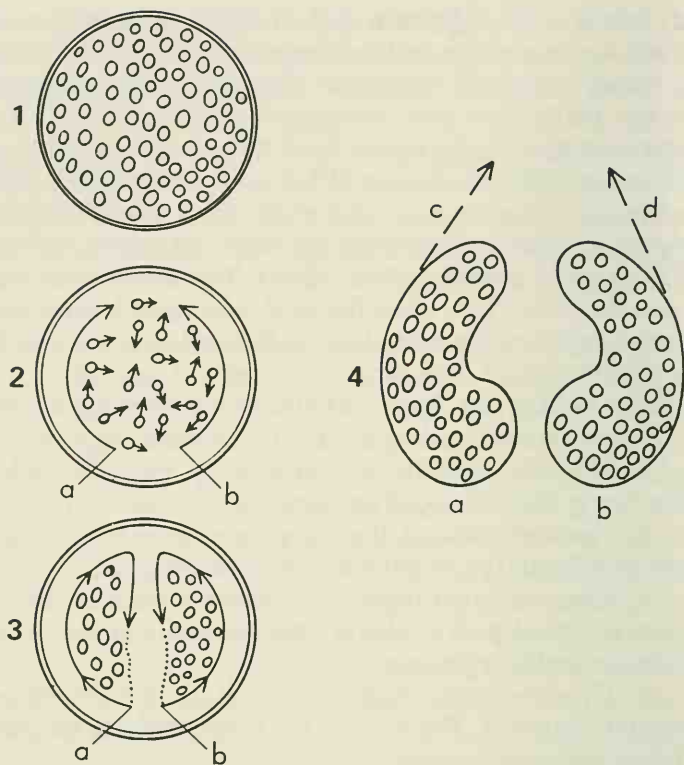
2. The movement of the orgone energy is responsible for the inner motility of the structured bionous substance.

3. Since the inner orgone movement is confined by the membrane, a curved path of the plasma current is produced, in which we recognize the orgonome.

4. The "energetic" orgonome leads to the formation of the material orgonome. The form of the organs reflects the form of the original energy movement.

5. There is a contradiction between the movement of the orgone energy and the taut membrane. The membrane sharply deflects the original forward movement of the current backward. Since this happens at all the curvatures of the vesicle, the currents converge toward the center and thus produce a division of the vesicle into four structural orgonomes.

6. Once this division is complete, we observe the separation and local forward movement of the individual orgonomes. The local movement proceeds in a curved line—a motion with alternating long and short half waves. The motion "away from the spot" is obviously dictated by the direction of the orgonotic impulses. It is



1. Germinal vesicle of the colpidium, at rest.
2. Germinal vesicle, with internal motion: a and b illustrate the alternating directions of the rotating motion of the tiny energy vesicles.
3. Division of the organotic excitation waves; beginning of two orgonomes. Arrows point to the converging currents.
4. The two closed orgonomes a and b move forward in space into the open orgonomes c and d.

Fig. 20. Schematic illustration of the development of the closed orgonome into the open orgonome in the colpidium

curved in terms of the "back." The fore end is always located in the direction of the original orgonotic current.

ORGONOTIC SUPERIMPOSITION

To summarize: The specific orgonome form of living matter and its organs results from an opposition between mass-free orgone energy and frozen orgone that has become membranous matter. Mass-free orgone always strives to break beyond the enclosure of the membrane. *The bio-energetic orgonome is extended and open; the material orgonome is closed.* Since the excitation waves of the bio-energetic orgonome move within the limits of the closed material orgonome, they necessarily press against the membranous boundary, as shown in the following drawing:

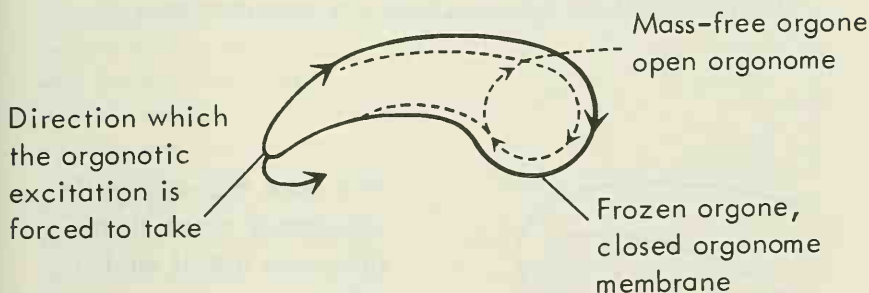


Fig. 21

This creates a *stretching* of the orgonome, in which we recognize the basis for all kinds of growth, particularly as shown in the stretching of the gastrula as it becomes the typical elongated embryo of a multicellular organism (metazoan).

The function of growth corresponds to the expansion of the membranes of the closed orgonome. That this indeed involves expansive functions of mass-free orgone energy can be seen from the curved protrusions that initiate the formation of every new organ in the embryo of all animal species. Again, the embryonic protrusions show the typical form of the orgonome.

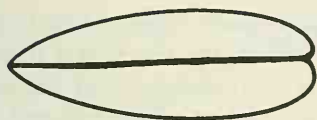
The elasticity of the formed body membrane and the presence or absence of a skeleton determine how much of the original spinning motion of the bio-energetic orgonome is clearly evident. But even where a fully developed skeleton and an extensive muscular structure have blotted out the external appearance of the excitation waves, there is still the rhythmic excitation and current pulse of the blood circulation, as well as the orgonotic current or plasma excitation, which are felt subjectively. In the orgasm reflex the original form of movement of the bio-energetic orgonome is unmistakably perceived insofar as it seizes the entire organism.

We distinguish the following kinds of SUPERIMPOSITION:

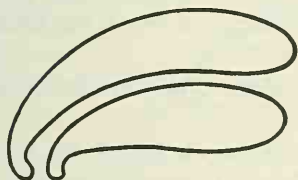


Two *open* bio-energetic orgonomes place themselves on top of each other

Fig. 22a



Two *open* organomes
place themselves
side by side



Two *closed* organomes
are superimposed
upon each other

Figs. 22b and c

The superimposition of two closed organomes is the bio-energetic basis for the superimposition of two organisms during copulation (cf. Fig. 24). In this process, the highly excited tail ends penetrate each other bodily; the two organomes merge bio-energetically to form a single highly charged energy system. It is characteristic for the homogeneousness of all processes in the living realm that the energy functions of excitation, superimposition, interpenetration, and fusion are repeated in the same functions of the reproductive cells. For, during copulation, sperm cell and egg cell continue the function of superimposition and fusion of the male and the female organome, although the division of living organomes into male and female individuals remains mysterious even from the standpoint of orgone physics.

Let us now try to comprehend the expressive movement of the orgasm reflex on the basis of the organome as the fundamental biophysical form of living matter.

It cannot be the function of the orgasm reflex, as one might assume from the purely teleological standpoint, to carry the male

semen into the female genital organ. The orgasm reflex occurs independently of the ejaculation of semen, because we also find it in the embryo—in the typical forward position and convulsion of the tail end; in the rocking, bio-energetic forward motion of the tail end of many insects, such as wasps, bees, and bumblebees, as well as in the usual position of the pelvis and the hind legs among dogs, cats, and hoofed animals. These examples should suffice to demonstrate that the orgasm reflex has a far more general life function than mere fertilization. The mechanistic and finalistic interpretations do not work in this area; they are too narrow and do not reach the heart of the matter.

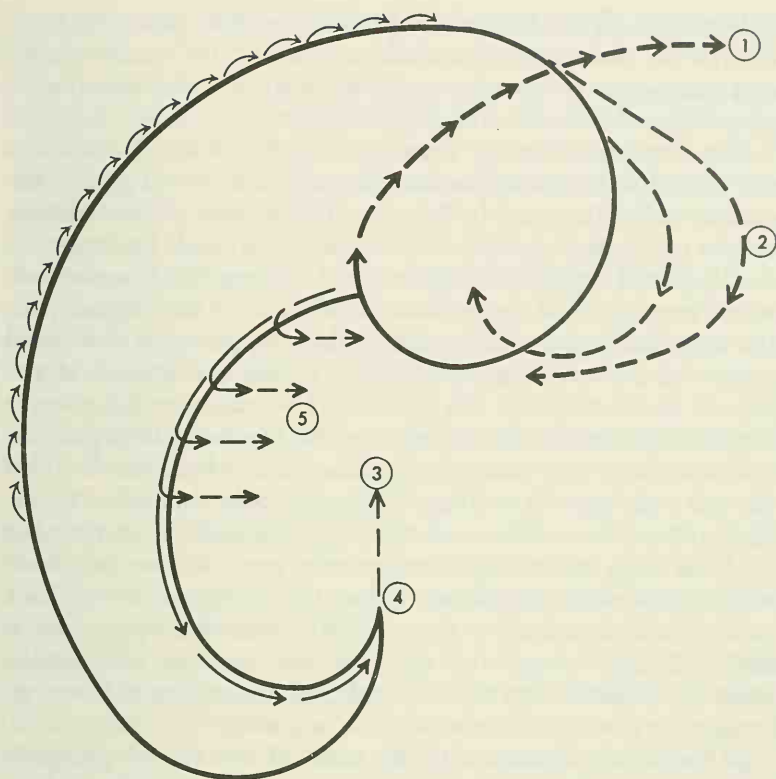
Let us try to interpret the function of the orgasm reflex in terms of its expressive movement.

The living orgonome, be it an embryo, an insect, or a more highly organized animal, is essentially characterized by the following:

First, local forward motion invariably and logically proceeds in the direction of the larger and wider fore end. Second, the genital organs are invariably and logically located on the ventral side near the tail end. Third, in a state of orgonotic excitation of the orgonome, the genital organ expands through erection in the direction of the local forward motion. Fourth, the movements that cause the interpenetration and fusion of the male and the female genital organs drive the entire tail end to the fore in a highly energetic manner (cf. Fig. 23).

These biological phenomena are valid for the animal kingdom at large, except for those species that have barely progressed beyond the stage of the primitive orgonome form of the jellyfish. Although they seem to be far apart, there is nevertheless a close functional interconnection. It can be found if we are again guided by the process of orgonotic excitation.

The form and position of vertebrae among vertebrate animals reveal the direction of orgonotic excitation waves during growth: they always start from the tail end and move over the length of the curved back toward the head end. They also follow the same direction during the entire lifetime of the organism. This can be experi-



1. Direction of *forward movement*: antennae, optic peduncles, primary brain vesicles
2. Direction of growth
3. Org-movement*continuation of the direction
4. *Greatest organotic excitation*, sharpest deflection
5. Intermediary outbreaks

Fig. 23. Direction and results of movement within the closed organome (orgasm reflex)

enced subjectively if shudders of pleasure or fear pass over one's back. The fur of frightened animals can be seen to "stand on end" due to contraction of the mm. *erectores pilorum* in the direction of the organotic wave motion, leaning *forward*.

As we can see from the drawing (Fig. 23), the entire back is gently curved and as such is in harmony with the curved path of the organotic waves. Presumably, the curve of the wave path conditions the curve of the back, and not the other way around. But once the material, closed orgonome is formed, it confines the bio-energetic waves of excitation and forces them to deflect from the original path of the extended course. It is probable that the generally frontward formation of the secondary protrusions during the growth of the embryo is associated with this process. Here, the essential point is the opposition between the *material* and the *bio-energetic* orgonome. The membrane of the material orgonome returns from the fore end to the tail end, forming a characteristically wide curvature. In the animal embryo the curvature of the orgonome turns in at the neck toward the body center, then turns away from it near the chest. The curvature of the orgonome forces the excitation waves back toward the tail end. Part of the organotic excitation apparently is indeed deflected toward the tail end, but another part pushes through the membrane at the fore end in the direction of the original excitation waves of the bio-energetic orgonome.

As long as the directions of the material and the bio-energetic orgonome are in harmony, there are no new formations and no directions of movement of the whole. The body orgone does not press outward from the orgonome sac. Therefore, no organs are formed along the length of the backs of animals, no protrusions of any kind, but neither is there any movement in the direction of the back, or any growth. The humps on the back of the camel or the dorsal fins of certain fish are exceptions that remain to be explained.

Growth in the vertical (longitudinal) axis and local forward movement thus appear as functions of the body orgone energy, the result of its attempt to burst through the confining membrane sac. The membrane "goes along," i.e., it expands and thus forms the protruding sacs of the organs in their primitive condition.

In contrast to the back, where the material and bio-energetic organomes are in harmony, we find at the fore end on the ventral side a multitude of organ formations of various kinds: the domed forehead, the nose or snout, chin, breasts, the limbs, and the genitals. Now, if our functional concept of organ formation is generally valid, organs formed by protrusion of membranes must always originate at the ventral side, where the direction of the current of biological energy is deflected from its regular course, i.e., wherever the body orgone "strives to break out of the sac" (cf. Fig. 23).

We see from our drawing that the progress of the membrane on the ventral side indeed runs counter to the original and true direction of the orgone waves. Consequently, we find time and again, at almost regular intervals—such as in the arrangement of the limbs and the nipples of the breasts—a rhythmically recurring tendency to break through. This contradiction between membrane and energy wave reaches its culmination at the tail end. The tail end is pointed and sharp; the material organome moves sharply forward again in the direction of the forward movement of the waves of excitation.

The strong forward propulsion of the tail end among animals, based on concentrated organotic wave excitation pressing outward, explains the "genital excitation" and the orgasm reflex in a satisfactory and probably complete manner. The overwhelming pressure of the organotic excitation in the pointed and narrower tail end, and especially in the less spacious genital organs, is explained by the concentration of orgone waves in a narrow space. *The orgone energy, deflected from the head to the tail, i.e., opposite its natural direction, presses toward the genital organ in the original forward direction, exciting it and forcing it forward and into erection.*

We can now interpret the copulation of animals from a functional bio-energetic, i.e., orgonomic, standpoint. The orgone, pressing forward and concentrated in the genital organs, cannot escape from the membrane. *There is only ONE possibility of flowing out in the intended direction—fusion with a second organism, in such a way that the direction of excitation of the second organism becomes identical with the direction of the orgone waves in the first.* This process is actually achieved in organotic superimposition, as shown

by the drawing (Fig. 24). We see that, with the superimposition of the two orgonomes and with the interpenetration of the genitals, the pressed and therefore "frustrated" tail end can allow its orgonotic waves of excitation to flow in the natural direction, without having to force them back sharply, and that furthermore the space in which these waves can run their course is widened.

GE Straight flow of genital streaming, merger of ♂ and ♀ energy flow.

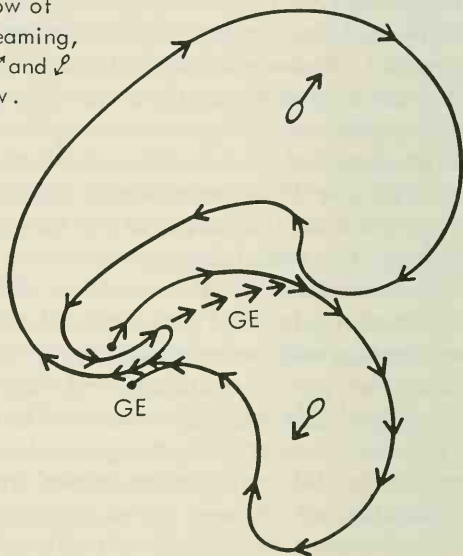


Fig. 24. Function of "gratification" in genital superimposition

Our assertion, according to which the orgasm reflex has no immediate linguistic meaning, is correct. Its function lies beyond language. Yet it expresses something concrete: superimposition follows orgonotic interpenetration. *The preorgastic body movements and especially the orgastic convulsions represent extreme*

attempts of the mass-free orgone of both organisms to fuse with each other, to reach into each other.

I said earlier that the bio-energetic orgonome always strives beyond the realm of the material orgonome. *While the energy of one organism flows into the energy system of the second organism, mass-free orgone energy actually succeeds in transcending the limits of the material orgonome, i.e., the organism, and, by merging with an orgonotic system outside its own, it continues to flow.* This takes into account the tendency toward stretching, toward widening the effectual area of mass-free orgone energy. In the acme of excitation, large quantities of energy are indeed flowing out, along with genital substances. This process is connected with the subjective sensation of "release," "liberation," or "satisfaction" ("gratification"). Since language directly reflects the function of the bio-energetic process, these words express exactly what happens.

Orgastic longing, which plays such an enormous role in animal life, now appears to express this "striving beyond one's own self," this "yearning" to escape from the narrow confines of one's own organism. Perhaps here lies the answer to the riddle of why the idea of dying is so often represented in the orgasm. In dying, too, the biological energy reaches beyond the confines of the physical sac in which it is imprisoned. Thus the irrational religious concept of "liberating death," of "salvation in the hereafter," finds its true basis. The function that in the naturally functioning organism is fulfilled by the orgasm in sexual superimposition appears in the armored organism as the nirvana principle or as the mystical idea of salvation. The religious, armored organism expresses it directly: it wants to "free the soul from the flesh." The "soul" represents the orgonotic excitation, the "flesh" the surrounding confining tissues. The concept of "sinful flesh" has nothing to do with these facts. It is a defense mechanism in the pornographic structure of the human animal.

In summarizing, we may emphasize the simplicity of functional laws of living nature as one of their main characteristics. Functions as widely separated as growth, locomotion, and genital excitation can be reduced to the common denominator of the relationship

between mass-free orgone energy and orgone energy that has become matter. The variations of this functional identity (common functioning principle) result secondarily in terms of the location in which this relationship appears in the organism. The width of the sac and its position (at the fore or rear end) dictates whether the deflection of the organotic current is expressed as growth energy or as sexual energy. But, seen functionally, all subsequent functions of living matter originate in the primal contradiction between the material and the bio-energetic organome. On the basis of this contradiction in living matter, one is even tempted to trace the connections that form the transition to the "highest" contradictions between "materialistic" and "spiritualistic" philosophy. But such an undertaking transcends the competence of this investigation and must be left to further research.

We shall encounter again the function of organotic superimposition in the natural realms of biochemistry and astrophysics. For it is organotic superimposition that connects the living organism with nature surrounding it. Living matter arose from inorganic nature as a special variation and, in its superimposition, is functionally identical with it. From here the path leads to the organometric investigation of the functional principle of nature per se.

VI. *Orgone Physics*

THE ORANUR EXPERIMENT

Orgone Energy (OR) versus Nuclear Energy (NR)

ORANUR (December 1950–May 1951)

INTRODUCTORY REMARKS

It is a common experience in natural-scientific work that one starts a research project with a certain problem in mind to be solved, and that the actual operation forces its way in an entirely different, unexpected direction. Careful vigilance combined with complete lack of preconceived ideas will then achieve important, though unexpected results. The discovery of the radioactivity of pitchblende was made this way, and many other discoveries have been made in a similar manner. This magnificent rationality in true natural inquiry was at work also in the series of oranur experiments which began toward the end of 1950.

As proposed in the first oranur report (*Orgone Energy Emergency Bulletin*, No. 1, December 1950), the Oranur Experiment proper had as its primary objective the investigation of possible anti-nuclear radiation effects in atmospheric orgone (OR) energy; in other words, the experiments were planned with the prospect of finding a powerful antidote against nuclear (NR) radiation sickness. On the basis of years of previous experimentation and observation, it was assumed that the powerful forces contained in cosmic OR energy would neutralize NR radiation and mitigate its effects. It was assumed that "radiation sickness" is the effect of nuclear radiation acting upon living tissues and blood; this assumption was in accordance with the prevalent view of pathology due to radiation.

Now, the first series of specific oranur experiments did not fully reach this goal, although several important and hopeful obser-

From *The Oranur Experiment, First Report (1947–51)*, 1951.

vations were made in the intended direction. However, the main result of the Oranur Experiment proper was the nearly complete disclosure of the true nature of a type of radiation sickness that has much in common with what is known about biological effects of atomic energy. It was found, beyond any reasonable doubt, that so-called radiation sickness is not, as heretofore assumed, a direct result of NR radiation upon living tissue but an immediate expression of a severe reaction of organismic OR energy against the action of NR radiation.

To explain these astounding results in familiar terms of medicine:

To a superficial view, an abscess or an inflammation may appear as the direct result of the invasion of virulent bacteria into the organism. However, it is well known in organic pathology that abscess, inflammation, high temperature, etc., are due to strong defensive reactions of the organism against invading infectious bacteria. Concentration of leucocytes in the invaded area, concentration of blood, and, in severe cases, high-pitched activity of the heat-regulation system (high temperature) are the immediate symptoms in infectious disease.

This clinical example may suffice to give the reader an initial idea of the first results we achieved. To continue with the analogy: steeped in the erroneous belief that it is the bacteria which are acting as the specific factors in abscess formation, inflammation, and high temperature, we had started with the expectation of finding an effective agent against infectious bacteria. To our great astonishment we discovered that the bacteria are no more than the eliciting cause, mere triggers which stir leucocytes, blood concentration in the area of infection, and the general rise in temperature into action. This reaction on the part of the organism to the infection is in itself an attempt at self-cure. However, under certain specific conditions, *the process of defensive health reaction can or does turn into the true killer*. We are most probably dealing with an organismic reaction similar to that of *immunization* to an infectious disease.

To anticipate briefly:

Radiation sickness is a specific problem of the functioning of

organismic OR energy and not of NR radiation. The latter is not a specific cause of radiation sickness. Symptoms which appear in the course of radiation sickness can also come about without the action of NR radiation.

Nausea, hemorrhages, petechiae, general malaise, loss of hair, sclerosis of the skin, decline of the blood function, fatigue, anemia, leukemia, and final death are not specific symptoms of radiation sickness. They are to be found singly or in complex syndromes in diseases which were not elicited by overirradiation. The Oranur Experiment has produced some of the well-known NR radiation symptoms, and in addition, symptoms which, as far as we know, have not been reported by observers of NR radiation effects—symptoms which were specifically related to overirradiation by OR energy.

Thus we did not yet, in this first run, find a safe antidote to radiation sickness, but we found the true dynamics of this disease and were able to link it comprehensibly with other disease pictures. These introductory remarks will now be substantiated by concrete facts and observations.

The Oranur Experiment proper has left too many questions unanswered to give us a clear-cut idea of all the underlying processes. This is reflected in the presentation, which is less compact and systematic than the three preceding reports on the preparatory oranur experiments. It is hoped that in due time the main body of the Oranur Experiment will reach the same degree of clarity and consistency. The urgency of the subject matter made not premature but less elaborate publication necessary.

Before entering upon the main subject, I would like to express my deep appreciation to my assistants, who helped carry out the dangerous job during the five months of experimentation with oranur. They were completely devoted to their tasks; they took severe criticism at times, with the attitude of the man or woman who knows fully what doing a responsible job means; they have exposed themselves to dangerous conditions and even to possible death without hesitation or complaint; at times they have worked uninterruptedly day and night; and last but not least, they have stood by

all through the task as good friends in a team. I am very grateful to all of them, and I would like to express my regret that they have unknowingly become, in these experiments, objects of a threat to their health and even to their lives.

BASIC PREMISES OF THE ORANUR PROJECT

The oranur project was inaugurated on the basis of several well-known and commonly understood premises.

1. Atomic energy (nuclear energy, NR) represents cosmic energy released from matter through disintegration of the atom, which is the constituent of the universe in terms of classical and quantum physics. It is energy after matter. Orgone energy, on the other hand, represents cosmic energy before matter, i.e., energy which has not been confined in or transformed into solid matter. It is universally present, penetrates everything, and, as the so-called OR energy envelope, surrounds our planet and most likely all other heavenly bodies (sun's corona, Saturn's ring, etc.). Cosmic OR energy, moving freely within the living organism, is called bio-energy or organismic OR energy.

2. From many observations over a period of some fifteen years, it had been deduced that OR energy and NR energy are antagonistic to each other. NR energy, according to current views, damages living functions in the form of "radiation sickness," in severe cases resulting in death. In orgonomic terms, NR energy somehow influences bio-energy and, to a varying degree, affects its functioning. On the other hand, it was assumed that OR energy, in sufficient concentration and strength, would counteract NR radiation. It seemed most likely that the spontaneous recovery from radiation sickness was to be attributed to the OR energy in the organism getting the upper hand over NR energy.

3. In order to make this interrelationship of atomic and OR energy more readily comprehensible to ourselves and to the world at large, a parallel was drawn in psychological terms to the age-old notions of the human mind such as the antagonistic functions of

“good” and “evil,” or, meaning the same, of “God” and “devil” (cf. Reich, *Ether, God and Devil*).

Life energy had been discovered in the consistent investigation of the functions of what, in the animal kingdom, is called “love.” The human mind has always conceived of love as being capable of coping with hate and destruction. It was also always clear that hate can kill love and that love, in its struggle against evil, can turn into hate by mere frustration.

To the experimenter in the oranur project, the antithesis of OR energy and NR energy easily merged with our psychiatric knowledge about emotional functions, which are, in a deep biophysical sense, truly *physical* functions. OR energy had never shown any ill effects on living organisms; on the contrary, it was shown to be capable of coping with such afflictions as tissue and blood degeneration by charging of the organism to a high bio-energetic level. On the basis of these medical experiences, it was assumed that “OR energy” or “life energy” represented in strictly physical terms what the layman is used to calling “good” or “God.” Furthermore, it has been discovered and confirmed as a piece of well-founded knowledge that the bions or OR energy vesicles which constitute the living substance also appeared in two antagonistic forms, as PA bions and T-bions; the PA bions are capable of killing the T- or death bacilli. But it is also true that T-bacilli, highly concentrated or active in bio-energetically weakened tissues, destroy healthy tissue. This was learned from the cancerous shrinking biopathy (cf. Reich, *The Cancer Biopathy*).

Thus our background of operation contained two series of functions which were antagonistic to each other and were amply represented in human ideology, in microscopic observations, and in physical functions. Synoptically:

GOOD	EVIL	ethics
GOD	DEVIL	religion
LIFE	DEATH	biology
PA BIONS	T-BIONS	bio-energetics
ORGONE ENERGY (OR)	NUCLEAR ENERGY (NR)	physics
COSMIC ENERGY	COSMIC ENERGY	astrophysics, cosmology
before MATTER	after MATTER	

Though no more than a useful framework of thought, this coordination provided a perfect base of operation and a safe guideline into the dark realms of a dangerous unknown. Its general human and scientific basis seemed broad and firm enough to serve as a reliable indication of things to come.

Moreover, extensive work on the cancer problem for the past fifteen years had yielded a rich harvest of various facts about life functions and their counterparts, the forces of evil and destruction. A firm hold had been established with regard to diagnosis of initial decay and degeneration in living systems through such measures as the Reich blood tests and the cultivation and microscopic observation of the indicators of death, the T-bacilli (cf. *The Cancer Biopathy*).

Our first report contains the general outline. Now let us turn to the events proper as they began to develop around the middle of December 1950 and continued to about the end of May 1951. These events, to put it bluntly, represented a knockout blow in many directions: with respect to physical functions, with respect to the crucial breakthrough into the concrete experimentation, and with respect to oranur particularly.

The workers who partook in these first steps of oranur all became afflicted to various degrees with "oranur sickness"; experimental mice died; the experimental building was rendered useless for several months and possibly permanently; all our carefully designed plans for the project were thrown out and had to be redesigned; crucial physical concepts tottered. Only the open, free, truly scientific mind will be able to follow this report without prejudice or fear.

SEQUENCE OF EVENTS

On August 30, 1950, I had reported at the annual meeting of the Board of Trustees of the Wilhelm Reich Foundation about the *anti-nuclear* possibilities of OR energy (cf. *Orgone Energy Bulletin*, Vol. 3, No. 1, January 1951, pp. 61-63).

During the first week of December 1950, we began to proceed toward effective action.

The medical organomists in New York were alerted through our educational secretary, Dr. Baker, to stand by after information was given on our plans.

We made it clear, to begin with, that there is at present no remedy known to medicine in cases of decline of organismic functioning, except for the use of OR energy as demonstrated in the cancer biopathy. This, naturally, constituted a heavy responsibility which fell on our shoulders. We alone were able to find out whether or not OR energy offered any hope in the treatment of NR radiation sickness. The U.S.A. faced a dangerous situation in the first days of December 1950, when the disaster in Korea had struck with the evil attack of the Chinese Communists; with the hands of the U.S.A. bound by the pledge not to bomb their hinterland in Manchuria; with the English allies still doing business with the red dictators; with the helplessness in the face of the tactics of the red fascists who were far superior in the use of all of the most refined methods of the emotional plague; and with the terrible experience of the Chinese aggressors making propaganda through the UN right in the middle of the U.S.A., while their forces marched in Korea. The U.S.A. was left holding the bag.

I mention these social problems in order to make comprehensible why I felt impelled to set aside my usual reserve and do something crucial. This was the moment to rush in to help with whatever we had. It was, however, the first time that I started an experiment having in mind a particular purpose to be achieved.

The following steps were taken:

1. On December 15, an application for the procurement of twenty millicuries Phosphorus P-32 (a radioactive isotope of phosphorus) was dispatched. In an accompanying letter to the AEC in Oak Ridge, Isotope Division, it was pointed out that we would not do any routine experiments with radioactive material such as tracer work or radioactive therapy; that we would solely test the effects of orgone energy on mice injected with P-32. An accompanying chart

surveyed the plan of treatment of eighty mice in particular. The main question to be answered was:

CAN ARTIFICIALLY PRODUCED RADIATION SICKNESS BE TREATED OR PREVENTED BY OR ENERGY?

2. Preparations were made at Orgonon for the deposit and disposal of radioactive material P-32. Approximately four millicuries were to be delivered every two weeks and kept in a small wooden cabin some fifty feet away from the main students' laboratory building. Since Orgonon is miles away from any populated area (four miles from Rangeley), there seemed to be no problem with contamination of inhabited areas, water supplies, etc. We planned on burying the carcasses of the animals used in the experiment several feet deep in the ground about five hundred yards away from the laboratory and other buildings at Orgonon. Injection and dissection of mice was to be done in a small building, separated from the others, where no one would be present at any other time. The protective devices which we had ordered, the lead aprons we possessed, the lead gloves, and the use of strong OR energy accumulators seemed sufficient measures to secure the safety of the personnel. This was in accordance with what was known at that time about radiation protection. We had no inkling of what was in store for us. In December 1950, before the experiment started, we could not possibly have guessed that all these measures would not work. But, as we found out later, *no protection at all was possible in experiments using OR energy versus NR energy.*

3. One of our physicians in New York offered his services in contacting various agencies to find out whatever he could about the different materials and the rules for handling them. We had heard that the AEC was particularly strict in its requirements for the handling of isotopes, and that this strictness was not shared by many commercial or even scientific laboratories. In one place we were told, for instance, that no lead brick shielding was necessary in handling one or two millicuries of radium. In many years of study of the connections between orgone physics and classical physics, we have learned that things are not as exact and commonly agreed

upon as has been claimed. One cannot find answers to some of the most elementary questions in the routine handbooks of physics, such questions as, for example, what is the absolute rate of counts per minute (CPM) for a mg. of pure radium. It is essential to state these facts. In doing so, I do not mean to criticize or to devalue the labors of our colleagues in other branches of knowledge.

4. While contact with the appropriate agencies was being made and application forms sent out, I devoted myself to a recapitulation of old observations of NR radiation and its relationship to OR energy which I had made some seven to twelve years ago. I also began to prepare my base of operation. First of all, the natural "radioactivity" in all places where the future experimentation was to be performed had to be monitored, and the instruments had to be made ready and calibrated in preparation for the main experiment. Here are a few results of these preliminary investigations conducted from December 15 to December 27, 1950:

No. Day	Back-ground CPM (no NR present) A	Orgone- treated radioactive zinc sulfide CPM B	Distance	Orgone- treated 1 mcgr. radium CPM C	Distance
1	40	500	1 cm.	30,000	1 cm.
2	50-70	2-300	" "	20-30,000	" "
3	40-60	3-400	" "	30,000	" "
4	40-50	4-500	" "	30,000	" "
5	40-50	2-300	" "	2-3,000	10 cm.
6	60-70 (within ORACC)*	60-70 in ¼" lead 2-300 free	" "	3-4,000	" "
7	60-70	200 in lead 300 free	" "	3-4,000 3-4,000	" "

* Orgone accumulator.

These preliminary results may suffice. Lead shielding did not appreciably reduce the activity. The background counts went up when radioactive material was put into an OR energy charger. No

attention was paid to this fact, since we knew that OR effects on the GM counter vary greatly.

The background activity in the students' laboratory, where the main experiment was later to be performed, varied between 40 and 60 CPM. The measurements were made with an SU-5 Survey Meter and a tube Serial No. G-632, Type 6C5, Tracerlab, Inc. (30 mg./cm.² wall thickness).

These examples are only to give an idea of the basic functions, and are not a thorough account of the investigation. The high background count of 40-70 CPM was always observed in a concentrated OR atmosphere.

We ordered a sample of radio cobalt (Co-60) from Tracerlab for the calibration of instruments. The counts from this source varied greatly and had to be determined in our laboratory. We had hoped to obtain the counting rate from Tracerlab since we knew the radioactivity would change and begin to vary a great deal once its source reached the highly charged orgone energy atmosphere at Orgonon. The 2.26×10^{-5} millicuries Co-60, with a half life of 5.3 years, arrived on December 28, 1950. The source was kept away from the highly charged students' laboratory and rushed to a place in the OR energy observatory where no sizable OR effect could reasonably be expected during the short period of a few minutes. At 20:00h (8 p.m.) the background count was still only 40-50, i.e., normal for buildings at Orgonon. The source was left within the brass container and yielded 70 CPM and 0.016 MR/H (milli-röntgens per hour) with the SU-5 Survey Meter. The ionization effect on a calibrated aluminum leaf electroscope was rapid, over ten divisions (90° deflection) within seconds. *Spontaneous* discharge rate in Org time during that period was approximately 180 seconds per *one* division. Thus the ionization effect was quite clear.

In order to protect the source, it was wrapped in lead foil of some ½ inch thickness. Now came the first surprise. Three and a half hours later, at 23:30h, I tested the source again. This time, though far away from any concentrated OR and *outside* the rock and concrete walls of the observatory, the CPM amounted to

BACKGROUND MONITORING WITH SU-5 BETA GAMMA SURVEY
METER, DEC. 15, 1950, TO JAN. 10, 1951

Date	Student lab. CPM	Mouse house CPM	Garage CPM	Observ- atory CPM	Shop CPM	Free space CPM	Remarks
12-15-50	30-50	30-50	30-50	30-50	30-50	30-50	Normal for Orgonon
12-16-50	30-50	30-50	30-50	30-50	30-50	30-50	"
12-17-50	30-50	30-40	30-50	50-70	30-40	30-50	"
12-18-50	30-50	30-50	30-40	50-60	30-50	30-50	"
12-19-50	40-50	30-50	40-50	40-50	30-50	40-50	"
12-20-50	30-40	30-40	30-40	30-60*	30-40	30-40	*Preliminary Oranur Experiment
12-27-50	30-40	30-40	30-40	50-70*	30-40	30-40	*Same
1-3-51	40-50	40-50	50-60	60*	40-50	30-40	*Same
1-10-51	30-40	80-90*	30-50	90*	40-50	30-40	Oranur at work since 1-5-51

150, with the MR/H still at 0.016. However, the ionization effect was gone. The NR source had no effect whatsoever on the charged electroscope beyond its spontaneous OR discharge rate. Since the NR source had not been exposed to OR and had been carefully kept away from any OR accumulator, this astounding result could only be explained by the OR activity of the lead shielding: *the lead had been in the OR energy laboratory for many years, and although it itself did not give any counts, it most likely had eliminated the ionization effect.* (The ionization effect did not return during the following three weeks, even when the source was taken out of its brass container and put naked on the plate of the electroscope.) This, then, was the first major result in the direction of the expected OR versus NR effect. On the following day, December 29, the NR electroscopic discharge rate was even slower than the OR rate: 300 (NR) as against 180 (OR) seconds per one division. By January 2, 1951, the CPM with the source shielded in its capsule of brass had *risen* to 200, measured with the survey meter *and* the autoscaler (Tracerlab). The counts varied greatly from one measurement to the next: between 150 and 250 CPM as

against 70 upon arrival. Also, the MR/H went up from the initial 0.016 to 0.02 and 0.04 on the second day. It remained at that level for several days, having more than doubled its energy output. Also, the background counts had slowly climbed from 60 cpm on the second day to 100 on the third day. All this remains to be investigated in greater detail.

The rise in background counts did not disquiet us, since for four years I had worked in an atmosphere yielding 40–70 cpm, with surrounding OR activities as high as 20,000 counts *per second* in high vacuum. Furthermore, it was perfectly clear that it was not the well-shielded, tiny amount of NR activity that was responsible for the increase of the atmospheric energy level but the reaction of the OR. Though the NR source was handled with tongs, and with the use of lead gloves and aprons, precautions far beyond the established health safety requirements, there was even at that early phase no way of protecting oneself against the clear-cut high OR activity, due to its *ability to penetrate everything—lead, cement, brick, metal of any thickness, etc.*

I just had to proceed, hoping that ill effects of high OR charge would continue to be absent.

The Co-60 was put into the “discharge funnel” and inserted in a small 5× (5-layered) OR “shooter” for further OR irradiation of the NR source. On January 4, 1951, I took the NR source out of its container and shielding, and measured it naked with two GM counters. At the autoscaler, it yielded 5,000–6,000 cpm at one centimeter distance from the mica window. The rate within its container was around 200–250 cpm, and around 0.04 MR/H measured with the SU-5 Survey Meter. This rate began to change considerably as the days passed. The activity was 7,000 cpm on January 8, down to 3,000 cpm on the 12th, and somewhat below 5,000 cpm, naked, on the 15th.

The counts per time unit were *not* constant; they varied so greatly that the question arose as to how constant other radioactivity was. The problem of quantitative nuclear radioactivity had never occupied much place in the framework of organomic research, with

the exception of the most primitive observations, such as scintillation, measurement of small amounts of radioactivity in the calibration of instruments, ionization, etc. But now, when the question of influencing NR by OR had come into sharp focus, it was of crucial importance to determine the constancy of NR radioactivity. Unfortunately, in no available book on nuclear radiation could any definite answer be found.

A vial of radioactive luminescent matter (zinc sulfide) had been kept in a small OR charger for many years. It had lost its ionization effect long ago due to the influence of OR. It still lumined very strongly. I measured the activity with the autoscaler (scale 4096). The result over several consecutive days was nearly constant at 245,760 CPM, increasing occasionally to 307,200 CPM. This seemed a high count for less than a microgram of radium as compared with 500 CPM for 2.26 micrograms of Co-60.

My wristwatch radium dial, which had soaked up OR energy for many years, gave between 40,000 and 45,000 CPM fairly consistently. I had worn this watch for years, and no ill effects had ever been observed on my wrist. The count seemed tremendous for the minimal amounts of radium on a dial. It was soon found that the OR influence was quite substantial. Radium dials on wristwatches which had been newly bought and had not been in contact with the OR atmosphere for any appreciable length of time gave only 3,000–5,000 CPM. We had to assume, but could not ascertain, that the distribution of radium on watch dials would be approximately equal. Yet my wristwatch dial had yielded ten times the count of a new wristwatch. This was striking.

The dial on the wristwatch of another worker in the laboratory who had been in far less contact with highly concentrated OR gave between 5,500 and 8,000 CPM.

All measurements were done with the same autoscaler 4096, the same GM tube, and at the same distance, i.e., one centimeter.

These results, confusing as they were, also disclosed a very strong influence of OR upon NR. As in so many other instances, we had to realize that we must learn anew, from scratch.

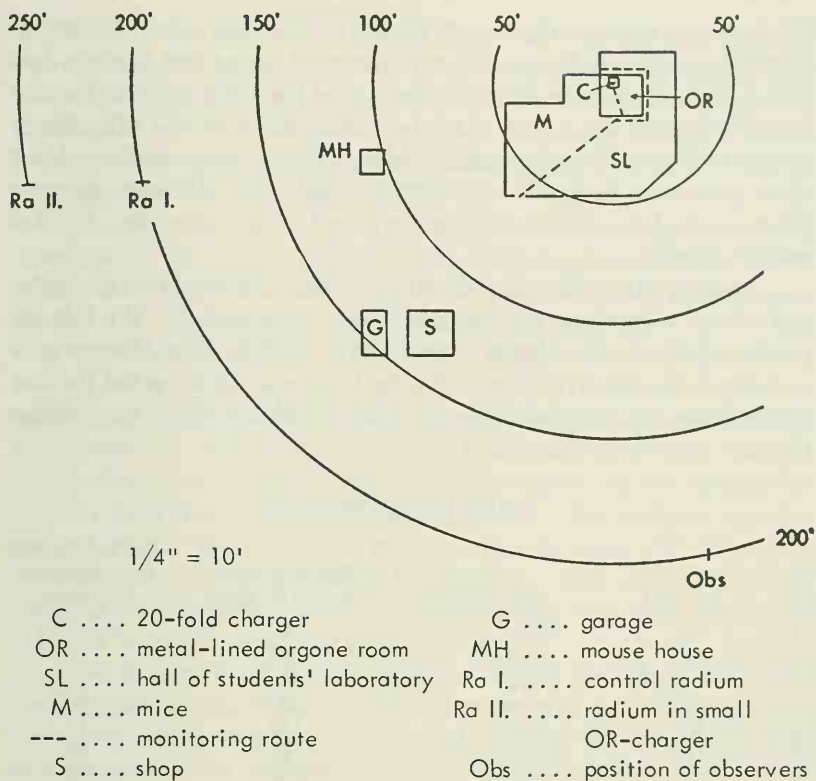
ORGONE ENERGY RUNS AMOK (DOR) THE "ORANUR SICKNESS"

In order to save time, we decided to order two milligrams of pure radium and, instead of injecting fluid radioisotopes, to irradiate some of our mice with radium. The radium, in two one-milligram units (each 8.3 R/H) and each in a separate $\frac{1}{2}$ inch lead container, arrived on January 5, 1951. The NR sources were measured immediately and gave 245,760 CPM naked at a distance of one centimeter.¹ One mg. radium was designated as a control, to be left untreated; the other was to be treated with OR energy. The first, No. I, was put into the garage near the observatory on the hill; the other, No. II, was put into a one-fold, small OR charger on January 5, 1951, at 11:30h. This charger was placed in the 20-fold OR energy accumulator, which was located in an 18 × 18 foot OR energy room, lined with 26-gauge sheet iron. The experimental hall of the laboratory, measuring 60 × 70 feet, surrounded the OR energy room, as depicted in the diagram.

The background count, immediately before the Ra needle was put into the charger, was between 40 and 50 CPM, which is normal for this building.

Now we made our first major mistake, which, however, was responsible for the tremendous results we obtained that same day: *I did not personally measure the background count immediately after the radium needle was put into the charger.* Had I done so, I would have found a very high count in the hall; I would have immediately taken the Ra needle out of the charger and the hall, and would have missed the whole oranur effect. I had not personally measured the background count right after the beginning of the experiment because I had measured the activity of the radium before with the

¹ In the early summer of 1951 we had a third sample of radium, one milligram, measured in New York before it was brought up to Orgonon. The count in New York was only 16,000 CPM naked and 7,000 in $\frac{1}{2}$ inch lead shielding. This we did not know, of course, in January 1951.



Sketch showing distances of places in students' laboratory and surroundings from OR energy room and 20-fold charger

autoscaler and counter tube (mica window, 2.3 mg./cm.² thickness), and had found a count of only 2,457 CPM with the needle *naked* at *one-meter* distance. The 20× accumulator into which the charger containing the needle had been put measures five feet square horizontally, i.e., about 1½ meters. The distance between the outer walls of the 20× accumulator and the metal-lined walls of the OR

energy room adds another six to seven feet on each side. This means that the needle of Ra was at a distance of about ten feet on two sides and some sixteen feet on a third side from the walls of the OR room. We had the notion that the metal lining of the OR energy room itself would add some shielding. There were workers doing their jobs outside in the experimental hall at a distance of some thirty feet (i.e., around ten meters) and more from the shielded radium needle.

Feeling safe about the distance of the radium from the outer hall of the laboratory, we committed a second mistake. We left the needle of Ra in the charger until about 16:30h (the afternoon of January 5, i.e., for five hours). We had intended to keep the Ra *continuously* in the shielded place. We had no inkling of the happenings that are now to be recounted.

TABLE OF DISTANCES

No.	Symbol	Place-object	Distance in feet from OR room	Distance in feet from students' laboratory
1	M	mice	40	
2	W	worker's desk	23	
3	MH	mouse house	105	50
4	S	shop	130	75
5	G	garage	145	85
6	NR	control radium	200	150
7	NR+OR	radium in charger	250	200
8	Ob	observer's position	200	160

The background count had been measured at 13:00h by a technical assistant. It was high, 70 to 80 cpm in the hall. *The assistant failed to report this high background count.* At 16:30h, when I came down to the lower laboratory, the air was sticky and heavy. The background count ran up to 80 cpm fifty feet away from the Ra needle, and mounted to *several hundred cpm outside*

the walls of the OR room. The workers were immediately ordered out of the hall. The charge inside the OR room was unbearable. The walls felt "glowing" ten to sixteen feet away from where the Ra needle was located. The portable survey GM meter "jammed" when I approached the 20× accumulator. There seemed to be no sense in counting CPM's at the moment. The first thing to do was to take the Ra needle out of the charger in order to calm down the OR reaction. It was not a failure in the battery of the survey meter which had caused the jamming. I remembered similar phenomena when I had worked with highly charged counter tubes in the first GM experiments in 1947. If the GM meter operated again after having been in the fresh air for a while, the jamming would certainly have been due to blockage of the operation by extreme OR energy action. The GM survey meter actually recovered without repair after a few minutes in the fresh air, registering the normal 30-50 CPM background count in the open air. The radium was deposited within the small charger in a garage some 150 feet away from the metal room. We aired the building right away and hoped that this would remove the high OR charge quickly, but to no avail. It is still "active" at this date (May 1951).

The radium itself did not produce any of the effects described above when it was taken outside into the garage. Whereas every one of us could feel the heaviness of the air, the oppression, the pulling pains here and there in the body, headaches and nausea right away within the OR energy building, no such sensations were felt outside in the vicinity of the radium, even as close as one foot. Furthermore, to our great astonishment, ventilation did not seem to remove the oppressive air from the laboratory building. After one-hour ventilation, it was still impossible to enter the OR energy room, even though we had removed the radium. *This was new.* Usually, fresh air removes any orgonotic overcharge. However, the high background count in the hall returned to nearly normal soon after the removal of the Ra needle. It sank to 60 CPM after half an hour's ventilation.

It is essential to acquaint the reader more fully with the subjec-

tive sensations which all of us experienced long after the removal of the radium, sensations which grew more intense as the days passed, whenever we came near the orgone energy laboratory, especially the OR energy room, *which had no NR material in it*. The OR researcher is required to be unimpeded in his perceptions. He relies on his impressions and sensory reactions to a great extent as guideposts into new territory, and what he thus finds he controls with objectively operating devices. Both the *subjective* and the *objective* experience are essential and must go together. An emotionally blocked or "dead" researcher would be completely useless in OR research. He would only endanger himself and others.

A penetrating salty taste, turning slightly bitter or sour on the outstretched tongue, was felt by everyone present throughout the building and even outside the building as far as fifty feet. With further experimentation, this unpleasant sensation became more intense and was felt increasingly outside the building in the fresh air.

All workers who partook in the observations developed more or less severe conjunctivitis within a few minutes after entering the hall.

All observers reported independently a severe pressure in the depths of the cheekbone in the region of the exit of the second branch of the trigeminal nerve.

Most workers became nauseated, lost appetite later on, felt weak; some to the extent of losing control of balance.

A ring-like pressure around the forehead and back into the occipital region was felt by many observers almost immediately.

The diaphragmatic segment seemed especially sensitive. Pressure, pain, or a strong pulling sensation was felt in the epigastrium.

Some participants became very pale within a few minutes after entering the hall. Cold shivers alternated with hot flashes, as manifestations of severe impairment of the vagosympathetic equilibrium.

In some cases, the skin became mottled, especially on the palms. This may suffice until more is reported about the following events.

The OR energy itself seemed to have changed into a dangerous, deadly power. We came to call this effect DOR (Deadly ORgone).

All work in the building had to be stopped immediately. Nobody was permitted to enter. Those who had certain chores to fulfill, such as cleaning, filling the oil heaters, or caring for the mice which were left in the experimental hall, were ordered to work inside only two to three minutes at a time, then to leave the building and to "air out" for at least ten minutes. Workers who had shown great sensitivity to the stormy orgone reaction were told to stay away entirely. Orgonomic Reich blood tests were done on all workers each week, except the two maintenance men, who, for personal reasons, refused to have their blood examined. One of them was then prohibited from working in the hall at all, and the other was directed to stay in no longer than two to three minutes at a time. The results of the blood tests will be reported separately. They were of great theoretical and practical value and opened up new vistas on the nature of the common functions of "oranur sickness" and its relation to leukemia.

We repeated the same experiment from January 5 to January 12, daily, for one hour. On Friday, January 12, we undertook the last in this series of daily oranur experimentation. The experimental one milligram of radium was put into the 20× OR charger. It remained there for only half an hour. The results of this last experiment were so severe that they deserve to be reported in greater detail.

Three experimental observers remained outside the laboratory within about a hundred yards. One assistant rushed the experimental piece of radium into the OR energy room and into the 20× charger. We desisted from measuring with the GM survey meter this time, in order to avoid unnecessary additional exposure. A few minutes later, we could clearly see through the large windows that the atmosphere in the laboratory had become "clouded"; it was moving visibly, and appeared blue to purple through the glass. As we walked up and down, even at the distance of 100 to 250 feet

outside the laboratory, all three of us had the same experience, but no one at first dared to mention it. I felt severe nausea, a slight sensation of fainting, loss of equilibrium, clouding of consciousness, and had to make an effort to stay on my feet. I saw Dr. S. Tropp, who was with me, becoming very pale. He had not said anything, and I had not told him how I felt. Then I asked him how he felt. He immediately admitted to feeling very ill and faint, with pressure in the forehead, nausea, cramps in the stomach, and weakness. I confirmed his experience by mentioning my own reactions. We had both hesitated to tell about it, since we were so far outside the experimental hall in the fresh, clear, dry air of a late afternoon in midwinter.

Thereupon, we interrupted the experiment and moved the radium away to half a mile distance from the laboratory, in an uninhabited area of 280 acres.

It was perfectly clear, from what we had experienced, that the *OR energy field of the laboratory had been greatly extended and excited to a dangerous degree far outside the exterior walls of the building*. Since there is no sharp borderline anywhere in OR energy functioning, the reaction, *without any radium in the charger*, not only persisted but seemed to spread rapidly. We began to worry about how far this spreading of the oranur reaction would go and where it would halt. We began to feel responsible for what might happen to the village some four miles away. The closest inhabited building was at least one and a half miles away.

We also wondered what *could* happen if we continued with the Oranur Experiment: whether all hope of an *anti-nuclear* effect of OR had gone; whether an explosion was possible if a high concentration of OR should act upon some as yet unknown NR material; whether we would recover from the sickness we were suffering from, and whether it would leave any after-effects.

Our eyes burned and the conjunctivae were severely inflamed. We drove up to the OR observatory some five hundred yards away, on the hill, took a strong drink, and began separately to write down our physical and emotional experiences. These notes were signed and deposited with the protocols in the archives. Common to all of

us were: severe belching, nausea, pressure in the nasal bone structure and in the depth of the eyes, alternating cold and hot flushes, paresthesias, feeling of disequilibrium, wandering pains in the legs, weakness in the arms, especially in the ulnar region, tension in the pharynx, and headache.

The morning of that same day we had dissected two OR mice, i.e., formerly *healthy* mice which had been exposed to the oranur atmosphere. They were very ill and about to die. Both mice showed clear-cut bleeding in the subcutaneous tissue, petechiae, an exudate of the fibrinous type on the pleurae, a leukemia-like change in the shape and charge of the red blood corpuscles (RBC's), to be described in a separate report, and an increase in white cells. The blood cultures of both mice were T-positive the following day. *We had apparently found the bridge from oranur sickness to leukemia, in the blood picture as well as in the T-picture.*

My co-workers left after a rest of about two hours. I went to bed early, tired and worn out, and fell asleep immediately, still nauseated.

We had fallen ill with "oranur sickness."

I slept some five hours soundly and heavily. At 24:00h I woke up and felt refreshed. I was struck by what appeared to me *perfect, crystal-clear vision* and a sharp awareness of things around me, as if my OR energy field were particularly wide and active. My eyes were clear and sparkling; the conjunctivae were still slightly injected.

Things now appeared somewhat rosier. I had gone through a similar but lesser experience twelve years before, in January 1939, when for the first time I had encountered the OR radiation from the SAPA bions in my laboratory in Oslo. Then, too, I first had felt frightened, nauseated, with eyes inflamed; then, too, I had tried in vain to "protect" myself, had called a physicist in Amsterdam for help, and had feared what might happen or develop. Then, too, after a few days, things began to look less dangerous; I felt crystal clear in my head, and my whole body was tanned. I then lost my fear of the danger involved and began to work with bio-energy without any protection.

These experiences have been reported at some length in my book *The Cancer Biopathy*. This time, however, all reactions seemed increased a thousandfold. The OR energy seemed to have run amok, possibly even to the extent of a chain-like reaction in the atmosphere, far outside the building. Extreme caution was imperative. In 1939, I had worked quite alone. This time a dozen workers were doing their jobs at Orgonon, and many more were standing by in the New York area.

At one o'clock that night, I turned on the radio in my library. There was no transmission, only a crackling noise as from a Geiger counter when it reports atmospheric orgone energy action. I thought something had gone wrong with this particular radio. I turned the plug around in the wall outlet. The noise remained. I turned on another radio, then a third radio, all with the same result. This could not be an innocent coincidence. It occurred to me that I had transferred two micrograms of radio cobalt to the tower above the roof of the observatory building. This tower rests on a six-inch cement floor. Therefore, it seemed unlikely that the radio cobalt acted through the cement floor, which was some sixty feet away from the third noisy radio. Then the reaction became understandable: the tower where the radio cobalt (contained within a small 10-fold charger) was located also housed the radio antenna for the whole building, with wires running from the antenna in the tower through the wall linings to the several outlets in the lower laboratory hall. This effect was now explainable in the following manner. *If it is the atmospheric OR energy that becomes excited by nuclear activity and runs wild, then countless discharges take place and make a noise like "static," an approaching thunderstorm, or an operating secondary coil system.* I planned to remove the radio cobalt with its containing charger from the observatory tower the following morning, and to deposit it in the garage some one hundred feet away from the north wall. If the noise stopped then, my interpretation could be considered correct. I was right: the noise stopped the following morning and all three radios were operating again. This observation required repetition.

The oranur effect was also revealed in the following manner. The observatory houses several Geiger counters, one of them designated to record the atmospheric and organismic OR energy action. The organismic action is transmitted through a coil of wire six inches long and five inches wide, connected to the grid of the extension amplifier of the GM apparatus, which can be shut off and on at will by means of a switch. The organismic OR reaction appears in the form of a steady sequence of impulses and light flashes at the neon indicator the moment one touches the coil with one's hand. Strong bio-energy systems produce a reaction on dry, sunny days with the palm at about one inch or at most two inches from the transmitting coil. However, this reaction at a distance *without touching* is very rare, and occurs only on very dry, sunny days. My palms stimulate it only when I feel particularly strong. I went to the GM set-up in order to test the OR field of my hands. I was stunned when the reaction occurred even at a distance of *two feet!* I tested again and again. There was no doubt: the field of my palm had stretched out measurably by some two feet. I was severely *overcharged*, or at least in a state of abnormally high bio-energetic activity.

I am reporting these facts as they happened during those exciting days, without claiming to understand or to explain everything. Many of these facts were in agreement with what I already knew from former experiences of some fifteen years of working with OR energy. Others, such as the mass dying of mice, were not explainable as yet. But there could be no doubt whatsoever that the severe reactions were due to OR and *not* NR effects, as already elaborated. However, if any slight doubt bothered us in this respect, it was dispelled in a perfect way when the following happened:

After having caused widespread atmospheric disturbance through the antenna, the small amount of radio cobalt, 2.26 micro-curies, was deposited in the small charger in the garage of the observatory 150 feet away.

Three physicians had arrived from New York for a conference. In order to demonstrate the oranur effect to them, I asked an assis-

tant to bring in the small charger without the radio cobalt sample. The empty charger had been on the table no longer than one minute, when all of us began to feel sick, as if affected with seasickness. We felt nauseated, pressure in the head and eyes, twitchings in various parts of the body. The charger was removed immediately, but the effects persisted for about an hour in spite of ample ventilation and our taking stiff drinks. The physicians were quickly convinced of the truth about the first Oranur Experiment. I would suggest that anyone who, on whatever grounds, refuses to accept the well-worked-out and well-reasoned organomic functions subject himself for only twenty minutes to the atmosphere that emanates from such an empty charger, or to the atmosphere in the OR room with a small amount of NR in it. Efficient methods of scientific debate such as the one proposed are fully justified in the face of the irrational objections to organomy. In science, not opinions but only experience decides the issue. The only way to reach a valid opinion about OR energy is to use an OR accumulator regularly for an extended period of time.

SPECIFIC BIOLOGICAL REACTIONS

It became increasingly evident that the workers who were subjected to oranur effects reacted in a highly specific manner. It seemed as if the high-pitched charge in the atmosphere attacked each person at his or her weakest spot.

One worker had suffered from inflammation of the liver several years before, and at times developed bloating of the abdomen. This worker complained during the experiment that he felt bloated in the abdomen and felt pains in the liver.

A second worker had been suffering for many years from a hypersensitivity of the skin. It would react to any kind of irritation with erythroderma. He developed skin inflammation during the experimentation, although he had not had any trouble for many years before that time.

A third worker was prone to obesity and to developing an appearance of "being blown-up" when in emotional distress. During the experiment, she looked swollen all over, obese, and sick, as if suffering from some inner secretory dysfunction.

A fourth worker had suffered from sinusitis and Basedow's disease, with protruding eyeballs at times. During the period of the Oranur Experiment, these old symptoms recurred and she needed bed rest.

A fifth worker had once suffered from gall-bladder trouble. During the oranur period, she felt sick in the region of the gall bladder.

A sixth worker had suffered from slight pains in the upper epigastrium years ago. He suffered severely from this same symptom during oranur.

A seventh worker, whom I knew well from orgone therapy, had suffered from biopathic fatigue. He reacted during oranur with severe malaise, weakness, and even a corresponding blood picture. He had to be disassociated from oranur work completely.

The other workers had reacted only in a general manner, with malaise, headaches, and brief spells of weakness.

These symptoms had no relation whatsoever to the small (one milligram) NR source. They appeared, in the absence of any NR source, to be due to an OR atmosphere that had been in touch with only a small amount of NR. We know from many years of work with OR that, in cancer cases, for instance, OR energy affects exactly the region or organ that is diseased. This is in itself a major bio-energetic puzzle, not easy to solve.

The importance of these observations is obvious. They opened up the prospect of possible future therapeutic use of OR: *OR could be driven to high activity by NR in desirable amounts, according to the kind and severity of the symptoms to be treated.* This appeared as a major route to be followed in further investigations of oranur. Elaboration of proper dosage seemed the most crucial task. But there could be little doubt about the therapeutic promise of oranur, in spite of the severe reactions we all had suffered. Not only did all

workers return to good health after a few weeks; more, they felt particularly well, strong, and active after oranur was disrupted. We all had the distinct impression that those who had participated at close range in the experiment had developed a certain *immunity*, as it were, to the oranur effects. They no longer reacted as severely when one milligram of radium was brought into the highly charged atmosphere for measurement at the GM counter. They were now able to stop the malaise by "airing" in the open fresh air. The reactions were less severe and did not persist as they had done in the beginning.

During the first two weeks after January 5, 1951, shock-like reactions, swinging back and forth from paleness to "hot shivers," were common to most of us, although later on we all developed splendid color in our faces. People who were inclined to paleness became pink or tanned; eyes inclined to dullness became lustrous and shining. I, personally, who had gone through a similar bio-energetic storm in 1939 when the SAPA bion radiation was discovered, and was more familiar with details of behavior and appearance, felt very vigorous. I needed little sleep, worked much and without effort, better than usual, and I felt a peculiar pleasantness in moving my limbs. Also, I began to develop the ability to work with NR in a highly charged OR atmosphere without any appreciably uncomfortable reactions at all, whereas only two weeks before, the same small amount of NR in a highly charged OR atmosphere was capable of rendering me helpless and disturbed me deeply.

Therefore, the idea of immunization to NR effects was no longer strange and no longer contradicted so sharply what we had actually gone through. It appeared not only that our biosystems had adjusted themselves to the high-pitched OR reactions but even that we could tolerate much more than we could have otherwise.

The great difference between our bio-energetic state in the beginning of the experiment and three weeks later was clearly shown by way of contrast, when some physicians newly arrived from New York reacted to the presence of a tiny amount (microgram) of NR in a highly charged OR atmosphere, with severe

malaise, and even, in one case, with loss of balance. We, on the other hand, who had become adjusted to oranur, worked easily and efficiently, while the two newcomers nearly fainted.

Overirradiation experiments with mice are being conducted and will be continued until we are sure of the possible immunization effects and the dangers involved.

On the basis of what has just been stated, I proposed that the following possibility be carefully considered:

Should further experimentation corroborate my observation of what I called "*immunization*" by oranur against NR radiation effect, we would have obtained a most powerful weapon against radiation sickness. It would perhaps be possible to immunize the whole population against NR effects in the following manner. In single, careful steps, oranur immunization could be built up by having people use OR accumulators which had been excited to higher energy levels by very small amounts of some kind of NR—radium, uranium, radioisotopes, pitchblende, etc.

Through carefully measured progression from low to high oranur charges, a much higher level of bio-energetic functioning could be achieved, and an atomic energy blast would possibly not have the widespread damaging effects upon populations at some distance from the blast as it now threatens to have.

This was at that time, of course, only a proposition based on a few observations, which might well have turned out to be unworkable. We were not aware of the *deadly* potential of oranur, the now so-called DOR effects, which seems, from what we have learned from our experimental mice, to act in the direction of blood disintegration through dehydration, deformation of RBC's, and inner suffocation.

Nearly everything still remains to be investigated and established on a broad and safe basis. This report only points to certain directions; it does not claim final results. Even the slightest hope in a positive direction should not go unmentioned. It may well harbor some answers to the menace of atomic warfare. And as long as we are willing and ready to control our actions and opinions sharply, no harm can come of it.

At this point, the following summary conclusions can be made with certainty:

1. NR radiation excites OR energy into high-pitched activity. This is in agreement with the previous experience of many years that electromagnetic energy is different from and antagonistic to OR energy.

2. The bio-energetic (orgonotic) systems of the workers who had been in the research area were severely affected by the high-pitched orgonotic excitation in the atmosphere.

3. Overirradiation with oranur can cause severe sickness of the autonomic nervous system and the blood system, leading even to death.

4. The irritation of OR by NR, even in minimal amounts, seems exorbitant. OR runs wild. The NR effect on OR has in its subjective aspects the taint of death. *The organismic OR rebels against NR, as if it were NR itself, i.e., deadly.* A part of the otherwise benign OR becomes deadly, i.e., becomes DOR. It resembles a sudden flash of lightning on an otherwise sunny day.

5. Since it is the atmospheric oranur and not NR which causes the sickness, there is *no possibility of protecting oneself, for OR as well as oranur penetrates everything and cannot be shielded by any amount of lead bricks, aprons, or masks.*

6. The deadly OR effects (DOR) act in a manner observable in leukemia: destruction of the RBC-producing systems, bone, marrow, etc.

7. The oranur project as a whole appeared doomed if there is nothing other than a deadly change of OR in the NR + OR reaction. However, there are other possibilities of great importance entailed in NR + OR:

- a. The health effects of oranur will be obtainable only by careful dosage. If someone discovered water while exposed to deathly thirst in a desert, and immediately poured gallons of water into his stomach, he certainly would die from the otherwise life-saving element. From now on, OR could be stimulated to any desirable amount of beneficial oranur activity simply by a careful

regulation of the dose of NR put into the health-giving OR accumulator for a period of time sufficient to stimulate the OR into oranur reaction.

b. There must be a dividing line separating the beneficial from the harmful state of excitation in OR energy for each organism.

8. The theoretical assumption that in an atomic explosion the atmospheric OR plays some important role could not be entirely discarded. The atomic "pile," made up as it is of metallic (plutonium) and non-metallic (graphite) material, most likely constitutes a special type of OR accumulation. The chain reaction could thus be due, in some part at least, to OR action, induced by uranium influence. These are questions of theory for further practical experimentation, no more than guesses of some probability.

9. It became clear that the deadly quality in OR which had revealed itself so drastically and had stunned the research staff of the Wilhelm Reich Foundation coincided with several bio-energetic phenomena, well-known for a long time:

a. The health-positive PA bions become excited and luminate strongly when they are brought into contact with the deadly T-bacilli. PA bions are able to kill T-bacilli, but in this process some of the PA bions themselves lose their healing qualities and degenerate into harmful T-bodies.

b. Highly charged RBC's are capable of attacking cancer tissue, of immobilizing cancer cells and causing their T-disintegration. However, in this process, the healthy RBC's themselves lose their bio-energy charge and disintegrate into T-bodies.

It is a common occurrence that a healthy, upright, honest man while fighting evil and death may himself change and develop the qualities of exactly the same evil that he is fighting with all his vigor. It is equally well known that, if frustrated, love easily turns into bitter hatred, its exact opposite. There is a quality in the functional identities of such disparate realms of nature that is deeply moving. One cannot withstand the impact of this basic unity which pervades all being as one law: Love, while fighting hate, degenerates into hate; PA bions fighting T-bacilli degenerate into T-bodies;

life-giving atmospheric orgone energy turns into the killer, lightning; and OR changes into DOR while fighting NR.

The creative possibilities in these antithetical functions are endless. They deserve full dedication on the part of man in learning the appropriate means of using good against evil without turning good itself into evil. Thus, the moral and social implications of the first Oranur Experiment are important enough to have warranted the great risk taken in the performance of the experiment.

ATMOSPHERIC ORANUR CHAIN REACTION

We no longer needed to have elaborate routine health measures for handling liquid radioisotopes. There were no means for protection against an atmospheric energy running amok due to irritation exerted by nuclear energy. We had already sent an application to Oak Ridge for admission of one physician to a course on safety measures against NR radiation. It was withdrawn and a second application, ready to be dispatched, was withheld, too.

At the time of these events, I had no knowledge of the atomic explosions in Nevada which were to be carried out some time later. Neither could I possibly have predicted an increase in the background count in the Eastern U.S.A. and in Canada. Such a thought could not even have occurred to me in connection with our oranur experimentation. But I was stunned when on February 3, three weeks later, *The New York Times* reported an unusually high background count from Rochester, New York, to Canada during the last week of January. Several workers at Orgonon who had participated in the Oranur Experiment had the same idea independently: did our Oranur Experiment cause the high count in the Eastern U.S.A.?

In order to approach an answer to this question, several points need clarification:

1. The background count at Orgonon had been high all through the Oranur Experiment: two to three times the normal count of between 20 and 30 CPM, i.e., 60-90 CPM. It returned to the

normal 20–30 CPM only after the dismantling of all arrangements for OR energy concentration in the research buildings. It returned on a high scale (50–70 CPM) immediately if only a small, one-cubic-foot charger was reassembled, without the presence of any NR source. It dropped again when the arrangement was removed. Furthermore, some OR accumulators that had merely been near an OR accumulator which had been used with oranur developed highly radiating oranur effects.

2. A physicist at the AEC had suggested that the high counts in the East were due to atomic energy blasts which had taken place in Nevada between January 27 and February 3, 1951. However natural such an explanation seemed to be, we had serious doubts. We had felt responsible for possible chain reactions in the atmospheric energy around Orgonon long before the atomic blasts occurred. Also, upon realization of the severity and extent of the oranur reaction far outside the laboratory building, we had worried about what might happen to the village four miles away.

The area where the unusually high count had been reported formed a circle of from three hundred to six hundred miles, with Orgonon as its approximate center. Whether the radioactivity had reached far out into the Atlantic Ocean, nobody could tell. But, by our estimation, it had reached some six hundred miles southwest, and farther into eastern Canada. The increase in background count had been reported on February 3, 1951, i.e., three weeks after the strongest oranur reaction had occurred. If we assume that the oranur effects had traveled six hundred to seven hundred miles to the west in twenty-one days, *against* the general west-east direction of the OR energy envelope, the speed had been some thirty to thirty-five miles a day, or slightly less than one and a fourth miles an hour. This seemed entirely within the limits of actual possibility.

On the other hand, if we assumed that the higher background count in the Eastern U.S.A. was *not* due to oranur but was caused by the atomic explosions in Nevada, the following inconsistencies existed:

a. The first atomic explosions had occurred one week before

the high count was reported in the East. However, the high count had already been observed for several days *before* February 3, 1951, i.e., only two to three days after the first explosion.

b. The increased radioactivity in the atmosphere at Rochester, New York, was found in snow that had fallen; it was found there only after the snow had melted. Thus, radioactivity had supposedly traveled the 2,300 miles (!!) from the Las Vegas area in Nevada to the East in only two or three days, or with a speed of about 1,200 miles a day, fifty miles per hour, i.e., with the speed of a whirling hurricane, on clear, windless days, faster than an average hurricane, which progresses at a rate of only ten to twelve miles an hour. According to our weather charts, the last week in January had been mostly sunny and calm, with no major storms. Obscure as all this may be, and open to doubt as our guesses surely are, no stone must be left unturned to determine whether the high radioactivity in the atmosphere in the Eastern U.S.A. during the week of January 26 was due to the atomic blast in Nevada *or* to the Oranur Experiment in Maine that began on December 28, 1950.

c. The increase of atmospheric radioactivity had been noticed only in the East. From Rochester, New York, to Las Vegas, Nevada, with the exception of the immediate vicinity of Las Vegas, nothing unusual had been noticed. Is it possible that the radioactive "cloud" traveled with the speed of a major storm over 2,300 miles, leaving no trace until it reached the Eastern border states, only then manifesting itself in high counts? I believe such an interpretation is far less acceptable than the other one—that oranur was responsible for the increased atmospheric activity.

d. Most reports available so far on atomic explosions stress the fact that the high radioactivity lasts only a few seconds, that it reaches only a few miles beyond point zero. I have heard of no effect occurring as far as 2,300 miles away, *with an untouched area of some 1,700 miles between the blast and the location of increased radioactivity*. On the other hand, reports from Bikini state that living organisms remained highly radioactive for years after the explosion there.

e. Last but not least, there is a basic consideration which must

be taken into account, and which we should get used to slowly but surely: *the scope of OR energy, in intensity as well as extent, is to the scope of atomic energy in one or even ten pounds of fissionable material as is infinity to a grain of sand.* One will most likely miss this critical overall view if one does not detach oneself from the atomic and electronic hypothesis of the constitution of the universe, at least long enough to compare OR with NR.

EVENTS SINCE FEBRUARY 6, 1951, AT ORGONON

On February 6, 1951, a careful check had been carried out in several widely separated places at and around Orgonon. It was found that the observatory building was highly active, with from 80 to 120 CPM or 2×10^{-2} MR/H in the experimental hall. No NR material was present in the hall. The tiny amount of NR material, which had arrived and been measured on February 3 at 13:00h, had been moved several hundred yards away from any building or habitation. Several orgonomic blood tests carried out that same day showed a high degree of overirradiation in myself, in a physician who had taken care of the experimental mice, and in another physician, who had ceased working at Orgonon due to oranur sickness two weeks before. The only NR material that had remained within the confines of the observatory was a well-shielded scintilloscope for the observation of alpha particles containing an amount of radium of a fraction of a microgram. It was situated in a one-cubic-foot OR charger lined with 26-gauge metal. No other NR material was placed at that time in any OR charger, nor was any such material closer than two hundred feet from any OR charger. The two milligrams of radium, within lead shielding, were still located half a mile away from any building; the *experimental* milligram of radium was taken out of the 10-fold small charger. The scintilloscope was removed from the hall to an unused porch on the second floor, outside the two-foot rock and cement walls of the observatory.

The results of the checkup of background count on February 6 were as follows:

The newly built OR charger, inside	30 to 40 CPM
The newly built OR charger, outside	30 to 50 CPM
The 20× OR accumulator within the charger	100 down to 30 to 40 CPM (initial discharge)
The metal-lined box containing the 2 micrograms Co-60 + the scintillation test material	50 to 60 CPM
Dr. S. Tropp's home in Rangeley, 4 mi. away	25 to 35 CPM
The Orgone Institute Press office, Rangeley	35 to 40 CPM
The Country Club Road some 2 miles away	30 to 50 CPM
The new road leading to the radium	30 to 50 CPM
The charger containing the shielded radium, close by	20,000 CPM
The charger containing the shielded radium, 100 cm. distant	1,500 to 2,000 CPM
The charger containing the shielded radium, 300 cm. distant	200 to 300 CPM
Student laboratory, outside	40 CPM
Student laboratory, inside (still unusable, May 1951)	40 CPM
The inside of the OR room	30 to 50 CPM

All oranur experimentation was intentionally stopped for a period of several weeks in order to carry out all the necessary blood tests. The workers were again ordered to stop working in the students' laboratory where the initial oranur experimentation had been done, beginning January 5. We were waiting for the clearing of the laboratory. Some work was transferred to the hall of the observatory.

To stop the experiment completely was out of the question. To continue, considering the severe bio-energetic reactions on the part of the workers, was equally impossible. Thus, we found ourselves in a dilemma.

To put the two micrograms of Co-60 into a newly built OR charger at a different location was most tempting. Consideration of the possible effect on the atmosphere held us back. With no atomic blasts in the offing, such an experiment would definitely and irrevocably have decided the question as to whether or not the high counts in the Eastern U.S.A. and in Canada had been caused by the blast in Nevada 2,300 miles away.

During the afternoon of February 6, 1951, the CPM in the

observatory hall came down to 30 to 40 again and continued to be low.

ORANUR RESULTS IN MICE

Shortly before we began the Oranur Experiment, we had started to investigate leukemia. At the time, different types of experimental mice were kept for various purposes. When the Oranur Experiment began, the mice that were not to be exposed to oranur were transferred to a small wooden cabin one hundred feet away from the laboratory. The mice that were treated by OR were transferred to the bathroom in the laboratory building. The bathroom was separated from the main hall by a wall of cement sheets on one side and by an empty, open hall on the other side. The two remaining sides faced the open space.

For the Oranur Experiment, we had prepared a set of forty healthy mice, freshly ordered from the breeder. All of them were treated with OR several weeks before the NR experiment started, in accordance with our original plan to test the efficacy of NR on OR-treated mice. All these carefully laid plans were made completely useless by actual events. We did not inject any fluid radioactive isotopes. Instead, we exposed a first test group of four mice to a naked radium needle three times for half an hour each time. Two of the mice had been treated with OR beforehand, and all four of them were treated with OR after exposure to NR.

As it turned out, however, all these minute, elaborate details lost their significance with the tremendous impact of the Oranur Experiment. It did not matter at all whether we had or had not treated mice prophylactically; neither did it matter whether or not we treated them afterward with pure OR for half an hour or an hour. We soon had to realize that our former procedure of carefully timing OR irradiation in terms of minutes had become meaningless, just as the elaborate health-protection devices used in the atomic energy project had become meaningless. Our previous arrangements

were to the effects of oranur as the fiddling around with a small spark-producing induction coil would be to a flash of lightning in the sky during a hurricane. The discrepancies between what we were used to and what we now went through were quite awesome. Nobody was present during the Oranur Experiment who did not experience deep fear.

We had also been running parallel series of cancer experiments with mice and some test groups for various bion and Experiment XX results. All these clinical and experimental differences were eliminated, and it made no difference at all what group the special mouse had belonged to. The oranur effects were everywhere the same, and the mice all showed the same findings upon death.

Neither did it make any great difference whether the different groups had been kept in the bathroom of the laboratory or in the cabin a hundred feet outside. Oranur had penetrated many hundreds of yards far outside the laboratory building. However, it was quite clear from the appearance of the mice that those which had been kept continuously in the experimental hall during the oranur work had suffered most. The common symptoms of oranur sickness were:

Immobilization to various degrees; rough fur; cold perspiration; total body contraction; cyanotic tails, noses, lips, ear lobes; tremendous scratching and restlessness before the onset of immobilization; severe thirst, which corresponded to the findings in the biopsies—dry tissues and dehydrated blood. It seemed significant that mice offspring died faster and sooner than the adult mice. It also seemed important that organisms that were bio-energetically weakened prior to the experiment, like the offspring of cancer mice, died at a faster rate than healthy mice. But, on the whole, all the mice in the vicinity had suffered gravely. In some, pure OR treatment seemed to help. OR energy application also seemed to alleviate the distressing symptoms in some human beings. On the other hand, most of the workers who had participated fully in oranur work passed through a period in which they did not like using the OR accumulator.

It was striking that this intolerance extended even to such small

accumulating devices as a simple metal-lined box or an 8-inch-square accumulator used to measure temperature differences.

Sunday, February 11, 1951

One assistant, who took care of the experimental mice that day, came up in the morning from the lower laboratory with some thirty mice which had died within the last twelve hours, i.e., since the last observation the day before. Among them were mice which had remained in the experimental hall all through the Oranur Experiment, some leukemia mice which had been in the bathroom during that same period, many offspring of cancer mice which had been treated with OR, and several healthy mice which had been removed to the small wooden mouse cabin some hundred feet away from the students' laboratory.

This mass death gave all of us a terrible shock. These mice had doubtless died in consequence of the Oranur Experiment. We did not understand why so many had died that same day.

The autopsy of these mice (we worked all through that Sunday) revealed one single pathological picture, no matter whether the respective group of mice belonged to the leukemia, the oranur, or the cancer group. Findings, common to all the mice, were:

1. Pneumonia in the hemorrhagic or organizational stage.
2. A severe fibrinous exudate in the pleural cavity of every mouse extending in some into the abdomen and toward the pelvis. The subcutaneous tissue of the pelvis, including the genital and the perineum, was affected in *all* mice. This type of exudate was well known to us from many previous autopsies of mice who had died from strong T-bacilli injections.
3. Postmortal, greenish T-discoloration of the subcutaneous tissue.
4. Severely distended veins (V. porta and V. cava), including carotid vein. Severely distended auricles, blackish blood in the veins.
5. Purple discoloration of the genital organs, with severe distention of seminal vesicle or ovarian tubes.

6. Grayish or cyanotic, hardened, somewhat screw-shaped tails in all mice.

7. Cyanotic ear lobes, toes, and lips.

8. In the blood picture of all dead or freshly killed mice, no matter of what origin, were deformed RBC's of the same shape as those found in leukemia mice during our work on leukemia in early December. In some mice, but not in all, a high incidence of white cells.

9. T-cultures, positive.

10. In some oranur mice, a very enlarged spleen, up to four times its normal size.

11. A striking dryness of the peritoneum, and an apparent concentration of the blood. (We all had suffered severely from sore and dry throats during the Oranur Experiment.)

I omit here other, atypical findings. It is necessary to restrict this report to the most general findings. Detailed elaboration over a long period of time will prove crucial. But how could we continue with these essential research efforts if the workers themselves were endangered by the very conditions necessary for the job?

March 26, 1951—survey on mice affected by oranur

1. Forty healthy mice ordered in December 1950, scheduled for injection with Isotope P-32, were treated daily beforehand with (preventive) OR irradiation until January 5, 1951. These mice were kept in the experimental hall. Fourteen of them died during the experiment; 26 mice were still alive but gravely ill with oranur sickness at this date.

2. Total of experimental mice present at beginning of the Oranur Experiment: 286. Fifty-seven of these 286 mice died during the Oranur Experiment from oranur sickness. Twelve in severe distress were killed to provide us with fresh autopsy material. The remaining 217 mice have been severely affected by oranur sickness; all are ill in varying degrees.

3. Offspring of cancer mice were especially affected by oranur.

Of 23 mice in this group, none had seemed to be affected during the first few days. Thereafter, however, all 23 mice died spontaneously with the symptoms of oranur sickness.

4. However, of 40 mice treated by Dr. S. Tropp with abundant overirradiation two to three months before the Oranur Experiment, none have died during or after the experiment to date (May 1951). We had the impression that *chronic overirradiation with OR energy in bearable amounts induced the organism to adjust to the higher energy level and thus, perhaps, made survival possible.*

5. Of 42 leukemia mice which had been treated with OR energy, 16 died spontaneously and two were killed for autopsy shortly before death. The remaining 26 mice are ill with oranur sickness. Of 34 *untreated* leukemia control mice, 30 are alive but ill.

Why had dozens of mice died, all with the same symptoms, on that black Sunday? We worked all day long at the autopsy table and at the microscope to find out. Let us summarize the pertinent observations which might provide an answer:

1. All the dead mice had belonged to experimental groups which had in common a weak bio-energy level. Conclusion: *low bio-energy enhances oranur death.*

2. High levels of life energy provide enough supplementary OR energy to offset the depletion by NR of the resources in the organism. Prophylactic high charging of organisms will lessen the effects of oranur much more efficiently than application *after radiation illness strikes.*

3. On February 11, there had been a very murky, foggy, though not humid (40–50% relative humidity) night and day. This had apparently lowered and thus weakened the atmospheric OR energy. There was, accordingly, less fresh OR supply from the air; the animals had to draw energy from their own tissues, and this, again, enhanced the mass death. Bad weather lowers the atmospheric OR tension and thus, indirectly, weakens the bio-energy supply of living organisms, thereby contributing to the disposition to disease, e.g., the common cold in humans.

4. Evasive human nature does away with important matters glibly. Why not simply explain the mass death of mice as due to pneumonia acquired during bad weather in a wooden cabin in sub-zero weather? I myself had thought of this. However, the facts did not permit such an easy escape from a severe responsibility. Mice had died during the Oranur Experiment, before and after February 11, in sunny, warm weather. In addition, the wooden cabin was heated to 60–70° F. and the mice had been kept there before without dying, even when it was 25° below zero outside. We investigated and found that the caretaker had carefully tended the stove that cold night. And, finally, there was evidence of symptoms that went far beyond simple pneumonia. Pneumonia was among the final causes of death only in some mice, not in all. Besides, we all had been sick with oranur symptoms to a certain degree on and off in the best of weather. Accordingly, there was no escape from the conclusion that weakened organisms had succumbed to an additional strain.

With the knowledge and demonstration of a concrete, measurable, usable life energy in the living organism and in the atmosphere, such superficial and evasive statements as that this or that person has died from “air germs” or “virus X”—never seen, never demonstrated, never handled experimentally—are no longer acceptable. There *is* something in the living organism that is acted upon by “air germs” and by “virus X”; this “something” reacts to noxious influences. There *are* such things as higher production of white blood cells (from where? the air?), congestion toward the diseased region (what moves? ions? salts? chemicals?), shifting heat, concentration here, thinning there (what is organismic heat?), convulsions, fascicular fibrillations, and (personally observed in the experiment) fibrillations in the peritoneum even after the heart had stopped beating. The “something,” which congests toward a diseased part of the body, which creates heat and keeps its level constantly higher than the temperature of the environment, which shifts within the organism from place to place irrespective of any nerves and membranous boundaries, which manifests itself in twitching and convul-

sions in the orgasm, is organismic orgone energy, life energy. The factual interrelations have become too numerous and too clear to be overlooked much longer. Without the knowledge of this concrete life energy, not a single feature in the course of the oranur processes is understandable. With it, on the other hand, we can follow the events intelligently and proficiently.

We were at times astonished by the logic with which old, seemingly unrelated observations and tentative assumptions fell into line and made most minute functions understandable. Thus it was when vibrantly colored, overirradiated RBC's were restored after a few minutes to their normal blue color. In the process of energy loss, they had returned to the physiological level of energy, a fact which must remain incomprehensible to any other than the organomic approach. Or, the other fact, that with a stronger degree of deterioration, the RBC's would form into shapes which were exactly like those found in leukemia mice weeks before the oranur work began. This at once comprehensibly linked radiation sickness and leukemia. It also made comprehensible why and how leukemia, rather than the slower process of cancerous shrinking, is so prevalent in infancy and puberty: *leukemia seemed to be rooted in an overcharge of the red-cell system*. All this remained to be elaborated in detail on the basis of a wealth of observations and experiments.

A vast vista opened up on the realm of disposition to disease. But, in the midst of it all, there was ample reason to worry. After the removal of all NR material from the observatory, only a scintilloscope for the observation of alpha particles was left, a negligible amount which, in its shielding, can safely be carried around in one's pocket. But even this tiny amount was sufficient to cause a DOR reaction in the whole building, to such an extent that my wife and my son, seven years old, developed severe symptoms of blood disintegration and had to be taken elsewhere. The blood symptomatology deserves to be dealt with extensively and in a separate context. Here it should only be emphasized that every single blood picture which showed enough deterioration to cause serious worry had some features in common with leukemia. For years, we had

been used to seeing one to three white cells in one field of blood in saline solution at a magnification of 300 to 400. In these pictures of deterioration, we saw more—four to eight white cells in one field.

In leukemia we had observed a delicate granulated structure within the RBC's in the dark field. Now we could see in some RBC's the same granulation which, to our view, means T-degeneration; in other words, putrid decay. Some of the positive blood cultures confirmed this point of view, as they always do in advanced cancer biopathies.

In most leukemia mice, we had observed, as signs of orgonotic overirradiation, that *red* centers in the RBC's (instead of bright blue centers) developed long before the development of full-blown leukemia with glandular involvement. This condition was now clearly observable in the blood of all workers who had participated in the Oranur Experiment.

HEALTH MEASURES AND EVACUATION OF DISEASED WORKERS

At the peak of the oranur effects, it seemed impossible to do anything useful to protect the personnel against the fury of the uncontrollable oranur effects. Most of the workers would leave Orgonon around five o'clock in the afternoon and not return until the morning of the following day. They had some sixteen hours' respite from the continuous effects of oranur. Others, among them myself, my family, and the caretaker who lives at Orgonon, had no chance of getting such periodic relief and intermittent recovery. It turned out that *originally strong organisms did not react severely, whereas organisms which had somehow been weakened before oranur had started developed strong reactions even if they lived away from Orgonon*. I myself never felt the need for bed rest, though I was often tired. But my boy fell seriously ill after he had developed a common cold from getting his feet wet while playing in the snow. In spite of the fact that I had removed all NR material which functioned as a trigger for the oranur reaction, the pressure

in the air at the observatory continued to be high and oppressive if the windows were kept closed for as little as fifteen or thirty minutes, with the background CPM climbing to 60–70. And to keep the windows open continuously in near-zero temperature was difficult.

Complications arose when the child began to develop slight weakness in the legs, shooting pains, and an inclination to immobility even in respiration. Such symptoms were usually easily removed by use of the OR blankets that we had built in preparation for an oranur field service. But now these same OR blankets also acted as sources of oranur action. This we had overlooked during the first few days. The child became more ill. He was pale, at times to the point of livid discoloration; his palms were wet with cold perspiration, a sure sign of sympatheticotonic contraction; he felt malaise continuously, was uncomfortable, and there seemed to be nothing we could do about it. Since prolonged airing of the building did not remove the effects, we could not hope to cope with the situation with airing alone. He was transferred into another part of the house where the DOR effects seemed less strong; it helped some, but not enough. The blood test showed severe overirradiation of the RBC's, an increase in the number of white cells, and, to our distress, a few signs of leukemic deterioration in the blood corpuscles. Dr. Tropp, who lives in Rangeley, urged us to evacuate the child to his home. I had hesitated to suggest such a measure, since I was not sure at all whether an organism once affected with oranur would not affect other organisms. Finally, I consented. The child recovered slightly after a few hours at Dr. Tropp's home, but the following day he still suffered from spells of weakness.

Also, the child's mother, Ilse Ollendorff, had developed severe oranur sickness as evidenced by a highly suspicious blood picture. She, too, was pale and slightly livid in her face. She was evacuated from Orgonon the following day and began to recover soon after. At this time, all other persons were ordered to stay away from Orgonon.

But all this did not provide a satisfactory solution to our problem. The technical assistant who had stopped working during

the second week of oranur was still suffering from oranur sickness, though he no longer came to Orgonon. The OR sickness lingered on for weeks. At irregular intervals, he would slump into weakness and come out of it again, slowly. After a period of time, however, his blood picture improved unequivocally. The red centers disappeared from the RBC's; the type of disintegration switched more and more toward the normal bionous picture. He was no longer pale but became tanned. He was not readmitted to oranur work for reasons of health. We could not take any risks with other people's lives as long as we did not know the ultimate outcome of the oranur sickness.

All through this period we felt, on the basis of our continuous contact with oranur, that something very crucial had happened that might provide a weapon against disease in the future. We waited patiently for further developments. One incident a few days later shocked us into keen awareness of the ferocity of the force with which we were dealing.

A CLOSE CALL FOR ONE PHYSICIAN

We slowly began to understand the *specific* reactions of the various workers to the oranur effects, and we learned better how to read the signs as the days passed. However, this knowledge was not well rooted enough to have enabled us to anticipate the danger to one particular physician. This physician had suffered since puberty from a bradycardia, due to a severe emotional upheaval. After she had been treated with psychiatric orgone therapy two years before, the bradycardia had improved from a pulse rate of 50 to about 70 per minute. She also had suffered for many years from an inability to cry fully. "Swallowing" the emotion of crying was one of her major biopathic symptoms. I had been well aware of the possible connection between this emotional block and the bradycardia.

"Swallowing of crying" is actually achieved by swallowing in the esophagus; a pressure is exerted upon the organs of the chest and the diaphragm by a constant "pulling in" of the lower organs of

the mouth and throat. Since the vagus nerve, acting as a "depressor" nerve on the heart, runs downward from the base of the brain, through the medulla oblongata and along the esophagus and the trachea, the constant pressure exerted upon these organs most likely affected the vagus depressor nerve indirectly, and thus had caused the chronic bradycardia. Accordingly, this physician had suffered off and on from spells of weakness (of the vagotonic type), and during her orgone therapy had on two or three occasions actually felt as if she "would stop moving entirely." This was known to me as well as to another medical orgonomist who had handled her case. But somehow, in the rush of the oranur work, and due to the incredibility of what went on, the specific oranur effect did not, in our minds, connect with this physician's specific biopathic structure, and we let her, a most eager physician and research worker, go on attending the mice, working in the bacteriological department, etc. She had not shown any severe reactions up to the day when she collapsed and nearly succumbed. This happened in the following manner:

On February 19, 1951, at around 11:00h, while I was working in my library, this physician came into the room slightly wavering and very pale, with a livid discoloration around her mouth and chin. She was visibly in shock, frightened, and in severe distress. She told me that she had just cleaned out one metal-lined cabinet in the laboratory. In order to get things out, she had to reach deeply into the cabinet with her arms. She "smelled" something like oranur and, in order to make sure, had put her head into the cabinet. Thereupon, it had "hit her like a wall." She was losing her balance and was driven up to the observatory by another physician.

I took her out onto an open porch to get fresh air. She paled more and more, and then began to complain of an impairment of vision and hearing. I could see, at the same time, the change in her eyes. Her pulse was barely palpable, she continued to grow paler, the pulse rate was about 46 per minute. We put her to bed and began applying stimulants. The heartbeat slowed and weakened further, to a most dangerous degree. Her paleness was unaffected at first, but after some thirty minutes began to alternate with hot flushes. She

was encouraged to keep talking all the time. At times, after a very strong expansion, visible in the reddening of her cheeks, a more severe contraction would set in; several times with cyanotic lips and lividity in cheeks and both arms. I kept stimulating her with cognac, strong coffee, talking to her and joking with her. Several times her eyes lost contact and seemed to "break." At this moment, a strong stimulus or repeated request to look at me would prevent the cessation of functioning. For the period of one whole hour, it was difficult to find her pulse. We kept attending her, and had to shout at her on several occasions to keep her breathing going. One could clearly see when she threatened to give up, and when she expanded again. Her arms and hands were limp and cold, as were her feet. Tactile sensations were nil or numb. A warm water bottle was put on her solaris region. I did not dare to apply OR energy, as I would surely have done otherwise. Besides, all OR devices were out of the building. For two hours, we kept rubbing her cheeks, neck, heart region, and arms with ice-cold towels. This seemed to help a great deal.

At one instant, she seemed to fail to speak. There was no doubt about the involvement of the medulla oblongata and the thalamic region. The alternation between severe slowing down and expansion of the life apparatus continued, with the latter slowly gaining the upper hand. Finally, after some two hours, she began to recover. She regained her balance of autonomic functioning. She dictated the following protocol herself soon thereafter:

February 19, 1951; 12:30 P.M.

Protocol on, M.D.

I was perfectly all right on the morning of February 19, 1951. I spent twenty minutes inside the students' laboratory, aware of stuffiness there due to the many accumulators around, and I opened all the doors and windows. Then I looked for other sources of DOR or accumulators that had not been disassembled, and I found a one-fold, old accumulator in the back portion of the laboratory in which glassware had been stored. This accumulator had not been opened during the past five weeks except for a moment on one or two occasions. This ac-

cumulator stood along the wall representing the outer wall of the metal OR room. I very quickly removed all the contents onto a shelf, just putting my arms inside, and when I had finished, *I tested the accumulator with my head, which is my most sensitive area. I put my head inside for a moment, and felt suddenly as if hit with a sledgehammer on my head.* I felt a heavy pressure and dizzy sensation, and I knew I had to go out immediately. There was a progressive increase of the following symptoms over the next five minutes: I began to feel more and more dizzy and my total body became weak. I felt as if I did not belong to myself, as if I could not feel whether my legs were moving or whether I had control over my legs. There was a tremendous effort to move my arms and legs. I felt as if all movements were slow, and as if I had to hold myself up against gravity. I felt very heavy. By the time we reached the observatory, I felt as though I were two people, as in anesthesia, and had to tell myself what to do, such as to take the snowshoes off, etc. I began to feel fear, which increased until it was the most severe death anxiety that I have ever experienced. This was due to the following sensations:

A sense of total stoppage, localized in my brain, band-like around the ocular segment and in my arms. Also, weakness, and dissociation of the rest of my body. I was semi-conscious, could not see clearly, there was a buzzing in my ears, and I could not hear clearly. I found it difficult to swallow, my pulse was very weak and slow, between 45 and 48. I had a hard time breathing, and I had to support myself against the wall because I was so dizzy. At this point, my external appearance was that of incipient shock with livid skin color, expression of anxiety, especially in the eyes. I felt as if I were going to die, just simply stop. My memory is very cloudy as to the events from the time I came up to the observatory to the time I lay down in bed. I have never fainted in my life. I did not feel nausea.

I lay down in bed, the room was aired, and my head and extremities were rubbed with wet cold towels. The recovery took almost one hour and occurred in waves. Episodes of anxiety occurred about three times. First of all, the anxiety disappeared when I was reassured and I noticed that I was getting better, and I was not afraid of dying any more.

My pulse was feeble and remained between 48 and 50 for an hour. It then became fuller and stronger. The arms felt heavy, the motion was slow, skin sensation was dull and asymmetric. One recurrence gave severe head pressure and dullness down to the neck, with difficulty in breathing and dull tongue. When that passed, there remained a band-like pressure around the head. Afterward, my face began to tingle and lighten, and there were sensations of waves around the base of the brain.

Two hours later there was still slight dizziness on sitting up. The stoppage of OR function was replaced by extreme warmth, tingling, and clarity. At that time, the pulse was between 60 and 64. At the age of five, I had suffered from a severe diphtheria with severe bulbar symptoms and paralysis of legs.

Four hours later, her pulse was 64 and her heart action was normal. What had happened was apparently this: when she put her head into the *unventilated* metal-lined cabinet, DOR had hit her hard at her weakest spot in a *specific* manner. It affected the vagus and respiratory center in the medulla oblongata. This weak spot had first established itself when, some twenty-one years before, she had suffered from a post-diphtherial paresis of her arms and legs, and slight impairment of her bulbar functioning. Thus, a syndrome of deadly symptoms had slumbered unnoticed for nearly two decades, only to be sought out, as it were, and reactivated by DOR in such a dangerous manner.

The OR energy had, as usual, attacked the weakest spot in a specific manner. Here, I believe, a great hope for powerful treatment of severe diseases is contained. We can safely assume that, with further detailed experimentation with oranur, it will be possible to direct the healing power of OR energy at any weak link in the totality of organismic functioning, with the OR energy finding its way to the diseased organ or system. The dangerous character of some of these reactions should not deter us. In applying chemotherapy or shock treatment, we endanger the life of the patient to a higher degree, just as we do with anesthesia and major operations,

without being able to direct the healing agent in the organism. Now, the specific autonomic, selective power of the OR energy, combined with a well worked out, carefully applied dosage, would enable us to get at every spot in the organism therapeutically, and, most likely, at every disease.

This last sentence requires careful scrutiny from the standpoint of what "background of disease" or "disposition" actually means or represents. There can no longer be any doubt, since we are already experienced in handling life energy (bio-energy), that the disposition to disease is becoming palpable in the form of certain describable and manageable organotic functions and dysfunctions. I shall reserve a first attempt to discuss these implications theoretically for a future paper. The Oranur Experiment has yielded *too* rich a harvest in this respect to be discussed now. It will take some time to gather it from the field of operation and to bring home all that is worth preserving for future use and study.

INTERRUPTION OF THE ORANUR EXPERIMENT

During the latter part of February 1951, the workers at Orgonon lived in a suspense which became unbearable when the severe oranur attack nearly killed the physician who had been in charge of the laboratory mice. The dilemma, with its pressure of contradictory decisions to be made right away, caused some confusion. We had to warn the U.S. health authorities of the danger which seemed to threaten all of us and possibly also large sectors of the Eastern U.S.A. if we continued the Oranur Experiment on a larger scale. We also notified them that, because of the danger, we had decided to interrupt the Oranur Experiment.

Let me now summarize briefly the measures taken toward this end:

1. No one was permitted to work in the vicinity of the original oranur action for periods longer than a few minutes at a time.
2. All OR accumulating devices were completely dismantled

and the panels ("layers") were put away in such a manner that no two panels ever faced each other. Parallel arrangement of two OR layers is sufficient to create a strong OR energy field.

3. The OR metal-lined room was completely disassembled. The sheet metal was torn off the walls, the ceiling, and the floor, and taken out to air.

4. Since water absorbs OR, it was assumed that it would also absorb oranur; accordingly, the walls of the hall and the accumulators were washed with water and soap, abundantly.

5. Since fresh air alleviates the OR effects, frequent and extensive airing out was required wherever such effects had been heavy.

6. All workers were advised to dismantle the OR accumulators in their homes for the time being, to take much fresh air, and to sleep with wide-open windows.

7. Several workers and one child were moved out of the observatory building for several days and did not return until a few days after the dismantling of all OR accumulating devices.

8. All NR material was put half a mile away, enclosed in a safe with heavy four-inch walls of steel and cement. This, of course, was done not because the NR material was dangerous but because it excited OR into oranur action. We had to assume on the basis of many subjective as well as objective observations that the whole region of 280 acres at Orgonon possessed a much higher level of OR than any other region, due to the continuous OR work that had been carried on there for many years. Also, the presence of many accumulating devices and a highly charged OR room had to be taken seriously.

9. Last, but not least, it was decided to take a rest from all experimentation for several months. This was necessary in order to arrange the facts and observations without the impact of new facts, and to permit the workers to recuperate. The Atomic Energy Commission was informed to this effect.

The background counts in the observatory came down from 50-80 cpm to an average of 30-40 cpm after these measures had been taken. However, the walls of the OR room were still "glowing,"

even after the dismantling of their metal linings, as late as May 1951.

On March 26, several weeks after the OR energy accumulators had been dismantled, a test in complete darkness showed that the visual impressions were not blue-gray, as is usual, but red to purple, a definite sign of high-pitched OR energy activity.

Many practical issues had to be settled before the basic natural-scientific implications of oranur could be examined. One of the most acute problems was how to explain all this to the security agencies of the U.S.A. *Oranur had revealed a deadly potential*, which, in the hands of unscrupulous, malignant men, would only add confusion to the already overstrained social atmosphere we are living in. On the other hand, to keep the result secret no longer appeared possible. Knowledge of the oranur effects had spread too far. Many among us felt that telling everybody what had happened would be the surest way to safety for the world. Then, at least, there would be *serious*, responsible workers who would experiment with the medical efficiency in oranur to the good of everybody. It was regrettable that in some cases the healing effects would only be obtained in a dangerous manner, but this could not be helped by anyone.

While this turmoil kept us busy day and night, while we tended our sick, made blood test after blood test, examined everything we could to the best of our knowledge, worrying what murderous men of politics would or could do with our labors, we began to discern bright sunlight among the dark clouds:

A few days after the physician suffered the deadly attack, she began to recover in a most hopeful manner. She still felt dizzy, "as if floating or losing balance"; she still felt "dulled" at the base of the brain, but her eyes were sparkling as never before; she looked better than ever before, was fully alive on a higher level of energy functioning. Another physician who had reacted severely with paleness and slight jaundice was now tanned and looked vigorous. Another worker who used to suffer from occasional dullness in her eyes was bright and sparkling with life. The boy who had so strangely fallen ill was, after his return to the observatory building, in full, vigorous

health. I myself felt more active and alive than ever. I did not need much sleep, the ideas came freely and fully. I felt vigorous and imbued with great zest.

Gradually it became clearer that oranur could, in the hands of peaceful people, turn into one of the greatest healing powers humanity had ever possessed. *In proper dosages, well applied and carefully controlled, it would drive to the surface and possibly cure even latent diseases. It may even possibly immunize the population against NR effects all over the planet and thus wring from the hands of the evil-spirited ones the murder weapon they now command. These possibilities are definitely there. We know that oranur accomplished what atomic energy research so very eagerly tried to reach and had so prematurely promised:* THE MEDICAL USE OF COSMIC ENERGY.

Thus, here we were, with the most powerful healing force humanity had ever known in our hands, but rendered impotent by the emotional plague in many places of society. The situation grew more and more complicated and dangerous, to people in general as well as to ourselves, the responsible workers in oranur experimentation.

STATE OF AFFAIRS FIFTEEN WEEKS AFTER THE BEGINNING OF ORANUR (END OF MARCH 1951)

1. The students' laboratory, in which the Oranur Experiment was conducted, was still unusable despite dismantling of the metal OR energy room in the beginning of March. It was again put into tentative operation on March 26. It was still glowing on April 8, and work in it had to be stopped again on April 14.²

2. All other OR accumulating devices without exception are being kept dismantled and separated from inhabited buildings.

² Today (August 1951) the laboratory is still radiating but is usable again. The health of the workers is regularly checked through biweekly organomic examinations. A separate report on oranur biophysical reactions after April 1951 will be given in a future article.

Only one new OR charger, which is located in the open air, is still assembled. It has never been used for oranur production, but it houses a 20-fold oranur-affected charger.

3. It is still impossible to reassemble any of the OR accumulators which had been in use before January 5, 1951. They are highly active and drive the background counts to two to four times the usual rate, more than 100 CPM.

4. Most workers who had participated in oranur have returned to normal health. But occasionally, certain symptoms such as malaise, nausea, fatigue, and overirradiated RBC's recur if they come in touch with devices employed in oranur.

5. It has been noticed by some workers that their cars are "active" after having been close to dismantled oranur-affected accumulators in the same garage.

6. Every second week, blood tests are done on the workers. The difference between the vigorous blood picture of persons affected with oranur and the blood of those not exposed is marked. Full and proper evaluation is not yet possible. No leukemic tendencies in the blood pictures have been noticed during the last two or three weeks.

7. The buildings are still active with oranur effects. Lack of proper ventilation drives the Geiger counts high.

8. In general, the workers are all well. However, individuals do complain about occasional recurrence of symptoms they had had earlier in life. This points to a diagnostic possibility in oranur.

9. Repeating the Oranur Experiment is out of the question at present, for lack of sufficient funds and facilities. Also, the health of the workers must be seriously taken into consideration. It is doubtful that they could stand another steep oranur impact. We are forced to wait and see when and how we can get at oranur again, next time better prepared and equipped with more experience.

10. While, during the Oranur Experiment, all workers developed an increased aversion to using their OR energy accumulator, lately many of them have shown a need for OR irradiation. Some workers who had not had a cold or other trouble for many years because of regular use of the OR energy accumulator have now

begun again to have sniffles in bad weather, and the need for OR has developed.

11. Oranur-affected chargers, which must be kept outside any inhabited building, are most effective in combating a slight cold when manifested locally in the nose and sinuses. A few minutes' irradiation has helped to stop the discharge.

The details and consequences of the First Oranur Experiment are, of course, still mostly unclear. All these new experiences need to be retested and to be worked out on a much larger scale. It may require years and large sums of money to collect and arrange theoretically what has been set in motion by the dramatic clash between OR and NR. As mentioned before on several occasions, working with oranur is fraught with danger to the experimenting personnel, and no protection against the deadly overirradiation exists, except careful dosage. The health-protection devices which were elaborated in connection with work on atomic energy are not applicable, since OR as well as oranur penetrates everything. This constitutes a major, at present insurmountable obstacle in the way of detailed elaboration of the problems involved. Since the Oranur Experiment was stopped, early in February 1951, and after Reich blood tests showed that all workers had slowly returned to normal functioning, several attempts were made to test the situation. Did the DOR effect disappear or not? How soon, if at all, would it vanish from the affected oranur devices? Or would the oranur action go on indefinitely? Nobody could tell then or can tell now.

However, we tried to test the situation by bringing back into the observatory building one or two small, one-cubic-foot OR chargers which had been affected by oranur. We repeated this procedure several times, and every single time the background count went up to around 80 CPM and to 0.02 MR/R or more when the oranur-affected devices were present for as short a time as one hour. These effects disappeared again soon after the oranur accumulator had been removed into the open air, with the background count coming down to as low as 30, and the MR/H to about 0.008.

One evening, a small shooter was brought into a bedroom in

order to treat a cut in a finger. It was forgotten there, and during the night the person who slept in that room woke up with severe dryness in the throat and severe thirst; also with a feeling that oxygen was lacking in the air. The shooter was immediately removed, and the symptoms of distress disappeared.

At the time of the writing of these lines, in the middle of April 1951, the large students' laboratory where the First Oranur Experiment had been conducted in the metal-lined and highly charged orgone energy room was still unusable. This in spite of the fact that the sheet metal had been removed from the walls, the ceiling, and the floor, i.e., the mechanism of accumulation having been disassembled. The cement-board walls are still slightly "glowing" and some workers suffer distress when they are in the hall. Others feel comfortable while working at the restoration of the OR energy room. They have orders to stay in the room for only an hour or two at a stretch, and then to "air out." It is not at all certain whether this building will be fully restored to its original function or, if so, when.

The physician who nearly died when she put her head into an oranur-affected cabinet has recovered completely. The "flu epidemic" which raged through New England during this period, and affected nearly every single home, left Orgonon untouched. No one at Orgonon came down with anything near the degree of influenza suffered in the nearby village, where it put people to bed en masse and for weeks on end.

Blood tests were carried out every second week on every worker who had participated in the oranur experimentation. The red centers in the RBC's, sure sign of overirradiation, had disappeared entirely. The OR energy frames of the RBC's were still "blurred," and the picture of the RBC's was still clearly distinct from the blood picture of people who came from New York or Philadelphia to Orgonon. These problems will be dealt with extensively elsewhere; however, they should be mentioned briefly in this context.

X-RAY EFFECTS AND ORANUR SICKNESS

It will be necessary to separate the medical aspects of oranur from the physical effects and to devote a special paper to this all-important subject. The harvest of medical experience was too rich and is still too confused to be dealt with at this point. However, it seems essential to mention a few facts concerning the effects of X-rays on OR energy in order to prevent unnecessary harm to people working with both.

The following incident may be well suited to highlight the point in question.

At the end of April, I was asked by one of our medical organomists for personal help. He lived and worked in New York, five hundred miles away from Orgonon and oranur. He had not been at Orgonon except for a brief, one-day visit in December 1950. He had not been near any of the devices or experimental arrangements that were used in connection with oranur. When he arrived at Orgonon, he appeared quite ill. His face was livid, discolored in a bad way; the eyes were inflamed. He had felt nauseated for more than two months. His strength seemed to fail, and he suffered from constant fatigue, great thirst, weakness, malaise, and a severe pressure in the diaphragmatic segment. Upon careful organomic examination, no apparent cause for the severe discomfort could be found. I knew this physician well from the training he had gone through with me several years before. I expected to find some armoring block in the diaphragmatic segment which would account for the severity of his symptoms. I could, however, find no impairment of his bio-energetic motility. He was soft all over his body; no blocks were distinguishable. The case constituted a riddle.

During further exploration, it turned out that he had constructed several OR energy blankets in connection with the anti-nuclear civil-defense field service for which he was preparing himself and his staff in his private medical office.

These OR energy blankets had never been at Orgonon, and

also, they had never come in touch with any oranur-affected material. This only complicated the riddle. Was it possible that the OR energy blankets, which were built with wire mesh instead of with sheet metal, produced a different, noxious type of OR radiation? This seemed unlikely. After further inquiry, it was found that *an operative X-ray machine was located several rooms away from his office in another physician's office*. This gave us the answer. *He had suffered all the time from oranur effects*. The clinical symptoms were the same as those we had seen so dramatically at Orgonon. A blood test was performed immediately and it corroborated this conclusion. His blood showed an increase in white cells, highly overcharged RBC's, and the typical picture of leukemia-like end-products of RBC disintegration.

He was advised to remove all OR accumulating devices as soon as he arrived home, to air his quarters completely, to drink much water, and to take frequent, prolonged baths.

It is obvious that the X-rays had had the same effect upon the concentrated OR energy atmosphere in his office as the radium at Orgonon.

Several years ago, in the early 1940's, I had, without being aware of what was happening, gone through a similar situation. I had had an X-ray machine in my office in Forest Hills which was mainly used for study of the diaphragmatic immobilization in patients and for photography of the OR energy fields of different setups. During that time, I had felt weak, often nauseated, thirsty, and generally fatigued. The X-ray machine was later sold, and now I understand why I began to feel better after its removal. The building in Forest Hills had been overcharged with OR energy for many years.

I had gone through the oranur effects without having been aware of it, and was partially immunized against the effects in the Oranur Experiment of 1951. I suffered least among the workers.

We assume with some certainty that the well-known damage inflicted upon patients by X-ray treatment is a full-fledged oranur effect in the first stage. I had always strenuously objected to simultaneous OR energy and X-ray treatment in cases of cancer. This was

no more than one of those guesses which are empirically right. I had often seen OR-treated cancer patients decline more rapidly when at the same time they took X-ray treatments. But now this is quite clearly understandable: the OR energy treatment increases the energy charge and the reaction to X-rays is strong. X-rays always damage the blood system and cause malaise as well as general decline, even without OR. *It is the organismic OR energy which reacts to the X-ray therapy with oranur effects.* This conclusion is quite firmly established now, though it might disturb the X-ray therapist. However, the orgonomist has become used over decades to disturbing many people in many ways. This is inevitable with any type of new basic knowledge.

In concluding this brief report, I would like to warn against using or living in high OR energy concentration if any kind of X-ray, radium, or similar radiation work is being done in the same building. It is necessary that all physicians using OR energy treatment with their patients make sure that OR and NR are not brought near each other.

These findings are important for an understanding of: disease after atomic blasts at Hiroshima; the peculiar radioactivity in marine life, as it has been discovered years after the Bikini explosion; the ill effects upon people working with NR energy in the vicinity of steel wool; etc. The consequences of these findings should be regarded with care, and further study should be devoted to all situations which are similar to oranur setups.

FROM THE RECORD: APRIL 12-APRIL 30, 1951

We met with a new surprise on April 12, 1951; it was due to our own reluctance to accept fully, without hesitation, the theoretical consequences of basic orgonomy. As so often before, I had, while reaching out into the unknown, still anchored myself in the prevalent ideas about the particular realm of knowledge. For instance, after the discovery of bio-energy in energy vesicles in 1936, I still presented the emotional bio-energetic functions at the skin's

surface in terms of "bio-electricity" (1937). This had to be corrected later in order to make further progress possible. In a similar manner, I adhered to the accepted notions on nuclear radiation when I separated the NR sources from the OR energy concentration. The reader may remember that I had put the two milligrams of radium into a safe located in an unoccupied building 1,200 feet away from the students' experimental laboratory, each milligram of Ra within its half-inch lead container. The safe which housed the containers has a wall of steel and concrete of about *four inches thickness*. According to the nuclear theory of radiation, lead and steel plus concrete approximately five inches thick should have been sufficient to shield the activity of two milligrams of radium and a few micrograms of other nuclear sources. This seemed to be the case in accordance with the accepted notion of nuclear radiation, and I no longer worried about the distant, heavily shielded nuclear material. I should repeat again that we thought the danger was not due to these small amounts of NR but due to its triggering effects on concentrated OR energy. There were no OR accumulating devices in that building except *the steel-and-concrete safe itself*. This I had overlooked, and thus I committed a grave mistake which under slightly different conditions could have caused much harm. *The safe itself which housed the NR source acted as an OR energy accumulator.*

This we learned on April 12, 1951, when, after the snow on the road had melted, we went down to the unoccupied building with our GM survey meter and discovered that the Oranur Experiment had actually gone on continuously since February. The following table provides a survey of the oranur effects as measured that same day and the following day with Tracerlab SU-5 Beta Gamma Survey Meter.

These results were shocking. The counts at the caretaker's cabin seven hundred feet away were around 40 CPM, i.e., normal for Orgonon.

It was not comprehensible why the count at the road, a hundred to seven hundred feet away, was so much higher than the count at the main entrance, only thirty feet away. However, 20,000

Place of monitoring	April 12		April 13		Distance from safe containing NR source, shielded $\frac{1}{2}$ inch lead
	CPM	MR/H	CPM	MR/H	
At main road	60-80	0.004	70	600-700 feet
Road	60	60	400-500 "
Road at turn	60-80	0.02	60-80	100 "
Road close to building	100	0.02			40 "
Main entrance			50		50 " ????
Maid's room	800 !!		1,000!!		300 cm.
Room with safe			6,000!!		200 cm.
AT SAFE WALL		5-10 !!	10,000- 20,000!	3-4 !	1 cm. from wall, 30 cm. from source inside
Safe			600		100 cm.
Safe			100		1,000 cm. outside building

CPM at the wall of the steel-and-concrete safe seemed quite exorbitant.

One physician, who was with me, and I myself felt the oranur effects right away, strongly: malaise, pressure, etc. The physician did not look well on the second day. We were afraid to open the safe, since we had had the accident with the physician who had put her head into an oranur device. Simply to dump the whole safe into the lake did not seem advisable, since oranur activity would most likely have affected the lake. To bury it in the ground seemed equally unfeasible since the OR energy from the soil would, in our estimation, have continued to react. The building itself seemed to have become unusable for the summer. We could not carry the responsibility alone. It was imperative to get help from the Administration in Washington and Augusta, Maine. Later, our caretaker told us that he had felt pain in his chest when four weeks before he had gone to get some foodstuff from the freezer, which was located in the building thirty feet away from the shielded source.

On April 13, we had put several mice of different types (cancer, leukemia, healthy, and newborn) into the room which harbored the safe. The mice were kept close to the safe. These mice were re-

ported to be well on April 14. The following day, April 15, a Sunday, another careful check was carried out in the region. Here are the results of the monitoring:

MONITORING OF SAFE CONTAINING TWO MILLIGRAMS OF RADIUM, SHIELDED, AT LOWER HOUSE, ON APRIL 15, 1951

		CPM	MR/H
AT SAFE	1 cm.	20,000 at bottom, 5,000 at top	10-20
	100 cm.	1,000	0.4
	1,000 cm.	150-200	0.04
	5,000 cm.	60-80, 400 CPM, GM tube without shielding	0.16
Adjoining maid's room		200	0.02
ROAD:	200 feet		0.016
	240 feet		0.02 (near H ₂ O)
AT BADGER ROAD		60	0.012
	30 meters	60-80	0.02
	40 meters	60-80	0.018
	50 meters	400, GM tube without shielding!!	0.016
	60 meters		"
	70 meters		"
	80 meters		"
	100 meters		"

Between 50 meters and toward cabin: 60-80 CPM.

Without shield at 30 meters from cabin: 200 CPM.

Mouse box monitored afterward in students' lab: 40-50 CPM.

A reading of 20,000 CPM and 10-20 MR/H at the outside wall of the safe, steel and concrete four inches thick, from a source (two milligrams of radium, each shielded with half-inch lead) some thirty to fifty centimeters away inside the safe seemed quite enormous. Also, 400 CPM fifty meters or 150 feet away in the open air, measured with the tube taken out of its shielding, seemed excessive.

It was only the fact that the mice had remained healthy after fifty-six hours close to this safe that made us stop and think. Were we dealing here with NR activity at all? Had OR energy perhaps done its job of killing the NR completely? How otherwise could the good health of the mice be explained?

The thought that we had possibly reached our original goal of

oranur experimentation flashed through our minds. Perhaps . . . possibly . . . If this withstood the most severe tests in the future, we were obviously dealing with several phases in the oranur process:

FIRST PHASE

NR affects OR at first in a most damaging manner. The organismic and atmospheric OR energy reacts to sudden, unexpected NR action with prostration, decline, helplessness psychologically speaking.

SECOND PHASE

After the first blow by NR has been suffered, and if the attack was overcome, OR energy fights back ferociously. It goes mad, runs berserk. It becomes a killer itself, attempting to kill the irritating NR. In this struggle it itself deteriorates into a killer of the organism which it governs: radiation sickness, followed by death or some chronic destructive ailment, as for instance leukemia. The blood system is the most sensitive part of the organism in this respect.

THIRD PHASE

If OR energy has the opportunity to keep fighting the NR irradiation; if it can obtain a further supply and replacement of fresh atmospheric OR energy sufficient to retain the upper hand, it will finally succeed in rendering NR radiation harmless. It will replace the noxious secondary activity of the NR by penetration of the NR matter, and will turn it to its own service. What we are dealing with here in this third phase is no longer NR but OR energy within the formerly noxious material. In this form, the properties of the changed NR material will show all signs of OR energy: penetration of all walls no matter what kind or thickness, high counts, but no ill effects on organisms.

This is apparently what we had been dealing with all through the years when small samples of NR sources irritated OR energy and were changed into innocent, though highly active, material which had lost the power of "ionization" and of harming living tissues.

It was in this third phase that we felt quite well, even in the vicinity of an activity of 10 MR/H; that the mice were untouched; and that we felt oranur only slightly. On April 23, 1951, twelve days after they were put to the test, all mice were still all right.

But such immunity to oranur most likely required having gone through and endured phases one and two, which were dangerous to life. The organism is a highly adjustable functional unit. If it is not knocked out immediately during the first two phases; if, with time and a fresh OR supply, it is given a chance to adapt its own OR reactions to NR activity, it will fight back vigorously in the end and not suffer any longer from NR or secondary radiation.

This now became a solid basis for further procedures toward the original goal of the oranur project, i.e., *immunization against atomic-bomb effects*. The concrete, practical accomplishment of this task appears still far away; however, the way toward it was clearly thought out and marked. The main pioneering job had been done. The main danger signals had been recognized: oranur phase one and two and the main symptoms in these intermediary steps had been revealed. Behind phase one and two was clearly outlined phase three, the impotence of NR and the victory of OR energy.

The job was basically done. The rest of it was now up to the people and their representatives, the health agencies, the AEC, the national administration, the UN, the medical and physical sciences.

Let us consider carefully what had happened, by comparing a few results which taken separately do not make sense but put together, like pieces in a puzzle, reveal the secret behind it all.

The measurement of the activity near the closed safe was high, more than 10 MR/H and 20,000 to 30,000 cpm, coming *apparently* from a source of only two lead-shielded radium needles one milligram each, and a few micrograms of other nuclear material, through

four inches of heavy steel and concrete. On the basis of this finding, one should have expected that the source itself, measured naked, without any shielding, at only one centimeter distance with a counter tube approximately ten times more sensitive, would yield a correspondingly much higher count.

I opened the safe myself, using a wet mask over my mouth and nose, and long-handling tongs to remove the nuclear source from the safe. Before actually taking it out, I measured the activity in the inner space, about $40 \times 40 \times 50$ centimeters. The counts were so high that the GM survey meter needle raced toward the highest scale and beyond it. They were far more than 20 MR/H and far above 100,000 CPM at a distance of about forty to fifty centimeters from the shielded source inside the safe. I removed the NR material to the outside several meters away and measured inside again. The activity sank almost immediately to approximately 50 percent above the normal count of 30–50 CPM. Any doubting physicist, present at this performance, could certainly have said triumphantly, "I told you so. Your oranur is just so much of a hoax. NR cannot possibly be changed by anything. Give up . . . The reason for the high activity outside the safe was the NR source . . ."

To all common sense he would have appeared to be right. The high count on the inside actually disappeared soon after the removal of the NR source. Still, he could not have answered the question how it was possible that, through half-inch lead and four inches of concrete and steel, and forty centimeters away from the shielded milligrams of radium, the counts remained as high as they were, 50 percent above the normal count.

All that the following will teach us is that common sense alone is not good enough; that one cannot judge such a basic function from the standpoint of the atomic theory; that one has, finally, to start thinking in *cosmic* terms if one wants to comprehend oranur.

We raced the NR material by car up to the observatory on the hill. It was removed from its shielding and measured immediately with the large 4096 Tracerlab Autoscaler, at 1,200 volts, and with a counter tube of a mica window thickness of 2.3 mg./cm.² as against

the SU-5 Survey Meter and a tube of 30 mg./cm.² wall thickness. Here are the results, synoptically:

Shielding	MR/H	Counts	
			CPM
1. SHIELDED: ½" lead, 4" concrete and steel GM TUBE: wall thickness 30 mg./cm. ² DISTANCE: approx. 40 cm. from safe	10+	20,000++	
2. SHIELDED: ½" lead, within safe GM TUBE: wall thickness 30 mg./cm. ² DISTANCE: 30-40 cm.	20+++	100,000+++	
3. SHIELDING: none, needle naked AUTOSCALER TUBE: mica window thickness 2.3 mg./cm. ² DISTANCE: 1 cm. 100 cm.		30,000 to 35,000 approx. 3,000	

Thus, to the amazement of everybody present and to the detriment of all well-established theories about NR radiation, *the same NR source which, through lead shielding and at forty centimeters' distance, could allegedly make the GM counter race upward to 100,000 plus CPM was not capable of yielding more than around 30,000 CPM naked at a fortieth of the distance and with a tube at least ten times more sensitive.*

We had achieved our result.

But what was it that had made the GM counter race so high outside and inside the safe if it had not been the NR source? It must be the atmospheric OR energy which surrounded the shielded source and the safe, as well as the building housing the safe, and extended as far as six hundred feet toward the road.

I put all the NR material into the charger and then into the 20× OR accumulator. There it remained until late in the afternoon on the following day, when I had to take it out again because of a new severe reaction.

Several days later the two milligrams of radium in their shielding were taken to the Orgone Energy Observatory, where they were measured, both naked and with shielding, at the GM Autoscaler. The results are summarized in the following chart.

MEASUREMENTS OF TWO NEEDLES OF ORANUR RADIUM
(one mg. each), IN SHIELDING AND NAKED, AT
AUTOSCALER, APRIL 28, 1951, 3 P.M.

*All measurements at 1 cm. distance. Each measurement
average of several measurements.*

<i>Material</i>	<i>Scale</i>	<i>With shield- ing</i>	<i>Naked</i>	<i>Time in sec.</i>	<i>CPM</i>
1. Ra 1 (1 mg. untreated)	4096	+	..	0.8	307,200
2. Ra 2 (1 mg. OR-treated)	4096	+	..	1.05	245,760
3. Ra 2	256	..	+	0.4	38,400
4. Ra 2	4096	..	+	2.8	81,920
5. Ra 1	4096	..	+	8.3	28,877
6. Ra 1	4096	+	..	0.8	307,200
7. Ra 2	4096	+	..		307,200
8. Ra 2	4096	..	+	3.0	81,920
9. Shielding alone	64			3.15	1,280
10. Microgram Ra, OR-treated 5 yrs.	4096			0.8	307,200
11. Watch, owned 1 month	4096			10.0	24,576
12. Watch, owned 2 yrs.	4096			10.0	24,576
13. Calibration after measurements	256			4.25	60 cycles per sec.

Before proceeding further, let us again review the facts, not individually but in their interrelations:

FIRST: The naked NR material gave a much lower count (one tenth) than the same material enclosed in heavy lead shielding.

SECOND: The ten times higher count in the atmosphere around the shielded NR material is a function of the OR energy fighting against NR.

THIRD: As soon as the interaction between OR and NR is stopped, the high OR activity disappears and sinks down to the normal atmospheric level.

FOURTH: OR energy alone does not react severely unless irritated by NR.

The oranur reaction was again severe immediately after the NR

material was put into the big charger *without the safe*. The counts were as high as 2,000 cpm on the outside of the charger. The air became heavy again and we felt the typical oranur symptoms (malaise, nausea, pressure), which we had not felt so severely near the safe. This gave us another clue for further procedures.

Apparently, when the NR material was within the heavy steel and concrete safe, its activity could not get out. Whereas the OR energy, which can penetrate everything, could easily get into the safe. Thus, the fight of OR against NR was shifted to the advantage of OR. On the other hand, when NR material was not sufficiently shielded, it had an even chance to irritate and to trigger OR energy into DOR action. This was the reason why we had not felt severe malaise in the vicinity of the safe, whereas we felt it right away in the vicinity of the charger. Now it seemed clear that in order to reduce the DOR effect, one had to put the NR material into heavy shielding and, thus confined, into the charger. OR could then get at NR, but not NR at OR. We decided right away to build a housing for the safe, to put the NR material into the safe again, and to put the safe, containing NR, in the vicinity of the charger. This would secure the oranur effect without the DOR element *if* our reasoning was on the right track.

The further elaboration of this problem must wait until the second oranur series of experiments can be carried out.

Finally, a control experiment with a peculiar result deserves to be mentioned:

We ordered a third milligram of radium from New York and had it tested before it was brought up to Orgonon. The results of the measurements of this one milligram of radium, taken in a radiation laboratory in New York, were:

naked: *ca.* 16,000 cpm

within half-inch lead shielding: *ca.* 7,000 cpm

We measured the same source in thick lead shielding immediately upon its arrival at Orgonon. The result was *ca.* 300,000 cpm with the Autoscaler and *ca.* 100,000 cpm with the SU-5 Survey Meter. Does the oranur effect act instantly, raising the counts five- to twenty-fold? Only further work will answer this problem.

However, the conclusion appears safe: *It is the OR energy in the atmosphere, surrounding the NR material, to which the GM counter reacts. It is the organismic OR energy within living bodies which continues to react to NR material for months and even years, e.g., bio-energetic radioactivity, "radiation sickness."*

IMPLICATIONS

We all felt that we had gone through some extremely dangerous experience which we could not quite fully grasp, which had thrown us into some great depth, a heretofore well-hidden domain of cosmic functioning. In spite of the many clear-cut physical manifestations, observed and measured with sensitive instruments, and in spite of our abhorrence of any kind of metaphysical thinking, we could not help being impressed by the *psychological* implications of these experiences. It is much too early to go into detail here. However, we wish to convey some degree of realization of the fact that the first Oranur Experiment not only had confirmed the basic antithesis of OR and NR, as I had predicted many years ago; it had brought into sharper focus many seemingly insignificant assumptions regarding cosmic orgone energy functions, for example, its "meaningful" behavior, which distinguished it from any kind of purely mechanical functioning such as electricity or magnetism. We are fully aware of the danger of mystical misinterpretation occurring at this point. Yet, if millions of people have developed and lived with metaphysical beliefs for millennia, believing in Prana and such, there must be something in it. And this truth seemed urgently to want to reveal itself to us:

If mysticism and metaphysics are based on an irrational apprehension of the cosmic energy inside and outside of the organism, it should be expected that this energy in its truly physical manifestations would show functions which are akin to or the very basis of all functions allied with life and emotions.

This fact was not new to us. We had observed the preformative

stages of psychic functions in the realm of physical OR functions for many years, and though they fit quite logically into the framework of our work on life energy, these similarities had kept amazing us. For instance, the body of a freezing animal contracts exactly like OR energy in freezing bion water. Consider these other similarities: the fluid, *functional*, non-mechanical type of behavior of all OR functions (such as the spontaneous discharge of OR-charged electrosopes), the fluctuating, yet lawful behavior of the orgonotic temperature difference in connection with the equally fluid, non-mechanical, yet lawful weather changes, the fusion of primitive bions, which so clearly demonstrated the physical nature and basis of the fusion in copulation, the life-like, "meaningful," "playful" movements of small energy vesicles seen under high magnification. There are many other similar phenomena which have but one thing in common: they are qualitatively akin to higher functions of the living organism, including the mind.

It is clear why an observer of these basic functions of nature who was not properly trained in the knowledge of the bio-energetic emotions would surely miss the point and would not understand what he is seeing. On the other hand, the well-trained observer, who in his daily professional activities is used to seeing and judging emotional movements and bio-energetic expressions and to reading their meaning without a word spoken on the part of the patient, will readily, and often even before understanding the physical functions, grasp the "meaning" of these microscopic orgonotic phenomena. To the mechanistic technician of physics, the physical functions of nature are seen as split off from the emotional manifestations, as "physics" here and "mysticism" or "religiousness" there. On the other hand, in the well-trained orgonomic observer, these two modes of experiencing nature, otherwise so much opposed to each other, are united into one picture. Here the *physical* does not exclude or contradict the *meaningful*, or the quantitative the qualitative. We are aware that these matters have a deep natural-philosophic significance. The sharp boundary lines between physics and what is called "metaphysics" have broken down. The meta-

physical intuition has a physical basis: "God" and "ether" are one. When a theoretically well-trained organomist (i.e., one who is not only trained in bio-energetics but also in physics, which is rare indeed) reads of the many attempts at a reconciliation between the physical world picture, which governs thought in Western civilization, and the mystical, "aesthetic" world picture, which governs the Eastern world—when he follows the attempts to reconcile the objective in Western science and the subjective in Eastern religious philosophy—he must, inevitably, see before his eyes the behavior of bions, of an electroscopic charge, of a frozen bion water preparation with its contracted yellow core from which living plasmatic flakes will later derive, and he will be awed by the unity of physical action and emotional meaningfulness in the oranur effects.

Newton and Goethe are, with their respective physical world pictures, no longer as much antipodes as they used to be. Their points of view can and will be reconciled. The scientist and the artist are no longer keepers of two disparate, unmixable worlds, as they still seem to be. Intellect and intuition are no longer irreconcilable opposites in scientific work. As a matter of fact, they have never been so in basic natural research.

The reader should understand what we are driving at here:

All boundaries between science and religion, science and art, objective and subjective, quantity and quality, physics and psychology, astronomy and religion, God and ether, are irrevocably breaking down, being replaced by a conception of the basic unity, a basic common functioning principle (CFP) of all nature which branches out into the various kinds of human experience.

This does not mean, of course, that the distinctions entirely cease to exist. On the contrary, in the light of the functional identity between man and animal, orgastic longing and cosmic longing, God and ether, etc., the specific differences emerge all the more sharply, and to the advantage of rational discrimination.

Organomy is not merely a branch of natural science, nor is it a mere artistic procedure, or psychology alone, or biology alone. It is, truly, in full accordance with its object of inquiry, a body of knowledge which deals with the basic law of nature.

From the cosmic OR energy ocean all other functions emerge through variation. This makes *identity* and *variability* compatible with each other. With the breakdown of all sharp, mechanical distinctions, a new view of our cosmic existence emerges of necessity. This is already true, although we may still not know exactly how to go about it all.

To return to our conclusion: NR radiation, as a *secondary* natural function, at one time emerged through differentiation from OR energy functions. In the Oranur Experiment, we experienced not only the antithesis between OR and NR, we also experienced, in a dangerous manner, how OR itself can go wild with "rage," as we are accustomed to calling it. We all had the impression during that period that we had "somehow provoked the otherwise benign OR energy and turned it into a wild beast."

A FRANK DISCUSSION

This conclusion is a very serious one, involving matters pertaining to the health and security of people in general. Therefore, blunt language and avoidance of any circumlocution are imperative.

Before embarking on the subject in question, I would like to counter some of the possible hesitancies which might obstruct a frank discussion of this work. My sharp theoretical and practical formulations on biopsychiatric aspects of public health should not stand in the way, since they are already at least partially incorporated in present-day teachings all over the world. My past affiliations with the revolutionary movement in Europe some twenty years ago should not stand in the way, since for more than eighteen years I have had no political affiliations whatsoever. I have never been politically active in the usual sense of the word, but I have kept myself well-informed on every feature of the plague of dictatorship, black as well as red. I have fought dictatorship of any and every kind since the very beginning of my career; and I have particularly fought every sneaking evildoer, no matter in what party, as early as 1931, with all my vigor and knowledge, long before anyone really

knew what it was all about; also long before the recognition of the government of the U.S.S.R. by the U.S.A. I have not the slightest intention of forcing any of my scientific beliefs upon any nation or any part of it; and I believe myself to be the only one today who *really knows* where the dangers connected with orgonomic teachings are to be watched for. My belief, based on a wealth of experience, is that if there is any hope of ever emerging from the present-day social chaos into the bright light of peaceful social living—and, to my mind, there *is* great hope—its factual, powerful roots are harbored by the alive, forward-looking forces that are at work everywhere in the world. Only a very few responsible people are fully aware today that an old, tired, bound-up world is breaking down, and that a new, hopeful, young world is slowly and painfully being born. *The current biosexual revolution, which has been in progress for the past thirty years, constitutes its core.*

Hoping to have eliminated these obstacles to a free exchange of opinion, I proceed to the main point. The Oranur Experiment has, against our intentions, reached proportions which threaten not only to get out of control here at Orgonon (at present, May 1951) but which particularly endanger the security of the U.S.A. in case its government should further delay taking these matters seriously and directing them to the benefit of the country. To sum up: the Oranur Experiment so far has had grave implications; their scope and revolutionary character were unintentional. The factual evidence and the theoretical framework of the results are much too involved to be brought forth at this point. I have, for security reasons, not published anything about the immediate practical and theoretical background of oranur since about 1947 because I sensed what might happen and what actually did happen.

[*Note inserted in galley proof, Sept. 12, 1951.* The following summary reflects in its pessimistic aspects the severe situation as of April 1951, when the Oranur Experiment was still exerting its frightening influence on the workers of Orgonon. These events occurred in part because we went into this experiment entirely

unprepared for its scope and danger, a disadvantage which we no longer have.

I would like to mitigate greatly the pessimistic impression that especially points 1, 6, and 7 in the following may make on the reader. It is also necessary to eliminate the fear that a new murder weapon has been created by a scientist and that the deadliness of oranur far outweighs its positive life-serving functions. During the five months following the conclusion of this first report, much of the pessimistic outlook was diminished by new observations which left no doubt as to the *life-positive* medical and biological results of oranur. These results appear tremendous at present and will require a long period of careful scrutiny. I feel justified in stating that with proper handling of oranur all the dangers mentioned below can be eliminated, and the life-positive effects on man, animals, and vegetation seem secured. The reason why I leave the original text unchanged is to render a completely true picture of our emotional and biological reactions to the first run of the experiment, reactions which doubtlessly will occur in nearly everyone who attempts to experiment with oranur for the first time. A second, additional report about the outweighing positive effects of oranur is already in preparation.]

1. If only one milligram of radioactive nuclear material is put into a highly concentrated OR energy atmosphere (in a 20-fold OR energy charger or a highly charged room in which work with orgone energy has been conducted for years), a change takes place in the atmospheric energy which, beyond any doubt, resembles a *slow but enduring chain reaction*. This reaction of OR energy to nuclear energy is dangerous to life if it transcends certain limits of intensity or duration.

2. *There is no protection whatsoever against OR energy running wild when irritated by NR radiation, since OR energy penetrates everything, including lead and brick or stone walls of any thickness.* The present-day safety measures, as employed by the Atomic Energy project, are not effective against oranur.

3. Once the oranur effects take place, they travel through the air, infesting, chain-like, one area after another. Here at Orgonon, such infestation has been found as far away as two miles from the place of the original effect. Only one milligram of NR within a $20\times$ OR charger has been used. The possible effects of one gram of NR in a $500\times$ OR charger are unpredictable and would, I am afraid, be disastrous.

4. It is imperative to assume that quite ordinary substances, such as rock, metal, and especially arrangements of material that have the faculty of accumulating OR energy, continue to be active long after the original triggering NR source has been removed. This resembles induced radioactivity. It is at present hard to tell whether or not the rock actually disintegrates. But it undoubtedly is active and continues to be so. This effect developed quite unexpectedly and unintentionally when we started to test the influence of OR energy (five to ten times' concentration) on one milligram of radium. This activity is merely a sharp increase of normal, natural activities.

5. Structures which are capable of accumulating atmospheric OR energy, such as steel wool, metal filing cabinets, or simple metal-lined boxes, become active even if they have not been directly influenced by NR radiation; it is sufficient that they come into contact with a directly affected orgone energy accumulator.

6. A criminal hater of mankind, or a political enemy, if he knew about this, and if the U.S.A. did not know about or did not study these effects, could easily drop activated oranur devices, looking like simple metal-lined boxes; these could infest a whole region, if not a whole continent.

7. According to what we have learned over a period of only four months' observation and experimentation, people would fall sick due to the oranur-infested atmosphere. Each person who fell ill would react according to his or her specific disease or disposition to disease. This effect is due to the selective bio-energetic effect of OR energy, which attacks specifically the diseased part in the organism, at first driving the symptoms to higher acuity, and then curing them, if properly and conscientiously applied. However, uncon-

trolled, unsupervised, and especially if used with malignant intent, such infestation of the atmosphere would surely kill or at least immobilize many people. If as little as one microgram of radioactive nuclear material were left continuously in a 50- or even a 20-fold orgone energy charger, the result could be disastrous.

8. In order to illustrate the extent and intensity of the oranur effects: Buildings which have been freed of any kind of radioactive material, and, in addition, from which every OR energy accumulating device has been removed, still drive the background counts as high as 80 or 100 CPM if regular ventilation is neglected for only half a day. On the other hand, fresh air removes the effects and reduces the activity to a normal 25 to 40 CPM.

9. There can be little doubt of the fact that atmospheric OR energy plays a major, if not a decisive, role in the dynamics of an atomic-pile reaction, to judge from what has so far been disclosed in the unrestricted literature. A careful experimental study of these dynamics appears now to be of crucial, if not life-sustaining, importance in the present state of social affairs.

10. *I did not work with fission and I did not produce fission during the oranur experimentation.* It is not certain that fission actually takes place in infested material, but this might possibly be the case. Therefore, I prefer, in the interest of the great medical potentialities of OR energy research, in the interest of the people, and for my personal security, to report these things and to urge emphatically that all red tape be cut in order to have these processes looked at on a scale appropriate to their scope, dangers, and hopes. Fullest clarity and having the cards on the table, in the open, are now essential obligations. *If fission of ordinary material occurred, its disclosure was incidental to an experiment which started with an entirely different goal in mind.*

11. The gravity of the situation is further increased by the fact that the oranur functions most probably are apt to overthrow many cherished beliefs of today's nuclear physics. Most of this is still in the dark, but the outlines are already clearly visible. I shall mention only a very few of the consequences:

a. *The atomic "particle" theory of the basic structure of the*

universe no longer stands up. The primordial OR energy ocean (formerly called "ether") *exists* and is *mass-free*. Inert as well as heavy masses arise from mass-free energy through certain functional processes already known to organomic research in some detail.

b. Exactly at the point where the atomic theory touches upon the pre-atomic functions of nature, the realm of so-called "material waves" (a wrong, misleading expression), the realm of the "wave particles" (again misleading), the realm of electrons consisting of waves only, the impossibility of determining at the same time position and momentum of an electron, the "law of merely statistical probability," etc., etc., the functional theory of organomy sets in. These primordial, *pre-atomic* problems are impregnable to methods of mechanistic or materialistic thinking. They divulge logical intelligibility only if approached *functionally*, i.e., organomically. The facts, observations, and theoretical deductions have kept piling up for many years in a clear enough fashion to warrant the assumption that *the whole electronic theory, as far as it pertains to cosmic primordial functions, will be replaced by a functional theory of the basic functions of the universe.* These matters are naturally very serious and require intelligent, unprejudiced, open-minded, courageous efforts to clear the field of misconceptions, inertia in thinking, wrongly applied theories, etc. In addition, many reputations are at stake and personal feelings will be hurt.

c. For several years now, OR energy has yielded up to 25,000 impulses per SECOND in tubes from which any kind of gas down to 0.5 micron pressure has been evacuated. Thus, the ionization theory, which is based on the assumption that the "ionization effect" is exerted upon the "gas" particles in the counter tubes by the impinging radiation "particles," has been undermined. No gas content is needed to obtain organotic Geiger effects. OR energy luminesces and acts in a clear-cut quantum manner in high vacuum. It depends only on atmospheric weather changes and such cosmic influences as, for instance, sunspot cycles. The greater the *frequency* in the organotic quantum action, the more does *continuity* or *linear* action replace the quantum action.

12. Outlook on medical possibilities: medical oranur effects are powerful as well as dangerous. They attack and bring to the foreground the specific disease characteristic of the individual. In this process, if tampered with ignorantly, the sick may die prematurely. However, the fact that a medically active agent has been found which searches out the specific syndrome and its organismic location is highly promising. Oranur would be applied not by injections or other mechanical means but simply by exposing the sick organism gradually and cautiously to the necessary dose of oranur.

13. Since NR activates OR and changes it to oranur and oranur continues, chain-like, to affect other OR devices, an initial trigger effect would be sufficient to start a chain of oranur activity. We would have, then, to distinguish OR accumulators which had not been triggered by NR; they would be applied as heretofore, for total, regular, preventive irradiation, treatment of wounds, burns, etc. However, oranur devices could not be kept in any inhabited building and would have to be handled with the greatest care, since they, in contradistinction to simple OR accumulators, are potentially dangerous. Apart from individual treatments with oranur, there is the new possibility of *affecting whole regions simply by powerful oranur arrangements and thus of fighting epidemics, mass diseases, and, possibly, nationwide NR radiation sickness in a preventive manner*. The latter possibility will, of course, require much detailed elaboration and strict legal precautions. The task is far beyond our financial scope and our obligation.

This is the short-range importance of oranur. However, from a long-range view, the effects of oranur upon human *emotional* reactions are of infinitely greater importance. Here, as things look at present, we may well be prepared for great events.

A government of nations, bent on abolishing the threat of atomic warfare, on securing peace in the world and bringing health and happiness to people everywhere, could do untold good. Cosmic energy could finally serve useful purposes, since slowness of chain reaction and medical efficiency have been found in the cosmic primordial forces. Such humane efforts would command respect and secure the deep confidence of people in our endeavors everywhere.

No single man or organization could accomplish this end; only allied social institutions could do it—from the nursery school to the institution of higher learning, from the professional organization to the military establishment in every land.

VII. Cosmic Orgone Engineering

DOR REMOVAL AND CLOUD-BUSTING

THE "DOR-CLOUDS"

Preliminary Communication, April–August 1952

It has become possible to apply the principle of the orgonomic potential to the dissolution and formation of clouds. This technical application of the orgonomic potential was forced upon this institution during the emergency which shook Orgonon from March 21, 1952, till the present date, September 1952. It was a matter of survival in this region to find a way to remove the "DOR-clouds," as we came to call the nauseating concentrations of DOR over Orgonon.

Let me first explain what these DOR-clouds are, how they look, what they do, and what can be done about them. They were observed and comprehended for the first time during the early days of May 1952. The main characteristics of DOR-clouds, as they appear at various intervals over Orgonon, coming in mostly from the west, are the following:

"Stillness" and "bleakness"

A "stillness" and "bleakness" spreads over the landscape, rather well delineated against unaffected surrounding regions. The stillness is expressed in a cessation of life expressions in the atmosphere. The birds stop singing; the frogs stop croaking. There is no sound of life anywhere. The birds fly low or hide in the trees. Animals crawl

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over the ground with greatly reduced motility. The leaves of the trees and the needles of the evergreens look very "sad"; they droop, lose turgor and erectility. Every bit of sparkle or luster disappears from the lakes and the air. The trees look black, as though dying. The impression is actually that of *blackness*, or better, *bleakness*. It is not something that "came into the landscape." *It is, rather, the sparkle of life that goes out of the landscape.*

Vanishing of luster and sparkle

The vanishing of luster and sparkle from the sunny landscape has been independently confirmed by several observers who have grown up on farms. Trees, rocks, telegraph poles, mountainsides, and houses appear "black," although it is not really blackness. It is, rather, like the *absence of light*. To the organomic observer, it appears to be the result of a thinning or failing of the OR energy substratum that usually luminates into brilliant daylight, with sparkle and luster. It should be carefully noted that DOR-clouds appear while the sun is shining. The green color of trees and meadows disappears from the mountain ranges. Everything seems to go black or "dull." One cannot help but feel this to be death, "bleak death," as some call it. This bleak blackness hovers especially over landscapes without any vegetation, and over swampy regions. Swamps have a peculiar bearing on DOR effects. Swamps are basically accumulations of stagnant water. They enhance decay processes and are the opposite of fresh running brooks or rivers, which counteract decay. They are distinguished by the absence of organotic metabolism. Everything still remains to be carefully investigated in this realm. We are only breaking trail for a first overall orientation.

The lack of luster can be understood in terms of some reduction of organotic pulsation and metabolism in plants and animals. This seems to be confirmed by the fact that at the lake surfaces organotic pulsation also ceases; the water becomes calm and motionless.

A DOR-cloud is usually surrounded by normal atmospheric OR

activity, such as *blueness* of the mountain ranges, sparkling of the sunny atmosphere, greenness of the trees. One cannot help but feel that natural cosmic OR energy retracts from the "evil," "bleak," "black," "lifeless" DOR-cloud and lets it pass. Observations made at night show luminous OR surrounding and fighting the lusterless DOR-clouds. In daytime the mountains appear *black* instead of the normal blue-gray orgone energy color. The emotional impression here again is "sadness." The color of the mountain ranges is now somehow "dirty," or blackish with a *purple* tint. After the passing of the DOR-cloud, the intense *blue-gray* "haze" returns. We learned to realize exactly when normal OR activity again replaces the nauseating DOR blackness.

Bio-energetic distress in human beings

People react to DOR-clouds with great distress. Many do not know or cannot explain what happens to them. They call it "heat," or "some atom dust," or just "bad air." Some are biologically insensitive to a degree which puzzles the orgonomist. There are others who *know* the deadly quality of these clouds, not intellectually, but rather with their First, Orgonotic Sense. "There is something wrong in the air," one hears them say, or, "Something is going on somewhere," a statement expressing awareness together with suspicion. "I cannot get any air," or, "It hits me like a brick when I enter my shop in the morning," etc. In some cases one must persist in asking the same question over and over until the answer creeps to the surface from a frightened or bewildered mind: "Yes, if you want to know, I feel it sometimes like something closing in on my face, like a wall, but I cannot really feel it, you know; and then I get that bad headache of mine" or, "My sinuses are going bad . . .," etc. etc.

If they are not completely dead emotionally, i.e., far below the normal bio-energetic level of functioning, people are usually aware of changes in the weather, in vegetation, and in the "general *feel*" of things. In the middle of April 1952, the buds were already coming out in the Rangeley region. People did not quite dare to admit such an astonishing fact, since buds are not expected before the end of

May. In the beginning of June, comments were frequently heard about the peculiar "black" clouds that were coming from the west and for some peculiar reason remained "stuck" over Orgonon. Also, the lushness of the vegetation was noticed and generally appreciated.

Geiger counter reactions

The reactions of the Geiger counter to the DOR-clouds deserves special attention. At this point, only a few basic phenomena should be mentioned:

During the passage of DOR-clouds over a certain region, the GM counter will act in extraordinary ways. When these reactions were seen for the first time during the early spring of 1951, they were dismissed as "only" or "nothing but" failure of the batteries. Since then, we have learned to respect these "failures" and to read their meaning to a sufficient degree to form reliable opinions about the atmospheric OR conditions before, during, and after the passage of DOR-clouds. It is advisable to distinguish the "disorders" of the GM counter as follows:

a. JAMMING: The portable GM counter (SU-5, Tracerlab) will race to the limit of 100,000 CPM or 20 MR/H.

b. FAILING OR FADING: The counts will drop again rapidly until they sink beneath the normal background count of 30-40 CPM. The needle will remain at 5 or 10 CPM or it will point to zero with the range 100 CPM turned on. This will happen in a highly charged atmosphere.

c. JAMMING as well as FADING may occur each by itself in a highly charged OR atmosphere. Sometimes the fading is preceded by jamming. One also sees rather frequently the GM counter register a normal background reaction of 30 to 50 CPM, and then, after a minute or two, start racing toward the higher or even the highest possible counts, which would cause alarm in any atomic plant. The details of these functions are as yet unknown. But it would appear reasonable to assume that fading, jamming, and

racing are all variants of one and the same basic disorder: *overcharge* of the GM counter tube. To repeat: the pointer will not move at all, i.e. failing; it may fail after an initial normal count, i.e. fading; it may rush to abnormally high values, either instantly or after a brief period of normal reaction, i.e. racing; or it may race to the highest possible count and beyond and then get stuck there, with or without subsequent fading, i.e. jamming.

These distinctions are naturally subject to corrections and to further detailed interpretation.

d. The "ERRATIC" GM counter: During the passage of DOR-clouds, one can also observe a type of behavior on the portable GM as if, psychologically speaking, the GM counter has become "nervous" and cannot make up its mind whether to race, to fade, or to jam. In such cases, one sees the needle register the normal 30 to 40 CPM; then it races, say, to 500 CPM, drops thereafter slowly, in the fading manner, to 100 and further to 70, only to start racing again to 10,000 or even 30,000 CPM; eventually this is followed by still higher "erratic" oscillations back and forth between 10,000 and 100,000; it may end in jamming or complete fading.

These few distinctions in the disorderly behavior of the GM portable counter may suffice. It should be noticed, however, that GM counters which are enclosed in plastic material will most likely only fade or fail. This is so, to judge from only one observation with a new plastic-covered GM counter, because plastic material absorbs OR avidly but does not reflect it. This observation requires further elaboration and confirmation.

In the beginning, during March and April 1952, we were under the impression that the DOR-clouds coming from the west originated from atomic blasts in the Western United States. However, it was later ascertained that there were no atomic detonations in the U.S.A. in March 1952. Thus, the origin of the DOR-clouds remains a mystery to date. The onset of the disaster at Orgonon soon after the tornado struck in the West, March 21, 1952, focused our attention on the possibility that we were dealing with some very obscure *cosmic events*.

The DOR emergency at Orgonon worsened rapidly during April. Emotional and physical distress became unbearable, and it was now a matter of survival to remove the black DOR accumulations that hovered ever more frequently over Orgonon. Then an inconspicuous, long-neglected observation came to our rescue.

Far back in 1940, when the atmospheric OR energy had been seen here for the first time, through long metal pipes, at Mooselookmeguntic Lake in the Rangeley region, casual pointing of some pipes at the surface of the lake seemed to affect the movement of the waves. This seemed quite incredible at that early period of OR research; the matter was abandoned and soon forgotten. However, the incredible effect of metal pipes on energy motion such as waves apparently lingered on in my mind over these dozen years. When the suffering from DOR became unbearable at Orgonon late in April, a few metal pipes, nine to twelve feet long and one and a half inches in diameter, were directed toward the black DOR concentrations overhead, and connected through BX cables to a deep well.

The effect was instantaneous. The black DOR-clouds began to shrink. And when the pipes were pointed *against* the OR energy flow, i.e., toward the west, a breeze west to east would set in after a few minutes' "draw," as we came to call this operation; fresh, blue-gray OR energy moved in where the nauseating DOR-clouds had been a short while before. Soon, we learned that rain clouds, too, could be influenced, increased and diminished as well as moved, by operating these pipes in certain specific ways.

From the first hesitating attempts to end the emergency at Orgonon, more systematic experiments in the creation and destruction of clouds, as well as rainmaking and stopping of rain, began to develop successfully over several months, till the first two C.O.R.E. "cloud-buster" units were finally constructed at Portland, Maine, in September-October 1952, for more elaborate C.O.R.E. operations.

In the following pages, only the basic principles of "cloud-busting" will be presented. A detailed presentation of the technical aspects will follow in a broader context of Cosmic Orgone Engineering (C.O.R.E.).

THE PRINCIPLES OF "CLOUD-BUSTING"

"Cloud-busting"

The term "cloud-busting," as used here, shall denote all engineering techniques which deal with the destruction as well as the formation of clouds of water vapor in the atmosphere and of orgone energy concentrations of all kinds, including gravity; briefly, with all phenomena which are related to or derive from atmospheric changes of climate, including weather, humidity, amount of rainfall per unit of time, storms, hurricanes, DOR-clouds, oranur functions in the atmosphere, atmospheric OR energy changes of all kinds, the origin of deserts as well as of areas of green vegetation, and all similar functions which depend on the presence or absence, on the scarcity or plentifulness, of OR energy, oxygen, water vapor, rain, sun, and wind, and their interaction.

Technological use of the "orgonomic potential"

The "orgonomic potential" denotes all functions in nature which depend on the flow of cosmic energy, or potential, from low to high or from weaker to stronger systems. Thus the orgonomic potential is the basis of and functions contrary to the mechanical potential, heat, electromagnetic energy, mechanical potential of position, etc. The orgonomic potential is most clearly expressed in the maintenance in most animals on this planet of a temperature higher than that of the environment, and in the function of gravitational attraction. In both cases, the stronger energy system draws energy from or attracts a weaker system; in both cases, the potential is directed from low to high, or from weak to strong. Gravitation obviously functions on this basis.

The technique of cloud-busting is to a very large extent, if not wholly, based on the technological use of the orgonomic potential as it governs the OR energy functions of the atmosphere.

The technological use of the orgonomic potential can be divided, basically, into two major groups:

1. INCREASE of the OR potential

In this case we *concentrate* OR energy and *build up* a steeper or stronger OR potential. This will have entirely different effects than

2. DECREASE of the OR potential

In this case, we *disperse* or *dissipate* OR energy, lowering the potential difference and creating a tendency toward more or less equal distribution of the OR energy in the atmospheric OR energy envelope of the planet. We act in the direction of the mechanical potential.

Rain clouds, thunderclouds, hurricanes, and tornadoes are, from the viewpoint of orgonomy, different expressions of basically one and the same function, i.e., combinations of concentrated OR energy streams and water vapors. Many atmospheric conditions depend on the intensity, direction, location, and similar conditions related to the combination of water and OR energy ($H_2O \neq OR$). Most of these conditions still await detailed study and logical comprehension.

However, the two basic principles of cloud-busting, *increase* and *decrease* of the OR potential, suffice at the moment to make their technological use comprehensible.

If we wish to *destroy* clouds, we must use the orgonomic potential in such a manner that the potential *decreases*.

If we wish to *create* clouds or to increase the power of existing clouds, we must use the OR potential in such a manner that the potential between clouds and their immediate environment *increases*.

In order to execute these two basic principles in a satisfactory manner, we must, logically, construct and use a device which is capable of adding OR energy to the atmospheric OR energy envelope; or we must construct a device which will draw energy from the OR envelope in such a manner that the affected region *loses* certain amounts of energy to other regions, thus changing the atmospheric energy concentrations.

Since adding energy to the atmosphere is not yet possible, we must use the other principle, that of drawing energy from the atmosphere.

Drawing off atmospheric OR energy

In order to draw off atmospheric OR energy, we must accomplish two tasks: (a) we must use a device that draws OR energy; (b) we must know into what place to draw this energy. Our solution is to change the basic principle of the functioning of the lightning rod.

The lightning rod, too, functions according to OR energy principles, since "lightning" is a discharge of atmospheric OR energy in a very narrow space. The pointed rod, reaching into the atmosphere, attracts the lightning discharge and conducts it through heavy wires into the ground. This lightning-rod system functions according to *orgonomic* and not according to electrical principles. In the lightning-rod system, the atmospheric charge is drawn from the atmosphere toward the point of the rod and further toward the earth's crust. It is, thus, the *orgonomic potential from weak to strong* which is operative in the case of the lightning rod. If the electrical potential from high to low were operative in the lightning-rod system, the direction of flow would necessarily be the reverse, from the earth's crust toward the atmosphere; the energy would stream off and *away* from the point of the lightning rod.

Cloud-busting operates in agreement with the principle of the lightning rod, only if we put both functions, cloud-busting and lightning rod, on the common functional basis of the OR potential.

Cloud-busting deviates from the lightning-rod principle in four ways: (1) Its purpose is not to draw and ground bolts of lightning but to draw OR energy charges out of atmosphere and clouds. In doing so, it deals with the same kind of force as in lightning, with one important difference: the cloud-buster draws the charges slowly and in small amounts, in contrast to the lightning rod. (2) It does so by way of long, *hollow pipes*, and not by way of solid steel rods.

The pipes, any number of them, and any length beyond a

minimum of about four meters or ten feet, used in our first cloud-busting experiment have the function (3) *of triggering the atmospheric OR energy flow into certain directions*. The function of the pipes is fulfilled with this triggering of directional flow. Once the OR energy flow is directed at will, it continues in the same direction, until another natural or artificial stimulus changes it again. The lightning rod, on the other hand, is not intended to direct OR energy flow. It only functions as a conductor toward the ground in case concentrated OR energy discharge, i.e., lightning, happens to come its way.

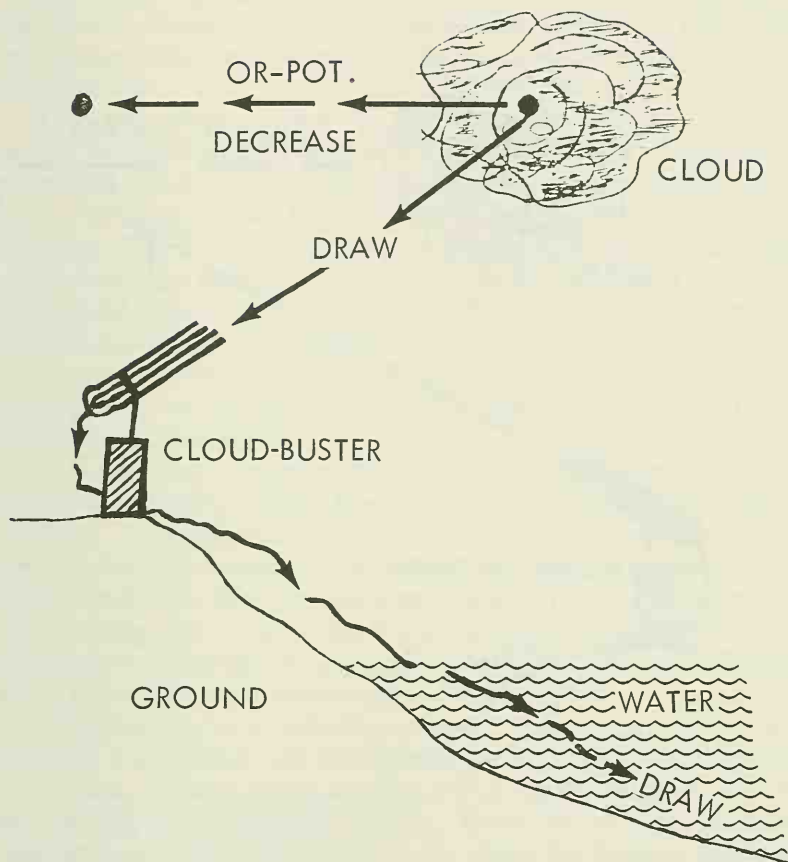
(4) *The OR charges are drawn not into the ground but into water*, preferably into the *flowing* water of brooks, lakes, and rivers. We draw into water since the attraction between water and OR energy is greater than between other elements and OR energy. Water not only attracts OR rapidly but also holds it, especially in clouds. We thus have the picture (on the opposite page) of the process of cloud-busting.

This sketch depicts only the principle of cloud destruction. It does not suffice to enable the technician to destroy all existent types of clouds. This remains a task of future experimentation in cosmic engineering, to be solved in many ways, in various regions of the globe, with various models of cloud-busters (varying in number, length, and width of pipes, direction of draw, size of clouds, maturity of our experience, etc.). The principle, however, may be described as basically complete:

One dissipates clouds of water vapor by withdrawing, according to the orgonomic potential, atmospheric (cosmic) OR energy from the center of a cloud. This weakens the cohesive power of the cloud. There will be less energy to carry the water vapors, and the cloud necessarily must dissipate. The orgonomic potential between cloud and environment is lowered.

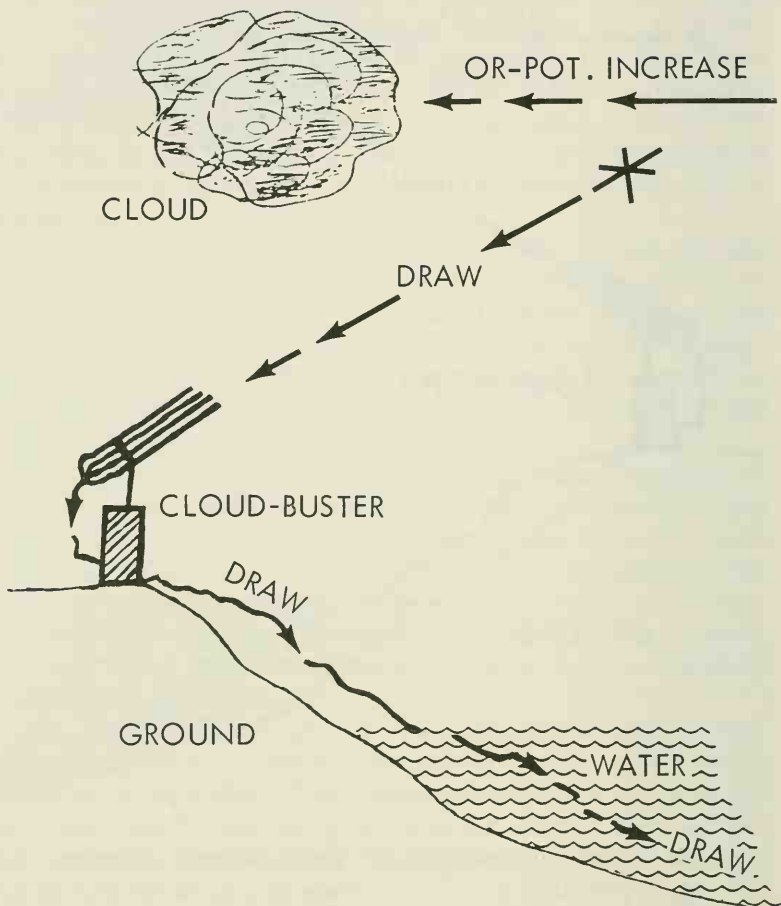
The creation of clouds

The principle used in the creation of clouds is the same as in the destruction of clouds: the orgonomic potential from low to



Cloud-busting. Destruction of clouds through decrease of OR-potential

high. However, whereas in the destruction of clouds we draw off energy from the cloud proper, if we wish to enlarge existing clouds and proceed toward rainmaking, we draw energy from the close vicinity of the cloud. The drawing on page 446 depicts the process.



Cloud-busting. Making of clouds through increase of OR-potential

The technological experiment bears out the theoretical assumption. Clouds dissipate when the cloud-buster pipes are aimed at their center; they grow when we aim at the close vicinity in the cloud-free sky.

One may create clouds in the cloud-free sky in a certain manner, by disturbing the evenness in the distribution of the atmospheric OR energy. Thus, clouds appear when we draw energy from the air. The more clouds that are present and the heavier they are, the easier it is to induce growth of clouds and finally rain. The fewer clouds, the more difficult it is and the longer it takes until the clouds yield their water. Practically, a rather sharp distinction exists between rainmaking in a cloudy as against a cloud-free sky.

No matter what the variations, the principle remains the same: drawing from an existent cloud destroys the cloud; drawing from its vicinity makes it grow.

It is necessary to stop at this point. Strong reactions to cloud-busting in Rangeley, Maine, have been observed in distant regions (Boston). Such influence on far-away regions is due to the continuity of the OR envelope. The details will require extensive and careful study. We have always been cautious not to overdo while cloud-busting, since small twisters and rapid changes of winds have been observed, beyond any reasonable doubt. Also, on one occasion, heavy, prolonged rain occurred upon faulty operation.

Cloud-busting as a task of cosmic OR engineering will by far transcend the facilities and potentialities of any one institution and even state or country. Cloud-busting is truly an international matter with no regard for national borders. There are neither passport controls nor customs officers in the sky where the weather is being made. This is good and as it should be in cosmic OR engineering.

Lawful regulation of cloud-busting will prove indispensable if chaos is to be avoided.

THE EMOTIONAL DESERT

INTRODUCTION

Attempts at a natural-scientific formulation of medical and psychiatric functions must be based on reliable criteria of judgment. Such a statement would have sounded banal only half a century ago. However, along with the beneficial effects of what may be termed democratization of science and medicine went the unpermissible abuse of scientific clarity in thinking and experiment. In the realm of psychiatry, two opposite directions developed from the old dichotomy between the "meaning" and the "energy functions" of disease. Most psychologists and psychotherapists do not seem to understand that an "opinion" or an "idea" about a symptom or a disease picture is in no way a scientific statement. "Scientific" here has nothing to do with self-centered scholasticism. It means integration of various criteria for the security of our judgments against error and against uncontrollable opining. Taking the development of character analysis from 1924 to 1955 as a good example of such judgment, let us summarize briefly a few of the indispensable criteria of sound judgment. This will be necessary since medicine will undergo radical change.

The first requirement is full orientation concerning the realm under investigation. A flier must know first of all whether he is piloting a Piper Cub or a jet plane. A chemist, if he claims the distinction of being "scientific," must know that his realm is confined to the analysis of dead matter. He would inevitably go wrong and cause much damage if, in a position of authority, he were unwise. From *CORE*, Vol. VII, Nos. 3-4 (December 1955). This article was originally Part One of "The Medical DOR-Buster (1942-1955)."

enough to judge matters of psychiatry of the insane. In this volume, *the red thread of our inquiry was not oriented according to the ideas in disease but exclusively according to the energy functions.* The first groping attempts to come to grips with the "character" of a person were methodically clear as to the moral approach. By putting aside ethical judgment of what is considered "good" or "bad," we have substituted an entirely different measure of orientation: the energy functions active in the organism under all circumstances. Variations of these energy functions, the economy of energy charge and discharge, the "energy equilibrium," and the pathological "energy household" were centered on the assumption that there existed a concrete biological energy, the life energy. This energy was, at first, hypothetically assumed to govern functions of both the soma and the mind in the common functioning principle of the bio-energetic core of the organism. With this functional innovation in our approach to disease, we escaped the pitfalls of mechanistic rigidities of thinking as well as mystical, merely psychological, baseless ideas about what is healthy and what is not. "Character" thus became a bio-energetic term. It comprised the somatic as well as the psychological realm. "Emotional," too, was no longer something "psychic." It is the motion of energy potentials in the organism. "Libido stasis," always conceived as the physiological element in mental disease, came more and more to mean stagnant, immobilized bio-energy. The technique of character analysis aimed basically at mobilizing the stagnant energy contained in the armor in the "middle layer" of the character structure. The "principle of energy withdrawal" governed the total effect of cure. By withdrawing energy from the disease symptoms, at first only the psychic ones, it was possible to achieve dissolution of the compulsive ideas or the phobic structure. "Withdrawal of energy" meant loss of energy in one place, but it also meant increase of the energy level in other places or functions of the living organism. The better the result in the withdrawal of energy from rigidities, muscular armor, symptoms, the more alive and mobile the organism became, until the "contact anxiety" in the genital sphere, the "orgasm anxiety," emerged as the

last major obstacle to the establishment of the equilibrium in the organismic energy household.

THE PRINCIPLE OF ENERGY WITHDRAWAL WITH THE CLOUD-BUSTER (1952)

The principle of "energy withdrawal" was first established around 1924, slowly replacing the method of eliminating symptoms by way of association. In 1952, twenty-eight years later, several of the old familiar functions of character analysis turned up, quite unexpectedly, but logically on firm ground during the great DOR emergency at Orgonon. Our survival at Orgonon depended upon "drawing off the DOR-clouds," which gathered and hovered over Orgonon, into a well or a lake. We met again with the principle of energy withdrawal, this time not in the realm of bio-energetics but in the realm of non-living nature.

DOR energy soon was recognized as immobilized, or stagnant, atmospheric life energy. Early in 1952, several persons at Orgonon observed an excitation of the natural, bluish OR energy surrounding the blackish, nauseating, depressing DOR-clouds. It was obvious that unaffected OR energy became somehow highly excited by the presence of the DOR-clouds and seemed to surround them.

When pipes, connected with a well or the lake (see "DOR Removal and Cloud-Busting"), were pointed toward the DOR-cloud, it began slowly to shrink from the periphery toward the center, the normal blue extended further toward the formerly blackish realm, until the DOR-clouds vanished completely. Thereupon, the high excitation of blue OR energy seemed to abate and the symptoms of nausea and oppression vanished in the observer.

This observation was in agreement with the fact that in the oranur reaction it was the surrounding atmospheric energy, and not the nuclear material, which sent the Geiger counter soaring to 100,000 counts per minute and more.

In both cases, *the natural, well-functioning life energy reacted*

with severe excitation to the presence of immobilized, stale, deadly life energy. However, *immobilized* energy is not *inactive* energy. When an organism dies and ceases to function as an integrated unit, it begins to decay, i.e., it loses its energy level. The energetic system disintegrates into smaller functional units, rot bacteria and ultimately to T-bacilli.

In disease, this activity of the immobilized energy unit going stale is the factor that irritates the otherwise normally functioning energetic system. The first response on the part of the total organism to this type of irritation is what we must, in a broader sense, call *sequestration* of the diseased part; "sequestration" here means the isolation or exclusion of the diseased part from the integrated whole.

OR VERSUS DOR IN MEDICAL PATHOLOGY

Let us now summarize a few typical examples from well-known medical pathology which demonstrate the sequestration of disease on the part of the well-functioning whole.

Rise in temperature in infectious disease is the immediate expression of an excitation of the organotic energy system, its activation for sequestration on a higher level of functioning.

Local inflammation is basically the same kind of process, no matter what kind of irritating stimulus is involved: the intrusion of a splinter, an acute local infection, an injury of whatever mechanical kind, etc. We know that the reactive fever is a sign of the life force fighting the disease. Functional fever is, too, a reaction of the organismic life energy to a disturbance of its integrity.

There are two well-known borderlines which must not be overstepped lest the organism as a whole perish. One is an overexcitation beyond a certain measurable temperature level, varying with the species. The other is a very weak reaction, which permits the invader to spread its deleterious effects until the whole organism dies. In the first case, the organism perishes from its own excessive

reaction. In the second case, it perishes from being overwhelmed by the noxious agents, whether in the form of sepsis, gangrene, cancer dissemination ("cancerosis"), or similar processes. The common denominator is the failure of sequestration, with subsequent disintegration of the unity of organs.

The function of cure thus seems to depend entirely upon a balance in the struggle between the noxious invader and the reacting sequestration. Too much sequestration—in other words, using all of the body's energy reserves in combat with the invader—will deplete the organism of energy necessary for its own use. Too weak, too little, or incomplete sequestration will permit the invader to immobilize the organism bit by bit. We shall later realize how this functioning is applicable in combating the emotional plague.

In the process of *inflammation*, white blood cells multiply rapidly and pour into the diseased region, surrounding and permeating completely the sequestered part. In the process of *immunity*, a mild, still innocuous attack forewarns the organism of the true nature of the invader. The life energy has become "used" or "accustomed" to the danger. In case of a repeat attack, it would know much better how to sequester the invader.

In these cases and in many others of a similar nature, the living organism perpetuates the integrity of the organs by exclusion of the disturbed part which was not strong enough to resist or to sustain itself against the beginning of the dying process. Death is at first confined locally, but in every case is potentially capable of and directed toward destroying the total organism.

We may with good reason assume that wherever a disease afflicts an organ before it affects the total organism, the local OR energy has become immobilized, stagnant energy. The unity of the organism is disrupted. The edema which so typically accompanies inflammation of the liver, cancerous tumors of the stomach, or such minor disorders as gingivitis, or puffiness after too much alcohol, is a vivid expression and direct evidence of the immobilization of life energy in the diseased part. Edema is caused by a cessation of the circulation of fluid. This cessation is the direct result of immobilization of the moving force, the organismic orgone energy. Thus, the

movement of the life energy in the organism appears as the common denominator of the mechanical movement of organ and fluids and of the integration of the organs into the functional totality of what we call "organism."

We shall now take a step further into this interesting territory of functional medicine. We must ask how immobilized life energy, DOR, looks to us when we examine the diseased organism directly, not indirectly as a result of the mere influence of such functions as inflammation, immunization, or edema. These are secondary manifestations. There must be primary ones.

Let us first distinguish DOR, the mass-free energy form of stalemated life energy, from *melanor*, the *material*, substantive form of immobilized life energy.

In order to comprehend well-known phenomena microscopically and clinically in terms of primary life functions, we must remind ourselves of what we already know about *melanor* and DOR from atmospheric OR energy research.

The functional interrelation of atmosphere and organism is obvious. The living organism depends on the atmosphere for oxygen, water vapor, water, for the elimination of carbon dioxide, and primarily on the presence of life energy (the problem of life in the desert is a special one). Furthermore, it cannot be repeated often enough that the basic constituents of life as well as of atmosphere are the same: O, H, C, and N. There can therefore be little hesitation in linking up the living organism with the atmosphere and the outer crust of the earth much more closely than mere chemically oriented medicine has been capable of doing heretofore.

To the free-moving, pulsating, luminating life energy in both the organism and outer nature we must attribute the crucial role of maintaining life. Water and rain in the desert are useless unless there is OR energy capable of making the soil absorb and retain the fluid, just as water and oxygen are useless for an organism in which a subsiding OR energy potential makes it impossible to hold water and to continue the metabolism of O_2-CO_2 . Thus, the functional view supersedes the mechanical view in medicine on mere observational grounds.

SEQUESTRATION OF DOR IN LIVING AND NON-LIVING
NATURE

We shall not be surprised to learn that the same principle of sequestration of the invading disturber of the integrity of the organism holds true in non-living nature too, in the formation of "dust devils," tornadoes, and similar disturbances of the atmosphere. DOR-clouds are encircled by highly excited OR energy. When drawing fresh OR energy from the west or southwest, whirling air currents arise, similar to the "dust devils" in deserts and in regions which are developing into desert. The atmospheric Geiger reaction may reach 100,000 and more counts per minute, as a sure sign of high excitation in the atmospheric energy. *It is as if the atmosphere were feverish.* Strong winds usually in the form of sudden gusts develop, driving blackish, dirty-looking clouds ahead of them. These whirlwinds stir up dust; thus, the term "dust devil." But this has really little to do with "dust." It is the reaction of an excited atmospheric energy to the deadly, stale DOR that kills life. The whirlwind may develop into a true dust storm or into a tornado. The reasons for the different consequences in strength and form are still obscure. But the common principle is clear: *sequestration and elimination of the stale intruder from an integral system.* It makes no difference whether the intruder is coming from outside the system or has become a foreign body in it through decay or by separation from the totality of the system.

It would be dangerous now to draw the conclusion that any disturbing element in social affairs too should be "lawfully" sequestered and expelled. We are still suffering from the ugly misinterpretation of the Darwinian principle of the "struggle for survival" as a biological excuse for predatory social behavior. However, it is clear that what is meant here as "intruder" is only a *life-negative, deadly element* which threatens the safe existence of the total organism. The presence of the reproductive cells is not life-negative, although these cells are certainly intruders in adolescence, disturbing the

peace and quiet of the home or the community if disregarded as a vitally important development.

It is a basic characteristic of life-positive functions, which constantly arise within a well-balanced organism, that they become integrated organically into the total organism. This is true for embryonic development in which the integrating orgone function of the organism maintains its unity. Any disturbance in this phase will create a malformation or monstrosity that will destroy the integrating powers of the organism and either will be sequestered or will destroy the whole biological environment, including the maternal organism. Cancer is another example of this loss of integration. In Raynaud's disease, the distal part of a digit will slowly die off; it will blacken due to melanor, which is dead OR energy, and either it will be sequestered and fall off or it will destroy the rest of the hand and arm through a spreading gangrene.¹ Many questions remain unanswered. But the basic outline is clear. The mummification of dead matter, the appearance of black melanor on dying trees, mildew, melanor on rye and wheat, etc., are additional examples.

The functional problems emerging from these identities are grouped around the fact that melanor and orite are functions at the very roots of life. It is advisable not to delve further into these problems at this moment, to avoid speculation and to wait the results of careful observation and experimentation in the primordial realm of life, which includes bions, T-bacilli, mass-free OR energy functions, the processes in the soil and in desert development, and direct work with melanor, orite, orene, and atmospheric energy.

Let us now return to more secure territory.

CHARACTEROLOGICAL ARMOR IS SEQUESTERED DOR ENERGY

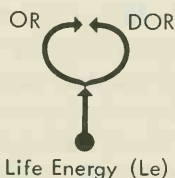
Developments over decades, as demonstrated by the red thread that connects the first formulations about the character armor thirty

¹ Gangrenous tissue is black and green due to melanor and T-bacilli development.

years ago with the problems of desert development, are in themselves proof of the validity of the method employed in this development. There cannot be any consistent development of thought unless the method of research is sound.

The term "armor" already includes the physiological, energetic viewpoint. The armor is neither psychological nor static but a *dynamic blocking*. Life energy is blocked, i.e., prevented from moving in the armored domain. It is the total organism with the still-mobile energy that does the blocking. Let us now fill in this picture of the character structure by way of our newer and deeper insights.

We are slowly reaching firm ground in the depth of the organism—beyond the confines of mechanical as well as psychological functions—in the antagonism of life energy functions themselves, in the contradiction between a fully functioning and a stalemated or immobilized life energy. To illustrate again by way of our functional abstraction:



This abstraction, of course, is no more than a visual, simplified presentation of a most complex reality. It does not tell anything without this reality, which is constituted of innumerable mobile, ever-changing functions. From the infinite variety of functions at the very base of living existence we are able to crystallize, among others, one crucial, all-pervading principle: the priority of the Le (life energy) functions in the interrelations of organic chemistry, in water and oxygen metabolism, in respiration and energy metabolism, including the orgastic function.

These primal Le functions pervade every part of the organism, every cell, the organic fluids, the nervous system, as one total, highly excitable, and responsive function. Its immediate mechanical tool is

the autonomic nervous system, which to some histologists and physiologists represents a "syncytium," in other words, a network of nerves without terminals. Orgonomic observations of autonomic fibers in worms add evidence of the *contractile, pulsatory* nature of the autonomic nerves and perhaps of all nerves. The antecedent of the syncytial, autonomic nerve system is neuron-free protoplasm in the amoeba. The autonomic system is the organized form in the complex metazoal organism of the primitive, amoebal form of life. Thus, with life energy in its mass-free form and in its organized, mobile nerve structure, the lowest and the highest formations of life are integrated in living organisms. The swelling and erection of sexual organs in the process of excitation preserve and demonstrate the most primitive functions coordinated with the highest intellectual functions.

Among the basic functions of life we have found the protective function of *sequestration*. Sequestration of the unassimilable, foreign intruder occurs both in the realm of primary, fully functioning unarmored life and in secondary, crippled, armored, or otherwise handicapped life, from the desert plants to highly developed social conflicts.

It is characteristic of orgonomic research and functionalism in general that wherever basic functions are encountered, we are forced to deal with such generalizations and simplifications as that:

Both cloud and amoeba are identical with regard to the orgonomic potential.

Both the animal tissue and the social organism demonstrate the sequestration of foreign bodies.

Both the nerveless amoeba and the autonomic nervous system in highly developed animals are governed by slow expansion and contraction in the processes of pleasure and anxiety.

Both the secondary plant growth and animals in desert life and the armored human being show the "prickly" attitude in their reactions.

In the same vein, armored life exerts its power of sequestration of unarmored life, just as unarmored life sequesters intruding,

unassimilable foreign bodies. To present a well-known example from the social realm:

The life-positive manifestations of natural genitality in adolescence are functions of love for love's sake. To armored life, subdued and governed by the secondary laws of the emotional desert life, these natural primary manifestations of basic life are "intruders," foreign, dangerous to existence. Armored life lives only, and can only live, on the basis of a strict negation of bodily natural love. Therefore, whenever and wherever armored life meets with natural love, especially with the most outstanding function in this realm, the natural genitality of children, adolescents, men, and women, it will exert the pressure of "social ostracism," of negative, threatening public opinion, of slander, gossip, and defamation, or, worse, injunction. Armored life will thus try to sequester and eliminate the menace to its existence. This action is based on a primordial function of life, in defense of its organismic integrity and continued existence. The growth of cancer cells destroys the natural structure of normal cells; the growth of cholla and similar plants in the desert destroys the natural growth of trees and prairie grass; the growth of neurotic ideals and ideas destroys the natural, true, primary manifestations of life. Spreading of DOR clouds in the atmosphere reverses the life process downward again, toward absence of water, reduction of oxygen, dehydration and chemical reduction in general.

Briefly, OR and DOR are mutually exclusive, although both use the principle of sequestration for the preservation of their existence.

Since all social life over the past few thousand years has, for very good reasons, been of the secondary type, i.e., armored, happiness-negating life, it has eliminated, destroyed by the stake and by the sword, by slander and degradation all primal life threatening its existence. It somehow knew well that it would collapse and cease to exist if primal life again entered the biosocial scene. It knew, somehow, that the secondary vegetation in the desert dies out when the natural green prairie grass returns, when the soil regains its capacity to hold OR and thus to hold water.

How did armored life "know" the danger that threatened its continued existence? We do not have the answer. However, this

question is similar to the old biological problem: how does the newborn offspring "know" with such certainty how to find the nipple of the mother? How does life "know" all the many and marvelous things it so beautifully performs?

I believe the problem is not so much how life does "know" as how it is possible that man has so successfully avoided knowing how life functions. As we proceed toward the common roots of variable and contradictory manifestations of nature, things appear simple, matter-of-fact. On the surface, one would not readily expect that the atmospheric life energy would act in a manner analogous to the manner in which the character structure acts. Yet it does.

At the very beginning of character-analytic research in the 1920's, the structure of the human character presented itself as if it were composed of three distinct layers: the outer, socially adjusted layer; the middle layer, which contained all the armor blocks, "repressed impulses"; and the core, which functioned as the highly excitable, responsive, and mobile autonomous plasmatic life system, including the organized autonomic nerve system, which seemed to be governed only by primordial charge-discharge functions in balancing the energy system.

It is now not surprising to find the corresponding human reactions to the discovery of life energy also active on the social scene. To take the example of my own scientific and social career: the first ten years, up till about 1930, were not only characterized by most amicable relations with my colleagues in the profession of depth psychiatry; my early work on the problems of genitality and character structure soon brought me to the forefront of psychiatric pioneering. Much was expected, as the documents show, from my further research into the physiological background of the psychic structure. The world of psychiatry seemed enchanted and delighted. This attitude of admiration for my accomplishments in such publications as *Der triebhafte Charakter* (1925), *Die Funktion des Orgasmus* (1927), and my publications on the character resistance, beginning in 1928, was clearly replaced by fear mixed with awe in the early thirties as my work on the human character structure brought me ever closer to the full recognition of what today is an

established fact everywhere: the sensations of current in the organism in every case where the dissolution of the armor, the "middle layer" of the personality, was successful. It was obvious at the very beginning of these experiences that the "streamings" of current were manifestations of physical, deeply rooted bio-energetic functions. This finding not only brought forth anxieties in the average psychiatrist; it infuriated him to an extent that made it incomprehensible how formerly friendly, enthusiastic men and women could change so suddenly and so furiously into the exact opposite.

The consequences of this deep fear and hatred toward my discovery of the later so-called orgonotic streamings harassed my existence and further development for nearly two decades, from 1934 to 1954. Rumors about my alleged psychosis and my having been interned were rampant. Defamation of every sort, from moral to medical, from social to professional, came my way. I trained myself to ignore the rumors, the silent malignancy, the anxieties, etc. I had the distinct impression, where acute dangers did not immediately blur my vision, that I had met with the average human character structure, with its armored middle layer, in my friends, colleagues, and even in some of my formerly most enthusiastic students. It was obvious that this hatred was designed to make my work impossible, to stop me by all means and worse. The greater the mystical admiration had been before, the more fanatic seemed the ensuing hatred, as if the haters had decided that I had frustrated or, worse, cheated them out of a promise of some paradisiacal fulfillment. The obstacle was, of course, *in them* and not in me. I had done my very best, to my knowledge, to guide the early friends along the rich but dangerous and treacherous path into the bio-energetic depth of human nature. The danger and the treachery always seemed to come from what had been known to me and the profession for a long time as "pre-orgastic anxiety," in other words, the well-known fear of *involuntary* experiences, especially during the acme of the genital embrace. Orgonomy has never lost sight of this crucial disturbance in armored man. On the contrary, in the course of time this view has been sharpened in the careful study of man's so-called "second" nature.

Only in 1955, when I witnessed in the Southwestern United States the secondary desert vegetation withering away under the continued removal of the stale DOR energy and the consequent reemergence of moisture in the atmosphere and prairie grass on formerly rocky, parched ground, did it dawn upon me why I had met with such deadly hatred, on the part of so many former friends, when I discovered the plasmatic currents in the core of the organism. Not only a paralyzing anxiety, the orgasm anxiety, had been mobilized, *but the very existence, the very ability to continue one's armored life had been challenged*. Did they sense that with the return of the primal functions of life in the organism, with the natural self-regulation of primitive functions, with the disappearance of sadistic hatred, of the peculiar neurotic, perverted, confused, hidden entanglements, death would be near or would actually overcome them? We do not know exactly, but the kind and magnitude of the battle waged by neurotic organisms against an unsuspecting new science concerning the life process made it very likely that this was so. In the beginning, the admiration had been merely a reflection of a deep hope of delivery from the secondary nature, from the confusion and inner emotional desert functions. But when the middle layer actually began to melt away, when the force of the plasmatic currents threatened to take hold of the total organism, and thus to change all functions, emotional, social, ethical, the organism must have felt like perishing under the strain of such basic change.

THE EMOTIONAL DESERT

When a desert begins to develop, when the natural, original vegetation gradually falls prey to and perishes under the strain of drought, lack of dew in the morning, progressive parching of the land under a burning sun, and particularly under the constant pressure of DOR energy, the deadly blackish, dehydrating, and oxygen-reducing stale life energy, life still fights on. A *new type of life, a secondary vegetation*, adapting itself to the harsh conditions

of existence in the desert, arises. It is an ugly, poorly equipped life. The stems of the chollas or cactus or palo verdes are not solid as the stem of an oak or a birch. The stem consists of single, narrow strands which are and remain brittle, and have no connection, show no fusion with each other. The whole plant is covered with bristles, reminding us, in analogy, of the prickly outer behavior of human beings who are empty and desert-like inside. This is not a mere analogy. The simile goes very far, indeed. The desert plants either grow leathery, prickly leaves as does the cactus plant, or as in the cholla, the chlorophyll-bearing structure is restricted to the outermost ends of the branches. It is characteristic of desert life that even animals have a bristly, prickly surface or sharply pointed organs to kill: the scorpion, the rattlesnake, the Gila monster.

Desert vegetation is adapted to the DOR atmosphere, to the minimal amounts of available water, to the parching, burning heat, a heat due to sun radiation which has to pass through the DOR layer that covers the land. This vegetation slowly replaces the last remnants of the primal vegetation, until, with the progress of desert development to the last stage, the Sahara sands desert, the secondary vegetation, too, dies out, and nothing remains but sand dunes.

With the spreading of the global desert, civilizations go under, life perishes completely in the affected realm, man either tries to escape or he too adjusts to the life in the desert on rare spots of green, called oases.

The continuous presence of death (DOR atmosphere) and the ever-present dull awareness of the inevitable end is characteristic of both life in the desert and life in armored man. The deadness of emotion, the dehydration of tissues alternating with puffy swelling, fatty flabbiness, or inclination to edema or disease which causes edema, alcoholism which serves to stimulate what is left from an original sense of life, crime and psychosis and the last convulsions of a thwarted, frustrated, badly maltreated life are only a few of the consequences of the emotional desert.

The bitter hatred and the readiness to kill primary life on the part of desert life is not merely an expression of frustration. It is in a deep sense, as previously shown, a struggle to survive and to prevail

in the face of natural, healthy life: thus the bitter, well-organized fight against the forces of life, and the perfect organization in the execution or degradation of anything that has to do with unarmored life.

We still remember the compulsive feeding schedules of the Viennese pediatrician Pirquet, expressly designed to kill any self-regulatory move in the infant. This theory has created a whole generation of orally and otherwise frustrated neurotics, who in their turn ruined another generation of infants by way of their own distortions and emotional emptiness.

We remember the pathological prescriptions of neurotic physicians and gynecologists to the effect that babies must be separated from their mothers and be frustrated by having the nipple withheld.

We remember the devastation exerted on the whole population of this globe for ages in the prohibition of anything connected with genital functioning that did not agree with the conditions set for life by emotional desert souls. Who has counted or will ever count the number of victims of this butchery—those who have rotted away in the lunatic asylums, in the slums, in the penitentiaries, innocent victims of an organized, heavily guarded, malignant ignorance?

Making more and more laws will not accomplish anything. It will make matters worse. It is like trying to save a leaking ship in mid-ocean by bailing out the water with thousands of coffee cups instead of plugging the leak. The more laws that are made in the attempt to cope with ever more complicated and numerous transgressions of penal and moral codes, the more severe is the entanglement of the social machinery. The civil population knows less and less about the rules of government, since even the lawyers can no longer follow the details in laws made by anxious or ambitious lawmakers in confused assemblies. This may go on until a large, formerly clear-thinking, powerful nation finds itself enmeshed in paperwork as if bound by self-administered ropes, and ready to be toppled by any little quirk of a political scoundrel.

The remedy is to plug the holes in the social system; to remove old, obsolete laws so that no pathological lawyer or judge may have an easy excuse for his personal abuse of innocent victims of the

tangle; to restrict making new laws to the necessary minimum to cope with basically new issues, such as adolescent genitality, the emergence of a new type of locomotive device, world air traffic, the existence of a cosmic energy, etc., etc.

The common root of paradoxical behavior, such as "Do not ever touch the plague," appears to be the fear of perishing from one's own deadly sequestered, carefully blocked DOR armor layer. Speaking up for the victim, standing upright in the face of defilement, smearing the dirty mess right back into the face of the pestilent smearer, requires being free of having to guard one's own messy, sequestered middle layer.

We are translating old, well-known psychological and bio-energetic terms into more fundamental physical terms. The function of genitality was taken out of the psychological realm at the very beginning of character research, having been recognized as a bio-energetic function beneath and beyond psychology. We must be prepared to encounter the deeper, physical functions in other familiar psychiatric and medical realms as orgonomy proceeds toward the common roots of both biological and physical existence. We may approach the riddle of the "latent negative transference" and "negative therapeutic reaction" equipped with the understanding that armor energy is true, physical DOR energy.

Investigation of a more recent date revealed the fact not only that people in general are aware of their being blocked emotionally, but that, in the form of "HIDING," they are more or less dimly aware of what they are hiding: DOR energy. Armored people are aware of the potential expressions of the armor. Its blocked emotions are felt as "shameful," "intolerable," "unclean," or "dirty." This kind of self-awareness seems to be the very essence of the typical withdrawn-ness, bashfulness, embarrassment of people, especially of the reluctance to understand oneself. They have not only sequestered off the dead, stale bio-energy in their organism; they have not only put up "defenses" (psychologically speaking), "armor blocks" (bio-energetically speaking) against DOR energy and its expressions in their organisms; they are aware of the situation and hide as best they can even in the best psychiatric treatment. The "negative therapeutic

reaction," the getting worse upon successful treatment, can now be easily understood as a manifestation of a sharpening of the awareness of the organismic ugliness, of the ill smell, as it were, of what threatens to come forth with a final improvement of things. There is no other way to get to health but through the complete revelation and experience of the ill-smelling, blocked-off, sequestered realm of the self. And to do so, to have to face this humiliation, one gets worse instead of better on the approach to health. This is comparable to the "crisis" in diseases characterized by high temperature, such as sepsis, pneumonia, etc.

The getting worse when one should get better is no more paradoxical than the well-known function of the "latent negative transference," which character analysis has shown is the most essential feature to be exposed in the beginning of psychiatric treatment. This well-hidden hatred of anyone who does point out the existence of a deadly, ill-smelling DOR energy; the "resistance" to revealing one's true being, even in front of the very physician who is to provide the cure; the general attitude of "hiding" anything that has to do with genitality, the system of energy discharge, the general evasiveness of human second nature, the "Do not ever touch it"—"it" meaning the crucial, the essential, the point in question; the hatred of truth; the killing of truth-seekers, the worship of the masters of perfect evasion; the great hatred that persecutes unarmored life—all these are so many varied expressions of one and the same basic fact: the hiding, the sequestering of the dead, stale energy in one's organism. From here several elucidations of man's roots in nature emerge.

We should not be surprised to find identical functions or sequences of natural functions wherever we meet with the basic relationship of fully functioning life energy to stalemated, dead, and deadly DOR energy.

In the human character structure, the healthy life functions surround and isolate the DOR functions in the armor.

On the social scene, we experience the three layers of the human armored character structure in the relationship to orgonomy, first as intense enthusiasm, then as bitter, murderous hatred,

and finally, after long and bitter struggles with oneself and the development toward better self-knowledge, as slow, carefully executed adaptation to the realities of the natural in man: to his love organs; his rational hatreds and their expression; his relation to truth and truthful living; his abandonment of hiding, conniving, circumventing indirectness, evasiveness of the crucial in life.

In atmospheric physics we encounter the oranur reactions, which show three distinct phases: when the normal, natural OR energy in the atmosphere is suddenly attacked by a nuclear explosion or similar noxious occurrence, it acts as if prostrated, helpless, submitting to the deadly blow, near death. Then, what is left of the OR energy after the paralyzing blow turns powerfully "mad," hitting back, raving with a healthy, good, honest rage. The third phase is characterized by a calm superiority, a majestic conquest of DOR by OR energy, as if what is dead should be declared dead and be eliminated from the process of living, seething life.

There is much good reason to assume at this basic level of understanding that the hurricane, the tornado, the dust devil in the desert, and similar natural upheavals are functionally identical with attempts at self-cure in the catatonic seizure, the epileptic attack, the septic fever, the simplest inflammation of tissue in which OR energy surrounds, sequesters, and expels the DOR energy.

VIII. *The Emotional Plague*

THE TRAP

"Man is born free, and everywhere he is in chains. One thinks himself the master of others, and still remains a greater slave than they. How did this change come about? I do not know."

Jean Jacques Rousseau asked this question in the very beginning of his *Social Contract* some two hundred years ago. Unless the answer is found to this basic question, there is little use in setting up new social contracts. There has for many ages been something at work within human society that has rendered impotent any and every single attempt to get at the solution of the riddle, well known to all great leaders of humanity during the past several thousands of years: *Man is born free, yet he goes through life a slave.*

No answer has been found till now. There must be something at work in human society that obstructs the asking of the correct question to reach the right answer. All human philosophy is tormented with the nightmare of searching in vain.

Something well hidden is at work that does not permit posing the right question. There is something in operation that continuously and successfully diverts attention from the carefully camouflaged access to where attention should be focused. The tool used by the well-camouflaged something to divert attention from the cardinal riddle itself is human evasiveness with regard to life. The hidden something is THE EMOTIONAL PLAGUE OF MAN.

On the correct formulation of the riddle will depend the proper focusing of attention, and on this, in turn, will depend the eventual finding of the correct answer to how it is possible that man is born free everywhere and yet finds himself in slavery everywhere.

From *The Murder of Christ*, 1966. (The reader is referred to the Decree of Injunction, reprinted in the Appendix of this volume.)

Certainly, social contracts, if honestly designed to maintain life in human society, are essential tasks. But no kind of social contract will ever solve the problem of human agony. The social contract, at best, is no more than a makeshift to maintain life. It has not been able to remove the agony of life.

These are the constituents of the great riddle:

Man is born equal, but he does not develop equally.

Man has created great teachings, yet each simple teaching has served his oppression.

Man is the "son of God," created in His image; yet man is "sinful," a prey of the "devil." How can the devil and sin be, if God alone is the creator of all being?

Humanity has failed to answer the question of how there can be evil if a perfect God has created and governs the world and man.

Humanity has failed in establishing a moral life in accordance with its creator.

Humanity has been ravaged by war and murder of all sorts ever since the beginning of written history. No attempt to remove the plague has ever succeeded.

Humanity has developed many kinds of religions. Every single religion turned into another form of suppression and misery.

Humanity has devised many systems of thought to cope with nature. Yet nature, functional and not mechanical, as it really is, has slipped through its fingers.

Humanity has run after every bit of hope and knowledge. Yet, after three thousand years of search and worry and heartbreak and murder for heresy and persecution of seeming error, it has arrived at little more than a few comforts for a small sector of humanity, at automobiles and airplanes and refrigerators and radios.

After thousands of years of concentration upon the riddle of the nature of man, humanity finds itself exactly where it started, confessing utter ignorance. The mother is still helpless in the face of a nightmare which harasses her child. And the physician is still helpless in the face of such a small thing as a running nose.

It is commonly agreed that science reveals no permanent truth. Newton's mechanical universe does not fit the real universe, which is not mechanical but functional. Copernicus's world picture of "perfect" circles is incorrect. Kepler's elliptical paths of the planets are nonexistent. Mathematics did not turn out to be what it so confidently promised to be. Space is not empty; and nobody has ever seen atoms or the air germs of amoebae. It is not true that chemistry can deal with the problem of living matter; the hormones did not keep their promises either. The repressed unconscious, supposedly the last word in psychology, turns out to be an artifact of a brief period of civilization of a mechanical-mystical type. Mind and body, functioning in one and the same organism, are still separated in man's thinking. Perfectly exact physics is not so very exact, just as holy men are not so very holy. Finding more stars or comets or galaxies won't do it. Neither will more mathematical formulas accomplish it. Philosophizing about the meaning of life is useless as long as one does not know *what life is*. And, since "God" is *Life*, which is certain, immediate knowledge common to all men, there is little use in searching for or serving God if one does not know what one seeks or serves.

Everything seems to point to one single fact: *there is something basically wrong in the whole set-up of man's procedure of learning to know himself*. The mechanical-rationalistic view has completely broken down.

Locke and Hume and Kant and Hegel and Marx and Spencer and Spengler and Freud and all the others were truly great thinkers, but somehow they left the world empty after all and the mass of mankind remained untouched by all the philosophical digging. Modesty in proclaiming truth won't do it, either. It is often no more than a subterfuge for hiding one's evasion of the essential point. Aristotle, who governed thinking for many centuries, turned out to be wrong, and little can be done with Plato's or Socrates' wisdom. Epicurus did not succeed and neither did any saint.

The temptation to join the Catholic point of view is great after the deleterious experience of the latest great effort of humanity,

made in Russia, to come to grips with its fate. The devastating effect of such attempts has revealed itself too drastically. Wherever we turn, we find man running around in circles as if trapped and searching for the exit in vain and in desperation.

It is possible to get out of a trap. However, in order to break out of a prison, one first must confess to being in a prison. *The trap is man's emotional structure, his character structure.* There is little use in devising systems of thought about the nature of the trap if the only thing to do in order to get out of the trap is to know the trap and to find the exit. Everything else is utterly useless: singing hymns about the suffering in the trap, as the enslaved Negro does; or making poems about the beauty of freedom outside the trap, dreamed of within the trap; or promising a life outside the trap after death, as Catholicism promises its congregations; or confessing a *semper ignorabimus*, as do the resigned philosophers; or building a philosophic system around the despair of life within the trap, as did Schopenhauer; or dreaming up a superman who would be much different from the man in the trap, as Nietzsche did, until, trapped in a lunatic asylum, he wrote, finally, the full truth about himself—too late . . .

The first thing to do is to find the exit out of the trap.

The nature of the trap has no interest whatsoever beyond this one crucial point: where is the exit out of the trap?

One can adorn a trap to make life more comfortable in it. This is done by the Michelangelos and the Shakespeares and the Goethes. One can devise great art in healing broken bones when one falls into the trap, or one can invent makeshift contraptions to secure longer life in the trap. This is done by the great scientists and physicians, the Meyers and the Pasteurs and the Flemings.

The point still is and still remains: to find the exit out of the trap. Where is the exit into the endless open space?

The exit remains hidden. It is the greatest riddle of all. The most ridiculous as well as tragic thing is this:

The exit is clearly visible to all who are in the trap. Yet nobody seems to see it. Everybody knows where the exit is. Yet nobody

seems to make a move toward it. More: whoever moves toward the exit, or whoever points toward it, is declared crazy or a criminal or a sinner to burn in hell.

It turns out that the trouble is not with the trap or even with finding the exit. *The trouble is within the trapped ones.*

Seen from outside the trap, all this is incomprehensible to a simple mind. It is even somehow insane. Why don't they see and move toward the clearly visible exit? As soon as they get close to the exit, they start screaming and run away from it. As soon as anyone among them tries to get out, they kill him. Only a very few slip out of the trap in the dark night when everybody is asleep.

This is the situation in which Jesus Christ finds himself. And this is the behavior of the victims in the trap when they will kill him.

Life functions all around us, within us, in our senses, before our noses, clearly visible in every animal or tree or flower. We feel it in our bodies and in our blood. Yet, for the trapped ones, it remains the greatest, most inaccessible riddle of all.

However, life is not the riddle. The riddle is how the essence of life could have remained obscure for such a long period of time. The great problem of biogenesis and bio-energetics is easily accessible by direct observation. The great problem of life and the origin of life is a *psychiatric* one; it is a problem of the character structure of man, who has succeeded for so long in evading its solution. The cancer scourge is not the big problem it seems to be. The problem is the character structure of the cancer pathologists, who in so masterly a way have obfuscated it.

It is the *basic evasion of the essential* which is the problem of man. This evasion and evasiveness is a part of man's pathological structure. The running away from the exit out of the trap is the result of this structure. Man fears and hates the exit from the trap. He guards cruelly against any attempt at finding the exit. This is the great riddle.

All this certainly sounds crazy to the living beings in the trap. It would mean certain death for the speaker of such crazy things if he

were together with them within the trap; if he were a member of a scientific academy which spends much time and money on studying the details of the walls of the trap; if he were a member of a church congregation which prays, in resignation or hope, to get out of the trap; if he were the provider for a family whose only concern is not to starve in the trap; if he were an employee of an industrial concern which does its best to make life in the trap as comfortable as possible. It would mean death in one form or another: by ostracism, or by being jailed for the violation of some law, or, under appropriate conditions, the electric chair. Criminals are people who find the exit from the trap and rush toward it, colliding violently with their fellow men in the trap. Lunatics who rot away in institutions and are made to twitch, like witches in the Middle Ages, by the administering of electric shock, are also trapped men who saw the exit but could not overcome the common horror of approaching it.

Outside the trap, right close by, pulsating life is all around one, in everything the eye can see and the ear can hear and the nose can smell. To the victims within the trap it is eternal agony, a temptation as for Tantalus. You see it, you feel it, you smell it, you eternally long for it, yet you can never, never get through the exit out of the trap. To get out of the trap simply has become an impossibility. It can only be accomplished in dreams and in poems and in great music and paintings, but it is no longer in your motility. The keys to the exit are cemented into your own character armor and into the mechanical rigidity of your body and soul.

This is the great tragedy. And Christ happened to know it.

If you live in a dark cellar too long, you will hate the sunshine. You may even have lost the power of the eye to tolerate light. From this comes hatred of sunlight.

Living beings, in order to adjust their offspring to life in the trap, develop elaborate techniques to keep life going on a tight, low level. There is not space enough in the trap for great swings of thought or action. Every move is restricted on all sides. In the course of time, this has had the effect of crippling the organs of life. The sense of a full life itself has gone from the creatures in the trap.

Still, a deep longing for happiness in life and a memory of a happy life long past, before the entrapment, has remained. But longing and memory cannot be lived in real life. Therefore, hatred of life has grown from this tightness.

Let us subsume under the heading "murder of Christ" all manifestations of this hatred against what is truly alive. Jesus Christ had fallen prey to the hatred of life on the part of his contemporaries. His tragic fate offers itself as a lesson in what future generations will encounter when they reestablish the laws of life. Their fundamental task will be coping with human malignancy ("sin"). As we search along this trail, trying to get a glimpse of future possibilities, good and bad, Christ's story acquires a tragic significance.

The secret of why Jesus Christ had to die still remains unsolved. We shall experience this tragedy of two thousand years ago, which had such tremendous effects upon the destiny of mankind, as a logical necessity within the domain of armored man. The true issue of the murder of Christ has remained untouched over a period of two thousand years, in spite of the countless books, studies, examinations, and investigations of this murder. The riddle of the murder of Christ has remained hidden within a domain entirely removed from the vision and thought of many diligent men and women; and this very fact is part of the secret. The murder of Christ represents a riddle which has harassed human existence for at least the whole period of written history. It is the problem of the armored human character structure, and not of Christ alone. Christ became a victim of this human character structure because he had developed the qualities and manner of conduct that act upon the armored character structure like red color upon the emotional system of a wild bull. Thus, we may say that *Christ represents the principle of life* per se. The form of life was determined by the epoch of Jewish culture under Roman rule. It is of little importance whether the murder of Christ occurred in 3000 B.C. or A.D. 2000. Christ would certainly have been murdered at any time and in any culture if the conditions of the clash between the *life principle* (OR) and the *emotional plague* (EP) had been socially given as they were in the old Palestine of Christ's time.

It is a basic characteristic of *the murder of unarmored life by the human armored animal* that it is camouflaged in many ways and forms. The superstructure of human social existence, such as economics, warfare, irrational political movements and social organizations which serve to suppress life, is drowning out the basic tragedy that besets the human animal, in a flood of what we may call rationalizations, cover-ups, evasions of the true issue. In addition to all this, it can rely on a perfectly logical and coherent rationality which is valid only within the framework of law versus crime, state versus people, morals versus sex, civilization versus nature, police versus criminal, and so forth, all along and down the line of human misery. There is no chance whatsoever to penetrate through this mire unless one has put oneself outside the holocaust and has made oneself inaccessible to the big noise. We hasten to assure the reader that we do not regard this noise and empty busyness as merely irrational, as nothing but aimless and senseless activity. It is a crucial characteristic of the tragedy that this nonsense is valid, meaningful, and necessary, though only within its own realm and under certain given conditions of human conduct. But here the irrationality of the plague rests on solid rock. Even the silence that engulfed the orgasm function, the life function, the murder of Christ, and similar crucial issues of human existence for millennia makes good sense to the prudent student of human behavior.

The human race would meet with the worst, most devastating disaster if full knowledge of the life function, of the orgasm function, or of the secret of the murder of Christ were obtained in one stroke. There is very good reason and a sound rationality in the fact that the human race has refused to acknowledge the depth and the true dynamics of its chronic misery. Such a sudden break-in of knowledge would incapacitate and destroy everything that still somehow keeps human society going in spite of wars, famine, emotional mass killing, infant misery, etc.

It would amount to insanity to initiate such major projects as "children of the future" or "world citizenship" without comprehend-

ing how it was possible that all this misery went on for millennia unabated, unrecognized, unchallenged; that not a single one of the many brilliant attempts at clarification and relief was successful; that with every step toward the fulfillment of the great dream, the misery only deepened and got worse; that not a single religious creed succeeded in realizing its objectives in spite of the best of intentions; that every single great deed turned into a menace to humanity, as for instance, socialism and brotherhood, which became statism and oppression of man of the worst sort. In short, to consider such serious projects without first looking around and learning what has murdered humanity for ages would be criminal. It would only add more misery to that which already exists. At present, thorough investigation of the murder of Christ is far more important than the most beautiful children we may be able to raise. Every hope of ever breaking through the mire of educational misery would be lost forever, irretrievably, if this new and so hopeful attempt at a new way of raising infants should bog down and turn into its very opposite, as have all former hopeful tasks set up by human souls. And let there be no mistake about it: *the reshaping of the human character structure through a radical change in the total attitude toward and practice of raising children deals with life itself.* The deepest emotions the human animal can ever reach far outdistance any other function of existence in scope, depth, and fatefulness. Also, the ensuing misery would be correspondingly deeper and greater if this attempt should fail and degenerate. There is nothing more devastating than life which has been irritated and thwarted by frustrated hope. Let us never forget this.

We cannot possibly try to work out this problem in a perfect, academic, detailed fashion. We can do no more than scan the territory to see where treasures are hidden for possible future use, where wild animals are roaming the countryside, where hidden traps are set to kill the invader, and how it all works. We do not wish to get bogged down in our own impatience, in our own daily routine, or even in interests which have nothing whatsoever to do with the problem of education. At a meeting of organomic edu-

cators several years ago, the fact was mentioned that education is a problem for the next few centuries. It appears most likely that the first few generations of children of the future will not be able to withstand the manifold impacts of the emotional plague. They will certainly have to yield here and there; we do not know exactly in what way. But there is hope that slowly a general awareness of life will develop in this new type of child and will spread over the whole human community. The educator who makes a profitable business of education will not be interested in education if he believes this is so. Let us beware of this type of educator.

The educator of the future will do systematically (not mechanically) what every good, true educator does today. He will feel the aliveness in the child, he will recognize its specific qualities and promote their development to the fullest. As long as the social trend remains what it is to such an overpowering extent today, i.e., directed against these inborn qualities of living emotional expression, the true educator will have a double task. He will have to know the natural emotional expressions as they vary with each child, and he will have to learn how to handle the close and the remote social environment as it meets these alive qualities. Only in some distant future, when such conscious upbringing of children will have straightened out the severe contradiction of culture and nature, when man's bio-energetic and social living will no longer oppose each other, but will support, supplement, and enhance each other—only then will this task lose its danger. We must be prepared for a slow, painful process, one that will require much sacrifice. Many victims will be lost to the emotional plague.

Our next task is to outline the basic, typical characteristics of the inborn, highly variable emotional expressions of the infant and those qualities in the mechanized, armored human structure which will generally and specifically hate and fight them.

Regardless of the innumerable variations in human conduct, character analysis has so far succeeded in outlining basic patterns and lawful sequences in human reactions. It has done so extensively with regard to the neuroses and psychoses. We shall not attempt to do the same with regard to the typical dynamics of the emotional

plague. Specific descriptions of the individual plague reactions will have to be given fully in order to equip the educator and physician with the necessary detailed knowledge.

In the Christian world and the cultures directly or indirectly influenced by Christianity, a contradiction between "sinful man" and his "God" is quite evident. Man was born in the "likeness of God"! He is encouraged to become "god-like." Yet he is "sinful." In his actual behavior, man comprises both the god-like and the sinful. The "god-like" was there first, then "sin" broke into his existence. The conflict between the ideal of God and the reality of sin derives from a catastrophe which turned the godly into the devilish. It applies to past social history as well as to the development of every child ever since a mechanistic-mystical civilization began to drown out the "god-like" qualities in man. Man derives from paradise and he keeps longing for paradise. Man has somehow emerged from the universe and he yearns to return to it. These are factual realities if we learn to read the language of emotional expressions. Man is basically good, but he is also a brute. The change from good to "brutish" actually happens in every child. God is, therefore, *inside* man, and not to be sought for outside alone. The kingdom of heaven is the kingdom of inner grace and goodness, and not the mystical "beyond," with angels and devils, into which the brute in the human animal has turned its lost paradise.

When the cruel persecutor and murderer of Christians, Saul of Tarsus, became Paul, the church builder, he clearly, but in vain, distinguished between the "body," which was god-given and good, and the "flesh," which was devil-ridden and bad, and would be burned at the stake one thousand years later. In the distinction between the "body" and the "flesh" in early Christianity, our present organomic distinction between the "primary," naturally inborn drives ("God"), and the "secondary," perverted, evil drives ("devil," "sin") was anticipated. In Christian ideology, the tragedy of this sharp antithesis of "God" (spiritualized body) and "devil" (body degenerated to flesh) is plainly expressed. Thus, mankind was always somehow aware of its biological plight, of its natural endowment as well as of its biological degeneration. In real man, the "God-

given" genital embrace has turned into the pornographic four-letter male-female intercourse.

ORIGINAL SIN—A MYSTERY

Life is plastic; it adjusts to every condition of its existence with or without protests, with or without deformation, with or without revolt. This plasticity of life, one of its greatest assets, will become one of its slave chains when the emotional plague learns to misuse the plasticity of life to its own ends. The same life is different at the bottom of a deep sea and on a high mountain ridge. It is different in the dark cave and different again within the blood vessels. It was different in the Garden of Eden, and different in the trap that caught humanity. Life knows nothing of traps in the Garden of Eden; it just lives paradise, innocently, gaily, without an inkling of a different kind of existence. It would refuse to listen to an account of life in the trap, and if it listened, it would comprehend it with its "brain" only, not with its heart. Life in paradise is fully adapted to the conditions in paradise.

Within the trap, life lives the existence of souls caught in a trap. It adjusts quickly and completely to the conditions in a trap. This adjustment goes so far that, once life has been caught in a trap, nothing will remain of life in paradise except a faint memory. Restlessness, hurry, nervousness, a dim longing, a dream long past—yet, still around somehow—will be taken for granted. No trace of an inkling that these are signs of a dim memory of life in paradise long past will disturb the peace of soul of the captives. The adjustment is total. It reaches proportions beyond the limits of reason.

Life in the trap will soon become completely self-absorbed, as life in a prison is supposed to be. Certain character types will develop which will belong to life in the trap and would not make sense where life walks the world freely. These characters, molded by life in prison, will greatly vary among themselves. They will disagree and fight each other. They will, each in his own manner,

proclaim the absolute truth. Only one characteristic will they all have in common: they will join together and collectively kill whoever dares to ask the basic question: "How in the name of a merciful god did we ever manage to get into the ugly predicament of this nightmare of a trap???"

Why did man lose paradise? and

What did he actually lose when he fell victim to sin?

Over the millennia, man in the trap has created a great book, the Bible. This book is the story of his fights and anguishes and glories and hopes and longings and sufferings and sinnings in the entrapment. It has been conceived and written in many languages by many different people. Some of its basic features can be found in places far apart, in the written and unwritten history of man. That things had, once upon a time long past, been quite different, that somehow man once had fallen to the devil, to sin and ugliness, is common to all accounts of the distant past.

The bibles of the world are the accounts of man's fight against man's sin.

There is so much the Bible tells about life in the trap, and so little about how men got into the trap. It is obvious that the exit out of the trap is exactly the same as the entrance into the trap, through which they were driven from paradise. Now, why does nobody say anything about it except in a very few paragraphs and in a veiled language which is meant to conceal the meaning of the words?

The downfall of Adam and Eve is obviously, beyond any doubt, due to something genital they did against the laws of God.

And they were both naked, the man and his wife, and were not ashamed.

—Genesis 2:25

From this it follows that in paradise man and woman were not aware or ashamed of nakedness, and this was *God's* will, and the way of life. Now, what happened? The Bible says (Genesis 3:1-24):

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

And the Lord God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast

done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living.

Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man: and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

There was a serpent in paradise "more subtil than any beast of the field which the Lord God had made." To the Christian commentator, the serpent, in his Edenic form, is not to be thought of as a writhing reptile. The serpent originally was "the most beautiful and subtle of creatures." Traces of that beauty remain despite the

(later) curse. Every movement of the serpent is graceful, and many species are beautifully colored. In the serpent, Satan first appeared as an angel of light. The serpent, thus, is a symbol of life itself and of the male phallus.

Then, somehow, out of nowhere, disaster strikes. Nobody knows or has ever known or ever will find out how and why it happened. The most beautiful serpent, the "Angel of Light," the "most subtle of creatures," "less than man," is cursed and becomes "God's illustration in nature of the effect of sin." It changes from "the most beautiful and subtle of creatures to a loathsome reptile."

And, as if a special council had met to veil the most dramatic, the most devilish, the most disastrous happening in the history of the human race, and to remove it forever and ever from any grasp by intellect or heart, this catastrophe becomes mysterious and untouchable; it becomes a part of the great mystery of the entrapment of man. It doubtless contains the solution to the riddle of why man in the trap refuses to simply walk out of the trap using the exit through which he came in. The Biblical interpreter himself says at this point: "The deepest mystery of the atonement is intimated here," i.e., in the change of the serpent from the "most beautiful and subtle of creatures to a loathsome reptile."

Why all this? Let's listen.

There was a peculiar tree in the Garden of Eden, and God had said to man in paradise: "Ye shall not eat of every tree of the garden."

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

—Genesis 3:2,3

Did anyone ever in the course of six thousand years explain that tree? No one ever did. Why? The mystery of this tree is part of

the mystery of man's entrapment. A solution of the mystery of the tree could possibly answer the question of why man is in the trap. The solution of the mystery of the forbidden tree would certainly point to the entrance to the trap, which, used the other way around, would become an exit out of the trap. Accordingly, no one ever thought of solving the riddle of the forbidden tree, and everybody in the trap was busy for millennia scholasticizing, talmudizing, and exorcising the predicament of being within the trap, using millions of books and myriads of words, with one single goal in mind: to *prevent* the solution of the riddle of the forbidden tree.

The serpent, still beautiful and subtle, knew better. "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Now, since the beautiful serpent thus brought about man's downfall, what in the name of sanity does all this mean?

If man in paradise, living happily the ways of God, eats from a certain tree, then he will be like God, his eyes will be opened, and he will "know good and evil." And if he eats from such a tree which bears the fruit of knowledge and becomes like God himself, why then does he lose paradise? The Bible, to my knowledge, doesn't tell. And it is to be doubted that anyone ever asked such a question. The legend doesn't seem to make sense. If the tree is a tree of knowledge, enabling you to know the difference between good and evil, what's bad, then, in eating of its fruits? If you eat of its fruits, then you certainly can follow God's ways better, and not worse. Again, it doesn't make sense.

Or is it forbidden to know God and, to be like God, which means to live God's ways, even in paradise?

Or is all this the cooked-up fantasy of man in the trap, who faintly remembers a past life outside the trap? It doesn't make sense. Man is haunted all through the ages by the need to know God, to follow God's ways, to live God's love and life; and when he starts seriously to do so by eating from the tree of knowledge, he is punished, expelled from paradise, and condemned to eternal

misery. It simply does not make sense, and we fear that no representative of God on earth has ever asked this question, or even dared to think in its direction.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

—Genesis 3:6,7

Thus, when man was first trapped, confusion beclouded his mind. He did not understand why he got into the trap. He felt he must have done something wrong, but he did not know what wrong he had done. He had not felt ashamed being naked, and then, suddenly, he felt ashamed of his genital organs. He had eaten from the tree of forbidden "knowledge," which, in Biblical language, means he "knew" Eve, he *embraced her genitally*. For this now he has been expelled from the Garden of Eden. God's own most beautiful serpent had seduced them; the symbol of wavy, pulsating life and of the male sexual organ had seduced them.

There is a wide, deep gap in the knowledge of how life proceeded from here to the trap. In its adjustment to the trap, life developed new forms and means of existence; forms and means which were unnecessary in the Garden of Eden but were crucial for life in the trap.

A silent, suffering, dreaming, and toiling mass of humanity, cut off from God's life, provided the broad foundation on which grew priests, and the prophets against the priests; kings, and the rebels against the kings; the great healers of man's misery within the trap, and great quacks and medical "authorities," traumaturgists and occultists. With the emperors came the freedom peddlers, and with the great organizers of man in the trap came the political prosti-

tutes, the Barabbases and the sneaking vermin of bandwagon riders. There were sin and crime against the law, and the judges of sin and crime and their executioners; there was suppression of liberties unlivable in a trap, and the unions for civil liberties within the trap. Also, from the mire grew great political bodies called "parties." There were the "conservatives," who tried to maintain what they called the "status quo" within the trap, and preserve law and order, which had been established to keep life in the trap going, and, opposing them, the so-called "progressives," who fought and suffered and died at the gallows for advocating more freedom within the trap. Here and there, such progressives acquired power over the conservatives and began to establish "freedom in the trap" or "bread and freedom in the trap." But, since there was no one who could "give" the broad herd of men bread and freedom, since they had to work for it, the progressives soon became conservatives themselves, for they had to maintain law and order, just as their eternal enemies, the conservatives, had done before. Later, a new party arose which thought that the masses of suffering humanity in the trap should rule life in the trap, and not the priests or kings or dukes. They tried hard to get the mass of people on their feet and into action; but apart from a few murders and the destruction of the homes of some rich men in the trap, little happened. The broad mass of humanity just repeated what it had heard and seen for millennia, and nothing changed. The misery only increased when a very clever party was formed which promised humanity a "people's freedom in the trap" and brought about hell here and there by using all the old and outworn slogans formerly used by the kings and the dukes and the tyrants. The people's freedom parties had great success to begin with, until their intentions were revealed. Their slogan of a "people's" freedom in the trap, as distinguished from other freedoms in the trap, and their use of the old methods of kings, worked, since the leaders of this party had come, as little freedom peddlers, from among the herd of entrapped men themselves. When they obtained power over a little area, they were stunned to find how easy it is to push buttons and to see police, armies, diplomats,

judges, academic scientists, and representatives of foreign powers act according to brief, sharp pulls and pushes on neat buttons. The little freedom peddlers liked that game of push-button power so much that they forgot all about "people's freedom in the trap" and just enjoyed themselves pushing buttons whenever they could in the palaces of the old rulers whom they had murdered. They just went power drunk with joy, pushing buttons on the tables of power machines. But they did not last long and were soon replaced by good, old, decent power-button pushers, the good, old conservatives who had retained some decency in their souls as a fading memory from the days of paradise.

They all fought and quarreled with each other, pushed each other here and there, killed their adversaries with or without the law; briefly, they gave a true picture of man's sin and the fulfillment of the curse in the Garden of Eden. The mass of entrapped humanity did not really partake of this holocaust of plague-ridden life in the trap. From among two billion human souls, no more than a few thousand partook of the turmoil. The rest just suffered, dreamed, and waited . . . for what? The redeemer, or for something unheard of to happen to free them; for delivery of their souls from the trap called the body; for reunification with the great world soul, or for hell. But dreaming, toiling, and waiting were the main occupations of the broad herd of humanity far removed from the political turmoil. There was also much dying in the great wars within the trap, with enemies changing from year to year like people cashing money at a bank. It did not matter much, though it hurt. The mass of suffering humanity was waiting for delivery from this sinful life, anyhow, and the few noisemakers did not really amount to much, seen in the perspective of life or "God" in the universe.

And God's life was born in billions of infants everywhere in the trap, but it was killed right away by the people in the trap, who either did not recognize God's life in their infants or else were frightened to death at the sight of living, moving, decent, simple life. And so it came about that man perpetuated his entrapment. The infants, if left to themselves as God had created them, would certainly have found the exit from the trap. But this was not

allowed to happen. It was particularly forbidden during the reign of "the people's" freedom in the trap. All loyalty had to be to the trap, and not to the babies, under punishment of death by the "great leader and friend of all the entrapped ones."

M O C E N I G O

THE MURDER OF CHRIST IN GIORDANO BRUNO

There are empty souls which thirst for excitement of some kind to fill their desert minds. They will, accordingly, hatch evil. Not all of them, true, but a few will do it, and their victims will most likely be a Giordano Bruno. And Giordano Bruno is chosen as a victim because he rediscovered Christ in the universe, i.e., the love of God in terms of astrophysics.

In the sixteenth century, Bruno had by mere thought anticipated the factual twentieth-century discovery of cosmic orgone energy. He had discovered and captured in a system of thought the interrelations between the body and the mind, the individual organism and its environment, the basic unity and multiplicity of the universe, an infinite universe embracing infinitely numerous worlds. Each individual unit or soul exists for itself and, at the same time, is an integral part of the whole, which is infinite, one, and multiple at the same time. Bruno believed in a universal soul which animates the world; this soul to him was identical with God. Bruno was basically a functionalist. He knew about the simultaneous functional identity and antithesis, even if only in an abstract manner. He moved within the general stream that carried human thought to the concrete formulation of functional organometric equations four hundred years later. He described, according to his organotic sense, many qualities of atmospheric orgone energy which the discoverer of life energy in the twentieth century made visible, manageable, and usable in a practical, bio-energetic way. To Bruno, the universe and all its parts had qualities identical with life. In his system there was no unbridgeable contradiction between individualism and uni-

From *The Murder of Christ*, 1966.

versalism, since the individual was an integral part of an all-encompassing whole, and not a mere number to a part in a sum of parts, as in mechanical mathematics. The "world soul" was in everything, acting as an individual soul and at the same time as an integral part of the universal soul. These views are, in spite of astrophysical formulation, in accord with modern organomic functionalism.

Bruno had discovered the road that leads to knowing God, and therefore he had to die. And die he did, a death of nine long years, from 1591 till 1600, when on February 16 in the early morning he was led to the stake with prayers, by the heirs of Jesus Christ, and given over to the flames, all in the name of love of the Creator.

Though the Catholic Church, due to the great power it exerted over millions of human souls, had developed the cruel techniques of empire builders, and though it developed them into a great art, and included among them the burning of dangerous seekers of the realities of Christ's world, it would be wrong to attribute these ways of the devil to the Church only. The Church is no more responsible for the creation and maintenance of the methods of the emotional plague than was Nero or Caligula or Genghis Khan, or, in modern times, the Hitlers and the Stalins. The plague has developed its rampant malignancy wherever leaders have had to face the grave task of holding sick, deadened, cruel multitudes together in unity and cooperation.

Bruno's teachings, in the right direction as they were, carried with them too much force, too much power to change the order which kept the still-slumbering mass of human animals together—a mass which within the next three centuries would develop its dreams into upheavals that were destined to shake the world of man to its very foundations. To permit the discovery of God and his kingdom to become a practical reality, to let men grasp with their minds and hearts and their practical lives what the Church had transformed into a mystery and removed far away into unreachable heavens, would have amounted to the precipitation of a general disaster. This is the tragedy of all knowledge that emerges at the

wrong time into an unprepared world. Therefore, Bruno the Nolan had to die.

It is rarely the inquisitors in high places, the attorney generals, the high pontiffs of established beliefs, who start the trouble. It is not the multitude of passive, suffering, and dreaming mankind which takes the Brunos before the tribunal of inquisitors, condemned in advance to die and to be delivered to the stake to burn. Neither inquisitor nor the sleeping mass of mankind is or feels responsible for the death of a knower. The sleeping men are entirely unaware of what is perpetrated in their behalf, and the inquisitor only follows the set rules of certain laws, mechanically, in a wooden manner, like a robot, without mercy or freedom to act otherwise.

The true killer who starts the ugly show is usually an inconspicuous, "upright" citizen who has nothing to do either with the problem of the sleeping and dreaming herd of men or with the grave administrative responsibilities of the inquisitors and judges. The true killer is the bloodhound who stirs up the escaped prisoner, not because he hates the prisoner or because he is out to restore justice or because he has any knowledge of what it is all about. *The true killer is an accidental nuisance*, a mishap that strikes the victim without rhyme or reason, like a stray bullet from the gun of a hunter that misses a deer and kills a game warden who is casually passing by.

The true killer does not intend to kill this specific person or any other individual. The victim becomes the prey of the pestilent killer for reasons that have nothing whatsoever to do with his true life or with his beliefs or his relationship to the killer. The victim only happened to cross the killer's path at a certain moment; a moment that bears immediate importance to the life of the killer but not to the life of the victim. An executioner who is paid for his job of killing does not hate his victim, he does not choose to kill him or wish him ill. The executioner kills because he chose the profession of killing, no matter who happens to be under his ax or guillotine blade or in the electric chair. The killer, on the other hand, kills because he *must kill*. The victim happens to be a victim only because he happened to be around at a certain opportune moment.

The killer of Giordano Bruno happened to be a Venetian nobleman by the utterly unimportant name of Giovanni Mocenigo. This name has no rational meaning whatsoever. Nobody had heard of it before the killing, and nobody even cared to remember it after the killing. His name could just as well have been Cocenigo or Martenigo. It wouldn't matter at all. Mocenigo is a nonentity of some proportion. He knows nothing, does nothing, loves nothing, cares for nothing except his complete nothingness. He sits around or walks around, not necessarily always in a palace, habitually breeding evil. He produces dreams of evil as a hen lays eggs, one every once in a while. He is too smart just to do evil like a simple, daring, foolhardy criminal. He does not rob a bank to get money the easy way, or attack a girl on the street at night out of sexual starvation. The pestilent killer does not even produce a sound reason for his evil deed. Since there is no sound reason within himself to commit a crime, he must search in someone else for a reason to kill. His own barrenness of soul and emptiness of mind is no good reason to kill. Why should he kill somebody else just because he himself is empty like a desert? Therefore, the pestilent character will hatch out a most elaborate reason to kill somebody, no matter whom. The victim must only have one characteristic to provide the good reason to be murdered. He must in some way be at variance with the ways of the sleeping or sitting crowd, preferably a soul like Christ who knows the smell of eternity.

The pestilent killer will, in contradistinction to the reasonable killer who steals or rapes, gain nothing from the murder. He murders his victim simply because he cannot stand the existence of such souls as Bruno or Christ or Gandhi or Lincoln. He may be anybody in any government or commercial office, in a bacteriological university institute or in a cancer society. He may be young or old, a man or a woman. What matters is only one thing: *he breeds evil out of frustrated, cruelly perverted genital desire, and hates the love of God, which he is resolved to kill in the name of God or Christ or national honor.*

Accordingly, Mocenigo, the empty, do-nothing nobleman from Venice, writes two letters to Bruno, who at that time lived in Frank-

furt, inviting the scholar to teach him the "art of memory and invention." That means Mocenigo knows Bruno is very rich in a quite different manner than he is himself, and he plans to suck dry his future victim. Bruno believes in the power of love and therefore is scheduled to be killed by Mocenigo. Believing firmly in the great love in the universe which binds all men together into one and creates the great good in man, just as Jesus Christ believed in the power of love as the great force in the kingdom of God, Bruno agrees to move into the home of his murderer.

Bruno is expected to impart his knowledge of the great art of thinking to his murderer, Mocenigo. He is not supposed to give this knowledge to anybody else. When Bruno expresses his desire to return to Frankfurt to have some works printed, Mocenigo objects and threatens Bruno with the Holy Office. Mocenigo, of course, like all similar killers, has his connections with the Inquisition. He is going to use them to the detriment of the rich giver, should the giver not be willing to convey upon the killer his great art of thinking and memory. Mocenigo is firmly determined to get what he wants, even at the price of murder. Of course, Mocenigo does not care for knowledge. He would not know what to do with it, how to handle it, how to let it grow, or how to apply it.

He is only capable of sitting and breeding evil out of dead genitals. He does not care in the least for knowledge for the sake of knowing or learning or finding or solving riddles. He just wants knowledge as you want a nice car or a jukebox to play gay tunes, or a rowboat or a girl from a certain bar, or just a dish of fish to fill your belly. *It is the getting that matters*, the getting it from somebody else who has worked and toiled hard for it. Mocenigo must be filled up with knowledge, which he can neither reproduce nor digest when he gets it. He cannot stand anybody else having knowledge or the skill of obtaining wisdom. He cannot bear seeing somebody, even a thousand miles away, enjoying the belief in love and a universal soul which, possibly, sometime in an uncertain future, could or even factually would bind men together in peace. Whether you call him Mocenigo or Caiaphas or Judas or Saul of Tarsus or Stalin, it is and remains always the same old story. He just cannot stand it;

it makes him green with envy. It fills him with unbearable desire for something he is utterly incapable of possessing, and therefore, he will deliver Christ to the cross and Bruno to the stake or scientific sociology to the dogs. The closer the future victim is to the kingdom of God with his knowledge, the surer will he be chosen to be murdered by the pestilent character.

All this goes on with not a soul, not even the murderer himself, being aware of what is happening. When Bruno insists on departure, perhaps sensing the malignancy of his murderer, Mocenigo, with the help of an "arm of the law," takes him from his bed at night. From here on, the machinery of the organized emotional plague of all ages takes over like a robot grindstone, never to stop until the victim is squeezed to pulp. The envy and evil plotting of Mocenigo does not count and does not even appear among the arguments in the protocols. The true motive of the murder is not mentioned or even admitted in court at any time, neither in 1592 nor in 1952; neither in Italy nor in the U.S.A. nor in the U.S.S.R. The true motive of the cowardly killer is banned from consideration all over this planet, except where simple routine murders are concerned, never in cases of the "murder of Christ." The bar associations of all lands do not tolerate even the discussion of the motivation of such killings. The judges who sentence and the executioners go free, no matter how innocent the victim. If, occasionally, after decades, the error can no longer be kept hidden, the victim, if alive, must say, "Thank you very much," or, if dead, somebody kneels in prayer at his grave. But nobody dares to attack the true killer.

From now on, it is of no importance whatsoever what fills the protocols, whether it is forbidden to have the earth circle around the sun or to believe in a soul of the universe or in universal love or whether one has lectured here or lectured there, whether one has been decent all his life and committed only the blunder of accidentally meeting a pestilent sniper shooting from ambush. Nothing matters, since the true motive is the "murder of Christ," who could actually accomplish the dreaded realization of the kingdom of God on earth. It does not matter whether or not Jesus actually pro-

claimed himself King of the Jews. It is merely a pretext, and everybody is aware of this; therefore, nobody mentions it or does anything about it. The established law is geared to eternal *seeking* of the kingdom of God, but not to the *finding* of the kingdom of heaven, or to the ways of Christ, who knows the ways of the kingdom of God. Only formalities count. Every appearance of fairness and precaution not to commit a judicial murder will be carefully guarded in order to commit the murder in the "proper, legal" ways. No one should ever be accused of injustice. The record of honor must remain clean. Everybody knows what has been done, and nobody moves a finger.

Much later, when the victim has been long dead, when his screams to heaven in the evocation of God have been silenced forever, when the myth of "justice done" has evaporated, historians will dig out the facts, when all is fairly safe; and it might happen that a Pope kneels at the grave of one of the victims to restore his posthumous honor. Thank you, sir! we hear the victim whisper. And God once more turns away from his god-like creation, man, and goes on sending his prophets to preach in vast, empty deserts. Mocenigo is forgotten. Nobody investigated him, nobody even thought him guilty, though a few may have despised him. Moreover, there will be many who will tell you that Christ has been justly crucified, for he has acted as a common rebel against established government, that he had unnecessarily provoked the scribes, that he would better have sat still and quiet and left the souls of men alone in peace to sit it out for ever and ever after. And books will be written and read by the multitude, books that tell you how to escape the truth about the "murder of Christ," how to obtain peace of mind. Don't touch it, ever!

THE BIO-ENERGETIC MEANING OF TRUTH

Truth is full, immediate contact between life that perceives and life that is perceived. The better the contact is, the fuller the truthful experience. The better coordinated the functions of living perception are, the more comprehensive is the truth. And living perception is coordinated exactly to the extent of the coordination of the motion of the living protoplasm. *Thus, truth is a natural function in the interplay between life and that which is lived.*

Truth, basically, is not, as many believe, an ethical ideal. It became an ethical ideal when it was lost along with "paradise," i.e., the loss of the full functioning of life in man. Then truth was suppressed and the ideal, mirror image of truth-seeking appeared. Neither is truth something to be striven for. You do not strive to make your heart beat or your legs move, and you do not, by the same token, "strive" for or seek truth. Truth is in you and works in you just as your heart or your eyes work, well or badly, according to the condition of your organism.

Unarmored life, in its constant interplay with its environment, lives truth fully to the degree in which it is in contact with its own needs or in which it can influence the environment to satisfy these natural needs. In order to survive, the cave man had to know the ways of the wild animals, i.e., he had to know the truth about their manner of living and acting. The modern flier, in order to arrive safely at his destination, must be in full contact with and react completely to every gust of wind, to the slightest change in the balance of his plane, to the clarity of his own senses, and to the movements of his body. He flies truthfully. The slightest blurring of

From *The Murder of Christ*, 1966.

his sensory reaction to his inner and outer environment would kill him. Thus, he lives truthfully when he manages the elements and survives. Yet he does not "search" or "strive" for truth while flying.

Truth, therefore, is a natural function, just as walking is or running. It is as natural as hunting the bear is to the Eskimo or finding the tracks of the enemy is to the Indian. Within the framework of the totality of natural functioning, it is an integral part of the organism, depending upon the integrity as well as the integration of all the senses. *The first, orgonotic sense must be intact.* Truth, in whatever realm of life or whatever its scope, is thus a tool of life in line with all other tools that are given or shaped by the senses and the organismic motility. The use of the weapon of truth is, therefore, the use of the fullest possible contact with all situations of life, the sensing, the knowing, and the influencing of everything within and without. Truth is a function most akin to growth, since development is reaction of expansion and variation to various outer and inner stimuli. Only the truthful organism can grow experientially, and the organism that cannot grow is not truthful, i.e., not in accord with its own bio-energetic needs. It remains sitting on the spot.

There are certain truths which are a priori given by one's senses and movements: that life, living, is constant motion, is one such self-evident truth; that love is the merger of two organisms is another such truth, self-evident from the sense of longing for merger, actual merging, and losing one's circumscribed individual identity during the embrace; that there exists something very alive and emotionally stimulating and vibrating and life-giving in the atmosphere around us is still another such self-evident truth, whether it is called God or the universal spirit or the great father or the kingdom of heaven or orgone energy. This is an indelible experience, common to all men. It is far older and more persistent than any other, less comprehensive perception of one's being. Watch a cocker spaniel deliver and care for its puppies, and you know what is meant here, what naturally given truth is. Truth is not something to be learned or imparted to the organism. It is born as a vital function within the

organism and it develops as long as the organism maintains its unitary functioning, which means full orgonotic sensing.

With the loss of paradise—that is, the loss of natural living and the exclusion of crucial functions from man's awareness, such as the natural genital embrace—the "truth seeker" broke into this world of a ravaged humanity. What is called "sin" by the Christian world, "sabotage" by the red fascists, and "ignorance" by the scientist is the expression of the loss of full orgonotic contact with one's life. Accordingly, substitute, false, inadequate contacts had to develop to maintain life, as if on crutches. (About "contactlessness," see *Character Analysis* [1973].) And this is the plague at its inception! With sin came the prophet; with sickness, the medicine man. And among them there was rarely, very rarely, a Christ who dared to touch upon reality fully, without restriction, although still bound down here and there by his time, his culture, or his people's customs.

It is so very significant for the understanding of the emotional plague that the searching for truth becomes the more artificial and futile the closer what it seeks is to the genital emotions of mankind. Because Christ touched precisely upon man's loss of contact with what is alive within himself—which is, ultimately, the loss of his natural genital functioning and its replacement by the dry, empty, frustrating four-lettering, pushing desperately toward the lost paradise—his truth was deep, of cosmic dimensions. It won a great part of the world and was hideously distorted by it, the distortion centering upon the "sin of the flesh." With the seeking of truth, instead of living it, the evasion of truth became the inseparable companion of truth-seeking. Evasion of truth, not truth-seeking, has prevailed so far.

This is easily understandable. Truth, as a manifestation of life's fullest contact with itself and its environment, is inextricably bound up with life's energy economy. Accordingly, if lived fully, truth stirs up the deepest emotions, and with them it stirs to high activity the urge for the genital embrace. *Since, now, this means of energy release has been excluded and ostracized by men for ages, truth must be evaded, too.* Every movement toward truth inevitably

brought man closer to the lost function. It is, therefore, no wonder that every truth-seeker was accused of "immorality" at all times and in all cultures built on genital suppression, and that the reactionary mind always fought truth as the way of the devil toward "immorality."

The more genitality is excluded from man's senses and activities, the harder will be the fight against the truth and the more complete is the transformation of a biological truth into a mystical "truth." The Christian religion is a *mysticized* religion of life, directed against the very reality of what it represents and adores as an ideal. All lost actual virtues of nature reappear as ideal virtues, to be striven after. With this, the dichotomy between the devil, who is a perverted God, and the realm of ethics is forever being born.

The evasion of the truth, so characteristic of man who lost paradise—the feeling of God in his body—has therefore its well-justified *raison d'être*. Under conditions in which the laws of life are totally suppressed, truth stirs exactly those emotions that would upset the orderly way of life, which is crucial to *armored* man's existence. Truth, penetrating to the core of man's misery, would impede the joys he learned to obtain in his substitute life—the little, secret love affairs, the little two weeks' vacation, the little pleasures in listening to the radio, the little squanderings. It would disturb severely his necessary adjustments to the hard way of life under given structural and work conditions. Let an American Indian or a northern Eskimo or even a Chinese peasant live in full use of the most advanced technical acquisitions of civilization, and he would be rendered helpless in his usual way of life. These are banal things. What is meant here, essentially, is that the crooked character structure of present-day man has its rational meaning and function which cannot be lightly discarded, as the freedom peddlers of all nations would advocate doing. They are ignorant of what "adjustment" means. They could not handle one nervous breakdown caused by an inability to function in real life as they do in their dreams.

Even the dream of paradise, no matter in what form it appears,

is rational and necessary. In a dreary actuality, it fills the heart with a remainder of the old glow of life, just as a pin-up girl adds strength to the soldier's guts in the firing line. The pin-up girl acts as a continuous torture, true, but she also helps to maintain the dream of life.

All this tells us that, although truth is essential and although it is the only weapon capable of disarming the plague, it cannot possibly be commanded, injected, taught, or forced upon anyone in whose organism it has not grown from the very beginning. *Truth is being evaded because it is unbearable and dangerous to the organism which is incapable of using it.*

Truth means full contact with oneself as well as with the environment. Truth means knowing one's own ways as distinct from the ways of others. To force upon one's fellow man a truth he cannot live means stirring up emotions impossible for him to bear; it means endangering his existence by knocking off balance a well-set, even if disastrous, way of life.

Truth is not what the Russian political prostitute thinks it ought to be, a tool of power, to be changed at will. One cannot change truth, as one cannot change one's basic character structure.

This must be constantly borne in mind as a protection against the prophets who see the light but do not know how to enable their fellow men to obtain and enjoy it in peace. This, now, amounts to advocating the devil.

There is, however, an irrational "rationale" in the persecution of truth, which cannot be overlooked if truthful living is eventually to prevail. Truth turns critically toward itself. It assumes that if it has been persecuted through the ages, there must be good reason. There was good reason for the rise of fascism of both the black and the red variety: *fascism has awakened a sleeping world to the realities of the irrational, mystical character structure of the people of the world.* The rationale of the evil influence of fascism in the twentieth century upon the Asiatic masses is a serious reminder of what harm the mystical transformation of life has done to billions of human beings over the ages. Such rational functions within the ugly

irrational are a part of life, and the truthful organism will acknowledge it. If we do not exactly agree with the command to love one's enemy, we can readily agree that "love your enemy" has the meaning of "*understand* the motives of your enemy." Not one leading politician in Germany before Hitler's ascent to the reign of terror had really studied Hitler's gospel. So they kept babbling about him being a "bought servant of the bourgeoisie." *To know the rational in the deeply irrational is the mark of truthful living*, that is, of fully alive perception of the conditions of one's life. Only the stupid self-righteousness in the empty freedom peddler manages to believe itself perfect and the enemy completely bad. There is a rational motive in the most evil occurrences. The grave situation in which youth finds itself today, so-called juvenile delinquency, means simply, in six out of ten cases, that it is performing the natural embrace under the most devastating circumstances, inner as well as outer. This situation is truly a reminder, directed toward a sitting world, of the laws of life within a maturing organism. And this voice will not stop screaming until the world stops sitting and starts moving onward.

The evasion of the truth in matters of the plight of adolescents is rational on the part of the educational and medical bodies carrying grave responsibilities. They would not know how to start, what to do, or where to proceed in even one case of adolescent misery. Due to the chronic evasion and the continuous misrepresentation of the issue, they have lost the ability to learn and to know how to act. The old laws do not fit. They never did. The police are not the proper agency to deal with juvenile misery, except in cases of real crime against life and safety. The physicians educated in medical schools that either eschew the subject completely ("do not ever touch it") or adhere to old, erroneous, outworn concepts taught by old, outworn, dried-out, lifeless parents and educators cannot possibly take responsibility or do anything. The educators are in a similar situation. Therefore, the plague maintains itself; evasion of the issue becomes rational. And proclaiming the full truth about the plague without preparation for its successful extermination would

be criminal. What could millions of adolescents without parents who understand their plight, without public support, without help of any kind, and in addition, with a frustrated structure and with sick minds, do with the full truth about their lives?

The knower of the misery of adolescence avoids the way of the freedom peddler who peddles "freedom of sex" for adolescents as he used to peddle "bread and freedom," without having the slightest idea how bread and freedom were to be obtained. No solution of any major social problem is possible without the full support of the public and without full knowledge of what is entailed. We must, by all means, nip in the bud the flourishing of a new brand of social nuisance, the *truth peddler*. He will do more harm than any lie has ever done.

The solution of the problem of adolescence and with it of juvenile delinquency requires:

A complete change in matters of extramarital living together of boys and girls, secured by law.

Full cooperation of the parents, based on rational, medical understanding of adolescence.

An upbringing of children from infancy onward which would insure a character structure that could take the severe jolts of a rich life and would be capable of full adaptation to the laws of bio-energy.

Full support on the part of the social administration.

Housing of the population that would take into account the adolescents' need for privacy.

Sufficient numbers of educators and physicians, healthy themselves, who would stand by in emergencies. This would require full public recognition of the evasion of truth on the part of psychoanalysts, who today help to form public opinion on mental health.

A thorough revision of our ancient laws concerning rape and seduction of minors, so as to distinguish between love in adolescence and true criminal seduction.

Full endorsement of the subject of human biology (in the organomic sense) in the schools.

Adequate protection against the emotional plague, which could and certainly would wreak havoc among the adolescents who live happily.

And many other grave matters which would turn up in due time.

All this is unknown, or if known, it is inaccessible to the freedom peddler. It will be equally inaccessible to the truth peddler. Their only interest is to get youth into their organizations by political exploitation of the sexual misery of youth. The freedom peddler will in the future, as he so often has in the past, start youth movements and later betray the very core of the life of adolescents by becoming more reactionary than the old, good conservative, since he had promised more than he can possibly fulfill. Beware of the freedom peddler in matters of love and life. He does not mean what he says. He does not know anything about life and the obstacles in its way. He transforms all realities into formalities and all practical problems of life into ideas about a future paradise of humanity. Actually, in this very manner, he lands himself and, if brought to power by gullible masses of people, he lands the whole population in utter misery.

The freedom peddler uses matters of truth as bait to lure people into a trap. Truth to him is an ideal and not a daily way of doing things. He believes that he defends the truth if he is righteous. The conservative, who, out of an instinctive knowledge of the great difficulties connected with the pursuit of truth, defends the status quo in social living, is far more honest. He has, at least, a chance of remaining decent. The freedom peddler must, if he wishes to get along, sign his soul over to the devil.

Truth should be used cautiously against the fear of truth, *which is justified* by actual conditions. Truth cannot be used as a tool without the infliction of pain, often severe pain; but neither can it be used like a medical drug. It is an integral part of the life of the future and has to grow organically in the senses and primal movements of our children from the very beginning, in infancy. This requires social and legal protection which no freedom or truth peddler is ready or able to give.

All truth as a way of living requires an opportunity to express itself freely. It will then grow by its own devices. All it needs is an equal chance with the lie and the gossip and the maligning and the killing of life.

Is this too much to ask?

Truth can be used as a weapon against the "murder of Christ" only if it has grown straight like a tree and is branching out like an oak in the forest.

A body that lies in its very movement, a soul that lies in the way it expresses itself, without being able to help it, cannot have truth implanted or injected into its veins. Truth in such containers would turn into a far worse lie than the simple lie that had been developed for the protection of the life that remains in one's self. Such truth, injected and turned into a lie, would be a horrible killer. It would have to prove continuously that it is *not* a lie, that it is truth per se, that *not* to believe that it is the very essence of truth is sacrilege against the holy smoke of the church or the state or the patron or the matron or the ruler or the nation or whatever. Listen to the proclamation of "true bolshevist truths" and you will know right away what truth injected into crooked bodies and turned into lies sounds like and what it does.

Therefore, beware of the freedom peddler who peddles truths like shoestrings in the marketplace. He is worse than a horse thief. The horse thief does not promise heaven on earth; he just steals a horse. The horse thief is strung up with a rope, but the freedom peddler goes free.

The freedom peddler refuses to learn why there has been lying in the world for so long a time and in so many people.

Learn how to recognize the freedom peddler by his righteousness, by his stalwart uprightness, by his erect forefinger kept up high in the air like a teacher's rod. Learn to know him by his cruelly glowing eyes and his rasping voice, by his rigid mouth and his inhuman absoluteness in his quest for the impossible.

The truth that has grown organically in a truthful body combats the fake truth grown in rigid minds which deny the reality of nature and its manifestations. The sap of life has gone from their

blood. They believe that truth is what follows logically from a given premise. The truth is what reveals to you first of all why truth is so rare and so difficult to obtain, and why there exist impostors of truth who disclaim the reality of our existence.

The system of a lunatic is not truthful, though it follows logically from its premises. However, there is some kernel of truth in everything proclaimed by men.

People avoid the truth because the first bit of truth uttered and lived would draw more truth into action and so on indefinitely, and this would rip most people right off the customary path of their lives. But people, basically, know what is true and what is not, even if they so often render help to the lie. They support the lie because it has become a crutch without which life would not be possible. Therefore, in common human intercourse, the truth, and not the lie, is suspected of being false.

Daily living has developed a technique to know the lie and be reconciled to it, to live with it. To use the truth against this lie would set the crusader beyond the pale of the human community.

It is not a matter of "proclaiming truth" but of living truth ahead of one's fellow man. And this *is* possible, but only if the truth is a *true* truth, and not a made-up, cooked-up, proposed, or propagated truth. The truth must be a piece of your self as is your leg or your brain or your liver. Do not try to live a truth that is not akin to your whole being. It will turn into a lie in no time, and into a worse one than the lie which has grown organically in the makeshifts of social living.

This is the real difficulty in getting across the truth one lives. You are in danger of being a voice in the desert if you preach the truth. *Don't preach truth!* Show people by example how to find the way to *their own* resources of truthful living. Let people live their own truths, not your truth. What is organic truth to one man or woman is no truth at all to another. There is no absolute truth, just as there are no two faces alike. And yet there are basic functions in nature which are common to all truth. But the individual expression varies from body to body, from soul to soul. It is true that all trees have roots in the soil, but one tree could not use the roots of another

to draw nourishment from the soil. To maintain the special in the common, the variation in the rule, is the essence of wisdom. The variation, divorced from the common, is the way of the freedom peddler in his youth. The way of the common and the dictatorial rule for all is the way of the freedom peddler *when his youth has left him.*

The world is split between the one and the other. It is called "individualism" and "statism" at present, and will be called many other names before it vanishes from the surface of the earth. The children have not yet been born who will live the laws of life as they function in the trees of a forest or in the birds or in the corn in the fields.

Freedom peddling robs the truth of its opportunity to prove itself, to sharpen its tools, to structuralize its conduct, to know its enemy, to cope with trouble, to persist in danger, to learn where it can turn into a lie worse than the lie it opposes. Therefore, no rules can be given on how to use the weapon of truth, as many a reader may have expected from these pages. It is again a sign of the mysticizing of Christ that rules of conduct common to all are expected from another prophet. This is to escape the trouble of finding your own special truth within your own special self as it fits you, and not somebody else.

There is only one common rule valid in finding your special truth. It is to learn to listen patiently to yourself, to give yourself a chance to find your own way which is yours and nobody else's. This does not lead to chaos and wild anarchism but, ultimately, into the realm where the common truth for all is rooted. The ways of approach are manifold and there are none alike. But the source from where the sap of truth is streaming is common to all living beings, far beyond the animal man. This must be so because all truth is a function of life, and life is basically the same in everything that moves by way of pulsation. Therefore, the basic truth in all teachings of mankind is the same and amounts to only one simple thing: *to find your way to what you feel when you love dearly, or when you create, or when you build your home, or when you give birth to your children, or when you look at the stars at night.*

Accordingly, common to all sages who knew the truth or were searching for truth was the expression in their eyes and the meaning of the alive movement in their faces. It is sad but true that the great clown in the circus bears this expression behind his mask. He has touched upon great truths. It is the exact opposite of the howling of a mob throwing stones at windows. It is far from the giggle of a coquettish girl who lures men in order to find out again and again how dangerous a man could be to her. It is contrary to the look of an executioner or the expression in the face of a dried-up, cruel, cunning, sneaking, hiding, ruthless, unscrupulous liberator of peoples. *Know the faces of the fake liberators.* Learn to see them wherever they turn up, potential ones and mature ones. Learn to know the clever bandwagon rider who cannot look straight into your eyes and you will know, by contrast, what the truth looks like.

Truth knows no party lines, or national boundaries, or the difference of the sexes or of ages or of language. It is a way of being common to all, and potentially ready to act in all. This is the great hope.

But truth is only potentially there, just as the seed in the field is only a potential; it is not yet ready to act. Drought and freezing cold can stop its growth and prevent it from bearing fruit.

The emotional plague is the freezing cold and the drought that keeps the seed of truth from growing and yielding its fruit. The plague reigns where it is not possible for the truth to live. The eye, therefore, should be centered primarily on the plague and not on the truth, on the prevention of drought and freezing rather than on what the seedling will or might do. The seedling will know its ways toward the life-giving sun. It is the plague that kills the movement of the stem and it, therefore, requires all our attention. It is not the infant's learning to walk that must be watched, but the rock or the precipice in its way. It is a part of the tragedy of man that he did not see the rock or the precipice and believed in a perfect, ready-made walking of the infant, instead of removing the obstacle in the way of its growing truth.

This is how truth should be used.

HIDEOUS DISTORTIONS OF ORGONOMIC TRUTH

In the twentieth century, society went through the frightful experience of what a system of thought, distorted by armored man, can do. No leader conscious of his importance and responsibility will ever dare forego the lessons of the mass murder that followed the distortion of sociological teachings in the heads of men in power who were forced to keep society together. The leaders who will be responsible for the new life processes which will emerge from the discovery of life energy will be forced to be much more careful. *A teaching of life, taken over and distorted by armored man, will spell final disaster to the whole of mankind and its institutions.* There should be no mistake about this.

A brief survey will easily show how such distortions of the discovery of the life energy will develop.

By far the most likely result of the principle of "orgastic potency" will be a pernicious philosophy of four-lettering everywhere. Like an arrow released from the restraining, tightly tensed spring, the search for quick, easy, and deleterious genital pleasure will devastate the human community.

The constant, patient struggle for improvement of health, based on carefully drawn experiences, will be replaced by the idea of a "perfect," ready-made "health" as an absolute ideal, with new social stratification in "healthy" and "neurotic" people.

To judge from past distortions, physicians and philosophers will probably establish a new virtue, the perfect ideal of "freedom of emotion," which will harass human interrelations. Rage will have

From *The Murder of Christ*, 1966.

no reason or rational direction. It will rage for rage's sake only, to be "emotionally free."

"Self-regulation," instead of being the easy, spontaneous flow of events with ups and downs to follow and to guard, will become a "principle" to be applied to life, to be taught, to be exercised, to be imposed upon people, possibly with prison or death penalties, whether it be called "sabotage of the holy living principle of self-regulation" or "crime against the freedom of life and liberty." And those revolted by the sight of the evil doings will most likely blame an innocent, distorted, misinterpreted organonomy for the actions of living beings devoid of any sense of proportion.

The function of work-democratic interrelations among working people will most likely drown in the verbiage of what work democracy should be like (not what it actually *is*), and new political ideas will emerge to depict and secure the new hope of mankind: "work democracy."

Orgastically impotent physicians in the realm of medical organonomy will mess up the medical techniques to establish the streaming of organotonic currents in sick organisms or will forget them altogether and start quibbling about whether the jaw or the shoulder muscles should be attacked first.

They will form one end of a line at the other end of which they will be opposed by the four-letterers, who will demand "freedom of love" and the right to live life according to the "principles of organonomy."

Self-regulation in the upbringing of newborn infants will not work in hands which do not know what a spontaneous decision or action is, and the enemies of children and even the friends will rave about the evil consequences of that cockeyed idea of self-regulatory upbringing in infancy.

We can easily imagine all these developments and many more. There will be those wisecrackers who will tell everybody that nothing can be done anyhow, that it always has been that way and always will be—until some new living Christ will walk upon this earth in the midst of the nightmare and will preach the principles of

life, only to be nailed to the cross again by the high priests of the "science of life."

All this will actually happen unless man finds the exit from the scarred battlefield of the human emotional plague, the entrapment of poor souls.

The prostitute in politics, the glib freedom peddler, the mystical liberator are not to blame for the great misery. They are to blame for obstructing access to the realization of their own ideals and to the removal of the misery they created. They are not to blame for peddling "freedom" and "bread" and "democracy" and "peace" and the "will of the people" and all the rest of the register. They are to blame for persecuting everybody who clarifies what freedom is and what obstacles are in the way of self-government and what obstructs peace. They are not to blame for promising land to poor, starving peasants. They are to be punished for obstructing that knowledge which would eventually make the peasant capable of tilling his land freely and efficiently, so that the mass murder of peasants in the process of compulsory collectivization in Soviet Russia in 1932 becomes impossible in the future. They are not to blame for holding out hopes for heaven on earth, but for betraying and obstructing every single step in the direction of true improvement of human conditions. They are not to blame for having ideals but for having emptied all ideals of any content whatsoever, for having put human ideals into the mirror and for killing everyone who lives an ideal or tries to bring reality somewhat closer to the ideal; in short, they are to blame for being characterological scoundrels. They are not to blame for having theories or for feeling themselves the "sole" liberators and the "only" possessors of the holy truth, but for killing millions for not believing in their alleged truths and for torturing those who do not think that they liberate anything. They are not to blame for speaking about the liberation of those in low social positions, but for depriving the lowly ones of each and every opportunity to get on their feet because it does not fit the ghastly corpus of a theory.

The Catholic hierarchy is not to blame for preaching Christ's

teachings, but for obstructing these same teachings by the mysticizing and disembodiment of the living, true, original Christ. They are not to blame for being ignorant of the identity of life and God and sweetness in the genital embrace, but for hating and killing everything that even remotely reminds one of Christ's true living existence, and for keeping from mankind the knowledge of Christ's relationship to the love of the body. They are guilty of ossifying a living creed and of murdering Christ in the bodies of countless infants and children and adolescents, thus creating the very sin they later punish with fire in hell. We accuse them of obstruction to learning and development and improvement and recognition of obvious, simple, clear facts of life. They are guilty of not joining, with their great power, those who have looked a bit deeper into the darkness of human existence and who have thrown some light, if ever so dim, upon what is meant by the word "God." They are to blame for having sat still since the fourth century A.D.

The kneeling and praying masses, two and a half billion strong, feel life in their frozen bodies when they pray, though they call it by different names. They fight holy wars over the kind of name to be given to what they have in common. And the high priests have abandoned their sacred duty to lead these kneeling and bowing and praying multitudes toward exactly what they have in common when they feel in their streaming blood what they call "God." And here nothing has changed since Christ cursed the Pharisees at the temple of the Jews. Nothing! The priests have not learned anything at all, and, worse, they obstruct and fight tooth and nail those who are trying to learn. This is what they are guilty of.

An ossified humanity has put ossified priests into its temples, and the ossified priests maintain the ossification in every newborn generation. That is what religion is guilty of, not its original true teachings of Buddha and Christ and Confucius, who all strove toward the same goal. Ossified humanity could not understand or accept these teachings, and they established the right kind of priest to keep the teaching frozen, unreachable, in the mirror. This is the great tragedy: the obstruction of the penetration of the fog, not the

fog itself; the threat against the realization of religious beliefs and goals and morals, not the originally moral, religious teachings.

Freedom of speech and its advocates are not to be blamed. It is the abuse of freedom of speech, by liars and cheaters and gossipers and maligners and underground moles who destroy the foundations of liberty because they cannot tolerate it. That is to be blamed. It is not the ignorant psychiatrist who should be blamed, but the *gossiping* psychiatrist who maligns the revealer of the misery of frustrated love.

It is true that *if anyone had the guts and power to decree that freedom and self-regulation be established overnight, the greatest disaster in the history of mankind would inevitably overwhelm us.* If revolution by force, guaranteed in the Constitution of the U.S.A. as a right of the people against evil government, would and could do the job of true liberation, no sane mind would hesitate to be all for it. However, the essence of the downfall of all freedom movements based on such belief was that freedom cannot be established by decree or force, because fear of freedom is in the people themselves. As long as people fear the currents of life in their bodies, they will fear truth and avoid it by all means.

To touch the truth is the same as to touch the genitals. Therefrom stems the "touch it not" of anything serious, vital, life-saving, of anything leading toward true self-reliance. This explains the great taboo "touch it not" against genitals as well as against truth. This is the subversive power of the plague. To turn mass attention away from the conferences of the political windbags toward these crucial facts will be the primary job. Once this is done, other developments will follow. Therefore, the current biological revolution which has gripped humanity over the past thirty years is of such tremendous importance. It opens the gates to the truth by making mankind aware of the great taboo: "don't touch it," and, by making people aware of it, it brings them closer to their genitals as well as to their inner truth. This means the reversal of a situation of some ten thousand years' standing. To be aware of the scope of this penetrating process is to be aware of a huge sweep of history over the

following two to three thousand years. No freedom peddler and no political prostitute will accept this. They will talk, gossip, malign, fight, slander, and lie it away wherever they meet it. *To the same extent to which the problems of human genitality become accessible to multitudes will truth be wanted and no longer avoided or destroyed.* And then things will run their own logical course.

Catholicism, which denies the love in the body, can survive this revolution in our lives only if it returns to Christ's true, original meaning, which has been thoroughly transformed into the exact opposite. Should it happen that Christendom will not revert to the original meaning of Christ, more, much more, innocent blood will be spilled. But life will remain strong and the Church will slowly vanish from the surface of this earth. Otherwise, it will survive as a great institution which, in spite of the terror and darkness it has spread over the ages, has done so much to keep a miserably despondent humanity somehow going. It is those who feel life in the streaming of currents in the body and want the sweetness of true love who know better than the representatives of a distorted Christ that the perversion of Christ's true meaning was, in the face of the sexual misery of mankind, absolutely necessary.

St. Paul is not to blame for having introduced the most cruel system of sexual starvation mankind has ever known. He had to, if he was to build up the Christian Church. *He had to build strong dams against the pornographic, filthy, sick mind of man in sexual matters, even at the price of killing the true Christ.* But in the person of his representatives he would be guilty of treason against mankind if he were to obstruct the way back to the true Christ, by fire and sword, by a knifing in the back of the new leaders who will arise in this struggle, and by conniving in secret conferences to kill life. It won't work any longer; it will only cost innocent blood. And this blood, spilled for no good reason, will be on the consciences of the obstructors of the truth of Christ.

The safeguarding of a healthy, natural, life-saving love life in the newborn generations is the task of the new kind of physician and psychiatrist. It is their domain; here the truth of life was born and protected against evil attacks. The Church is the domain of the

priests. Let each domain have its own rights, equal and honest. Just as no psychiatrist or physician will try to interfere with the internal affairs of the Church, no church should be permitted to extend its influence and power beyond its own domain. Let us keep to our own domains and not interfere with what is none of our business. This is mutually valid.

Life surpasses by its very nature all boundaries, all petty frontiers, all customs barriers, all national restrictions, all racial biases; it is truly supreme in the cosmic sense, just as the Christian thinks the Lord supreme in the cosmic sense. But life only lives its way, it does not *force* anyone, anywhere, to live its way. It does not interfere with what is none of its business. This is its greatness. Once discovered and understood, it is bound to govern all that derives from it. It is in no disagreement either with the true original meaning of God or of Christianity, or with the true, original meaning of socialism, or with any other true striving toward human life, liberty, and happiness. The yearning and striving for life, liberty, and happiness is the common denominator of *all* factions of human political organizations which today are at each other's throats. It is and always has been the emotional plague which split apart the essentially identical human strivings and drove them against each other. Therefore, the enemy is not a particular belief but the work of the plague in man.

Red fascism is the sum total of *organized* techniques to separate and split into pieces the common roots of life in all people. It has shut every entrance to the knowledge of natural, unarmored life. It has banned from its schools and books the laws of the unconscious human mind, the laws of infant and childhood genitality, the knowledge of repression and armoring and secondary drives and natural self-regulation. Thus, it will never reach anything positive in human affairs. And this will, ultimately, be its downfall. The mechanistic mind cannot possibly, in the long run, win out against the cosmic point of view in man.

IX. Conclusion

THE ROOTING OF REASON IN NATURE

THE YEARNING FOR KNOWLEDGE

We have finished our surveying flight over the new territory abounding with knowledge yet to be harvested. We are turning homeward again, back into well-charted, familiar terrain. While we go over in our thoughts what we have seen unfolding beneath us, it may be well advised to ponder the greatest riddle of all: the ability of man to think and by mere thinking to know what nature is and how it functions. This ability is generally taken for granted. Yet it remains the greatest unsolved riddle so far. And on the solution of this riddle most probably depends the solution of the next-greatest riddle, the existence and perpetuation of the tremendous human misery for ages into ages. Men of knowledge do not feel called on to solve these riddles on order. They can only avoid as best they can the maze and entanglements of daily routine and *ad hoc* public opinion, and pursue their well-reasoned paths of search and thought.

There can be no doubt that rational thought and not political maneuvering, that hard, straightforward work on problems of existence and not mere voting, will open up the vastness of future human potentialities. It thus appears appropriate at the end of our flight to ask ourselves what place the human function of *knowing* may occupy in the scheme of natural events. We do not propose to enter into a complicated philosophical debate. We simply want to know what *knowing* itself does to man. So far, it seems to have done rather little to improve his lot. On the contrary, until now, the more

From *Ether, God and Devil* and *Cosmic Superimposition*, 1973.

he learned to know, the worse became the mass killing that has been one of the most horrible routines of daily life.

In pessimistic moods of hopelessness, one is prone to ask what use there is in saving people from death by cancer if babies by the millions are being killed emotionally before and soon after birth in nearly every home all over the planet with the consent and help of their parents, their nurses, their doctors; when, furthermore, these emotionally deadened human babies later on, as grownups, carry any and every misdeed of cranks, politicians, dictators, emperors, and what not to evil power over men.

"So what?" From a biological and cosmic point of view, it does not seem to matter at all; so goes one type of reasoning. Man has been maimed and killed by the billions over millennia. Whole species of living beings have arisen and perished. Civilizations have developed and vanished again. Religions have come and gone. Mighty empires that shook man's existence for centuries have crumbled, leaving no trace except a few ruins as witnesses of decay. So what? sounds in our searching minds again and again.

The cosmic orgone ocean, which has been surveyed in some detail in this book, pursues its eternal course whether we are aware of it or not, whether we understand the cancer scourge or not, whether the human race exists or not. It does not seem to matter. One understands well the mood of the retired and praying monk who lives only to return to God. Knowing about the cosmic orgone ocean, one has a better understanding of and feeling for the essentially ascetic nature of all major religious systems. Nothing matters . . .

Yet there lives and thrives in us a thirst for knowledge stronger than any philosophical thought, be it life-positive or life-negative. This burning urge to know can be felt like a stretching out of our senses beyond the material framework of our body, enabling us to understand what is rational in the metaphysical view of existence.

We yearn to know and to know better and with more certainty all the time, to pick up what those before us have learned, and to transmit it with our own small insights to the next and the following generations. We feel, in spite of all the "so whats" and "it does not

matters," that we could not stop yearning for knowledge. We feel that we are tools of this yearning to know, as babies and puppies are tools of their plasmatic movements, whether or not there is sense and meaning in these movements. Seen from the bio-energetic standpoint, the human longing for knowledge obtains concrete meaning with regard to cosmic events.

The quest for knowledge expresses desperate attempts, at times, on the part of the orgone energy within the living organism to comprehend itself, to become conscious of itself. And in understanding its own ways and means of being, it learns to understand the cosmic orgone energy ocean that surrounds the surging and searching emotions.

Here we touch upon the greatest riddle of life, the function of SELF-PERCEPTION and SELF-AWARENESS.¹ This riddle is shrouded in awe; at times it results in frightened amazement, even complete confusion and disintegration of the searching ego, as in schizophrenia. All striving for perfection appears in this light as striving for the most complete integration of one's emotions and intellect; in other words, it is striving for the largest measure of bio-energy flow without blockings and deterring splits of self-perception. Therefore, the emotional merging in the genital embrace (pornography excluded), with unimpeded flowing of bio-energy, is most longed for and gratifying, as well as most beautiful in the aesthetic sense.

In this light, and only in this, striving for perfecting knowledge has *cosmic* meaning. In penetrating to the greatest depth and the fullest extent of emotional integration of the self, we not only experience and feel, we also learn to understand, if only dimly, the meaning and functioning of the cosmic orgone ocean, of which we are a tiny part.

Since the "self" is only a bit of organized cosmic orgone energy, this full self-awareness is, seen from a deeper perspective, a step in the functional development of the cosmic orgone energy itself. Life energy has been defined as cosmic orgone energy, streaming within a membranous system. From this basic functioning all other and

¹ Cf. Reich, "The Schizophrenic Split," in *Character Analysis*.

"higher" functions of the living system, including the intellect and the faculty of reasoning, emerge. Basically, the function of reasoning is not opposed or contradictory to the bio-energetic streaming. There is ample evidence in the biographies of great explorers, philosophers, and religious pioneers that their original reasoning grew out of the experiencing of their own life functions as cosmic events. And justly so.

Thus, in an ultimate sense, in self-awareness and in the striving for the perfection of knowledge and full integration of one's bio-functions, *cosmic orgone energy becomes aware of itself*. In this becoming aware of itself, knowing about itself, growing into consciousness of itself, what is called "human destiny" is taken out of the realm of mysticism and metaphysics. It becomes a reality of cosmic dimensions, which merges understandably with all great philosophies and religions of and about man, as conscious design in one's life.

No great poet or writer, no great thinker or artist has ever escaped from this deep and ultimate awareness of being somehow and somewhere rooted in nature. And in true religion this was always felt, though never realized in its concreteness. Until the discovery of cosmic orgone energy, this experience of one's own roots in nature was either mysticized in the form of transpersonal, spiritual images or ascribed to an unknowable, forever closed realm beyond man's reach. This is what has always turned the quest for knowledge into mystical, irrational, metaphysical, superstitious beliefs. Thus, again "everybody is right in some way, only he does not know in what way he is correct." The discovery of the cosmic orgone ocean, its realities and concrete physical manifestations such as the streaming of life energy in living organisms, puts an end to the compulsion of turning deeper searching into unreal, mystical experiences. The human animal will slowly get used to the fact that *he has discovered his God* and can now begin to learn the ways of God in a very practical manner. The human animal may well continue fighting his own full self-awareness for centuries to come; he may well continue to murder in one way or another those who threaten his self-imposed blindness by orgonomic disclosures. As a

mechanist or chemist, he will most probably defame this truly physical insight as a return to the phlogiston theory or to alchemy, and as a religious fanatic, he may well feel inclined to regard such a quest for extension of knowledge as a challenge to the greatness of the idea of an unknowable God, as criminal blasphemy. However this may be, events cannot be reversed any longer. The discovery of the cosmic orgone ocean and its bio-energetic functioning is here to stay.

OBJECTIVE, FUNCTIONAL LOGIC AND MAN'S REASONING

The chain of events that unfolds during basic natural research demonstrates the *logic* of connections between various natural phenomena. The young research scientist experiences the unfolding of the logical chain of events as if there existed such a thing as "reason" in the universe. This is especially true when mathematical logic enters into the chain of sequences. It is most likely that the first ideas about an absolute "world spirit," no matter what you name it—in other words, the beginning of religious thought—emerged from man's capacity to observe and to reason about nature in such a fashion that consistent, objective logic emerged from this activity. We also have good reason to assume that at some time in the historic past the human animal was flabbergasted at this ability to follow logical chains of events that were beyond himself. What we are used to calling "objective natural science" is the summation of such chains of logical connections *beyond* ourselves.

Now this sounds like mysticism of the first order. The practical, technical business mind and the glibly brilliant intellectual are wont to sneer at such statements. However, they would fail completely in comprehending the fact that abstract mathematical reasoning is able to predict objective natural events. The deeply penetrating processes of basic scientific thought are foreign to them. So are the connections between deep intuition and crystal-clear intellectual elaborations of initially intuitive contacts with natural functions. So are, furthermore, such bio-energetic functions as the perfect care

mothers give their offspring in the animal kingdom, the rational, logical activities of organs, most of the rational (objectively logical) processes in the growth of plants, the productions of a true musician or painter. To refer to these functions as the actions of an unconscious mind means nothing here. To identify "unconscious" with "irrational" is nonsense. The next question is inescapably: *WHENCE STEMS THE UNCONSCIOUS MIND?* And, if all functions below the conscious intellect are "irrational," how is it possible that life functioned well, long before the development of reason? There can be no doubt: *natural, objective functions are basically rational.*

The objective logic that leads from superimposition in the genital embrace to superimposition in the microcosmic (creation of matter) and in the macrocosmic realms (creation of the ring of the aurora, of hurricanes and galaxies) stunned the discoverer and shook his emotions to their innermost depth. He had rejected the results of this logic for years and refused to believe that the conclusions to be drawn from them could possibly be true. For instance, he balked at admitting that true religion could be so very rational in spite of all its mystical distortions, that there could be such a thing as a rational core of all religious beliefs in an objective rational power governing the universe. But although he did not change his natural-scientific position and did not believe that a personified or absolute "spirit" governed the world, he found, more than ever, confirmation for the conviction that there exists and acts a physical power in the universe at the root of all being; a power, or whatever you may call it, that finally has become accessible to being handled, directed, measured, by man-made tools such as the thermometer, electroscope, telescope, Geiger counter, etc. While the discovery of cosmic orgone energy, the primordial creative force in the universe, was a triumph of enormous proportions, its importance hardly had the same emotional and intellectual impact that he experienced in the discovery of the workings of an *objective* functional logic in the natural functions beyond his personal being. In the midst of his emotional upheaval, he began to understand the absolute necessity of the idea of "God" among all peoples, whatever their race or

whatever their kind of primitive awareness of this logic in nature may have been. It did not matter that the rational, logical chains of events in the universe had been so badly mysticized and personified; or that religious feelings and thought had been misused so often and so cruelly in the interest of secondary drives such as wars, exploitation of human helplessness, and misery, etc. "God," at this point, *appeared to be the perfectly logical result of man's awareness of the existence of an objective functional logic in the universe.* Furthermore, it now appeared quite logical that man had again and again realized, in spite of all distortion and confusion, that somehow this same logic was functioning within himself. Otherwise, how could man possibly have become aware of the logic in nature outside himself? How could he, furthermore, fail to become aware that he played a double role in the stream of nature: first, in realizing his ability to become actively aware of the logic in nature beyond his own self; and second, in spite of this ability, in being so badly and helplessly subjected to the powerful logic beyond himself, in birth and death, in growth and love, and, above all, in his insuperable drive toward the genital embrace. He must have felt right from the beginning that his genital drive made him "lose control" and reduced him to a bit of streaming, convulsing protoplasm. Here, the now well-known human orgasm anxiety may well have originated. It is no wonder, then, that most religions which tended toward monotheistic thought condemned the genital embrace through complete denial of all pleasure, as in the Buddhist religion, and by defamation of the genital embrace as "lust," as in the later Catholic religion. It is safe to assume that the impelling drive to overcome the basic natural function of the orgasmic convulsion that rendered man helpless was later justified by the development of ugly, secondary, perverse, sadistic, cruel drives in man. The first struggles of the founders of many religions were quite obviously directed against these distortions of nature. Since no distinction between primary, natural genital drives and secondary, perverted, cruel, lascivious drives was yet possible, the most essential root of man in nature, his orgasmic convulsion, fell prey to

suppression, physiological blocking, and, finally, together with the secondary anti-social drives from which the primary drives were not distinguished, to severe condemnation.

In this manner, man "lost his paradise" (orgastic root in nature) and fell prey to "sin" (sexual perversion). He lost contact with one of his most crucial roots in nature and thus with nature itself, not only in the sensory and emotional but also in the intellectual realm. He could neither be in contact with nor understand nature, except in devious, mystical ways or by abstract reasoning. In higher mathematics a few human animals retained a bit of natural contact with logic in objective nature, and they stood out as particular and prominent minds separated from the rest of mankind, which had lost its sense of natural functions. Furthermore, life, God, genitality remained as if forever tabooed, inaccessible, unreachable, whether they were glorified into heaven or condemned into hell. The ambiguity of hell and heaven, God and devil, their mutual interdependence and exchangeability, remained a basic characteristic of all moral theology. This sharp antithesis was reflected in many other dichotomies over the millennia, such as nature versus culture, love versus work, etc.

Let us not follow this line of sequences further. It has been dealt with on many occasions, in many different contexts of human pathology, sociology, ethnology, in early organometry, as well as in many other branches of human knowledge. The only additional piece of insight to be secured in this study is the basic identity between objective logic in nature, as it meets man's senses, and the power of reasoning itself within man. Expressed in terms of our organometric, functional language:

Natural processes $\begin{cases} \nearrow & \text{objective functional logic of orgone energy} \\ \searrow & \text{subjective functional, logical reasoning on} \\ & \text{the basis of organotic self-perception} \end{cases}$

To repeat: The discoverer of the primordial orgone energy, which functions within man (*bio-energy*) and outside man (*cosmic primordial energy*), found himself confronted with this functional

identity of objective and subjective natural logic. He felt himself a tool of this logic, a very active and faithful tool. He followed it wherever it led him, with awe and a deep sense of responsibility as well as humility. The functional identity of biological and cosmic superimposition was the result of this symphony of outer and inner natural logic.

What basic function, then, has the discovery of the cosmic orgone energy in the flow of natural development?

It is not empty speculation to determine one's place in the stream of natural events. What is specifically meant here is not the fact that man as an animal grew out of the cosmic evolution. The question here is what the process of the discovery of the orgone energy flow inside and outside man entails for his place in and his handling of nature. Man is not only rooted in nature; he also perceives, tries to comprehend and use nature.

The overcoming of the mystification of nature will be a necessary consequence of the discovery of the primordial dynamics of nature. Is it then too much to say that *the discovery of cosmic orgone functions within the human animal may well represent a major evolutionary step forward in the direction of a functional unity of the flow of cosmic and intellectual developments, free of contradiction?*

Human history leaves little doubt that until this discovery man's intellectual activities functioned mainly in opposition to the cosmic energy. Partially, this opposition expressed itself in mystification and personification of the primordial mover and creator; in other respects, it expressed itself in the form of rigid, mechanistic interpretations of nature. This has been especially true in the last three centuries, during which the mechanistic, atomic, chemical view grew in opposition to the mystical distortion of nature. In *Ether, God and Devil*, an attempt was made to show that the primitive animistic view was closer to natural functioning than the mystical and the mechanistic. The mystical was overcome by the mechanistic; however, it never lost its hold on the minds of the majority of mankind. Both mysticism and mechanistics have failed as systems of thought. Mechanistics had to abdicate during the first

half of this century, beginning with the discovery of nuclear radiation and Planck's demonstration of the quantum action at the basis of the universe. The animistic view, and not the mystical, was a forerunner of functional thinking, as expressed most clearly in Kepler's *vis animalis* that moves the heavens.

Orgonomy, at first without being aware of it, had picked up the thread that led in a hidden manner from the most primitive perception of nature by ancient man (animism) toward the establishment of the perfect functional identity between life energy (organismic orgone energy) and cosmic orgone energy. This identity of the two forms of existence, naturally, is a late development. Before man could ponder nature, he had to exist as an organized tiny part of cosmic orgone energy; and before he could exist, he had to develop out of a long series of predecessors. These predecessors, whether they pondered their origin or not, had to develop from very primitive plasmatic, organotic living beings that doubtless already possessed the ability to perceive and to react to the surrounding orgone energy ocean. This is merely a survey, to secure a firmer hold on our basic questions:

1. *Why was man the only animal species to develop an armor?*
2. *Was the armoring of the organism, which clearly is responsible for the mystification as well as mechanization of nature, a "mistake" of nature?*

The problem of why man was the only animal species to develop an armor around his living core disturbs the organonomic educator and physician in his daily tasks. He has to remove the armor in sick people and prevent the armoring in children. In this difficult task he not only experiences the terror that strikes when the armor is dissolved; he also suffers from all kinds of dangerous attacks on his work and very existence by people everywhere in his environment. If nothing exists beyond the confines of natural processes, why does the armoring of the human species exist at all, since it contradicts nature in man at every step and destroys his natural, rich potentialities? This does not seem to make sense. Why did nature make this "mistake"? Why only in the human species? Why not also in the deer or in the chipmunk? Why just in man? His

"higher destiny" is, clearly, not the answer. The armor has destroyed man's natural decency and his faculties, and has thus precluded "higher" developments. The twentieth century is witness to this fact.

Or is the process of armoring in man no mistake of nature at all? Is it possible that the armor came about in some comprehensible, rational manner, notwithstanding its irrational essence and consequences?

We know it is mostly socio-economic influences (family structure, cultural ideas on nature versus culture, requirements of civilization, mystical religion, etc.) that reproduce the armor in each generation of newborn infants. These infants will, as grownups, force their own children to armor, unless the chain is broken somewhere, sometime. The present-day social and cultural reproduction of the armor does not imply that when armoring first began, in the faraway past of the development of man, it was also socio-economic influences that set the armoring process into motion. It seems rather the other way around. The process of armoring, most likely, was there first, and the socio-economic processes that today and throughout written history have reproduced armored man were only the first important results of the biological aberration of man. The emergence of the mystical and mechanistic ways of life from the armoring of the human animal are too clearly expressed and too well studied to be overlooked or neglected any longer. With the breakdown of the armor, the outlook of the human being changes in such a basic and total manner, in the direction of contact and identification with his natural functioning, that there can be no longer any doubt of the relationship between armor and mysticism as well as mechanistics.

Still, the question of how the human animal, alone among the animal species, became armored remains with us, unsolved, overshadowing every theoretical and practical step in education, medicine, sociology, natural science, etc. No attempt is made here to solve this problem. It is too involved. The concrete facts that possibly could provide an answer are buried in a much too distant past; reconstruction of this past is no longer possible.

What follows now is more than empty speculation, since it is

based on present-day and abundant clinical experience. It is less than a practicable theory, since it does not provide any better hold on the problem. However, it is interesting to follow a certain line of thought, to see where it leads and, finally, to reflect upon one's *ability to think* and to comprehend such things as the reality of two cosmic orgone energy streams that by superimposition produce hurricanes that spin counterclockwise north and clockwise south of the equator. Thus, our curiosity is well justified.

The development of orgonomy was guided throughout by the logical integration of natural functioning:

First: It was functional reasoning about the layering of human character structure that led to the deepest emotions confined in the armor.

Second: From the logical, functional peeling off of the armor layers resulted the discovery of the deeply hidden orgastic anxiety and the orgastic convulsion.

Third: It was reasoning about the *transpersonal* and *transpsychological* nature of the orgasm function that disclosed its *bioenergetic* nature and the well-known four-beat of the life formula: tension→charge→discharge→relaxation.

Fourth: It was functional reasoning again, more and more closely mirroring natural objective functions, that led from the *life formula* to the bions or energy vesicles and from there to the discovery of the radiation in bions, i.e., BIO-ENERGY.

Fifth: The same red thread of functional thinking led from the energy *within* living organisms to the same kind of energy *outside* in the atmosphere and from there further into the universe at large: COSMIC ORGONE ENERGY.

Sixth: Finally, it was again the orgasm function, abstracted into a generally valid natural principle, *superimposition*, that led to the understanding of the ring of the aurora and from there to the characteristic spin of multi-armed hurricanes and galactic nebulae.

The reader may well be aware of the fact that such a sequence could not possibly have been thought out arbitrarily. No human brain and no keen human fantasy could match this factual logic in

the abundance of phenomena and interconnections, which yielded their secret to the natural observer who reasoned functionally.

This consistency of thought with the chain of the increasingly numerous natural functions that revealed themselves was no less amazing and at times even frightening to the observer who reasoned, than it must be to the reader of orgonomic literature covering a period of some thirty years. As the process of functional reasoning gradually unfolded, the observer not only worked out the method of this kind of functional reasoning; he also *experienced most vividly his own amazement at his own power of reasoning, which was in such perfect harmony with the natural events thus disclosed. The function of reasoning itself*, as part of natural functioning, *came to be a major object of consideration*. And here are some thoughts about the faculty of reasoning itself:

Before there was any life, there was the streaming of cosmic orgone energy. When climatic conditions were sufficiently developed on the planet, life began to appear, most likely in the form of primitive plasmatic flakes as reproduced in Experiment XX. From these flakes, single-cell organisms developed over the eons. Now cosmic orgone energy was flowing not only in the vast galactic spaces but also in tiny bits of membranous matter, caught within membranes and continuing to flow, still in a spiraling fashion, within these membranes, following a *closed* system of flow. We cannot assume that this tiny bit of streaming protoplasm already had developed the faculty of perceiving itself, although it already possessed the faculty of reacting to outer and inner stimuli. It was excitable, in agreement with the excitability of the orgone energy that flows outside the confines of membranes.

The confinement of a bit of cosmic orgone energy by and within membranes was the first clear differentiation of life from non-life, of organismic from non-living orgone energy. This much seems clear, even if it is as yet impossible to say much about the hows and whys of this genetic differentiation. Many years, unimaginable to human thinking, must have passed before this orgone energy, flowing within membranes in closed paths like the blood in higher

animals, began to develop the faculty of perceiving its own flow, excitation, expansion in "pleasure," contraction in "anxiety."

We now have *three* streams of energy integrated with one another and emerging from one another: the *cosmic flow*, the *confined flow within membranes*, and the *first perception of the flowing itself*, i.e., ORGONOTIC SENSATION. A worm or snail might well represent the stage of development where sensation was added to objective plasma current. This orgonotic sensation is most clearly expressed in the drive to superimposition in the sexual process. Convulsion and discharge of surplus energy are already present. This phase must have lasted an immense period of time until it reached the stage of the higher animals. In a deer or an elephant, objective streaming of energy and sensation of streaming are still united. There is probably as yet no contradiction, no blocking, no wonderment; only pleasure, anxiety, and rage govern the bio-energetic scene.

Then man developed. At first, over long stretches of time, he was little more than an animal that had instinctual judgment, with the FIRST ORGONOTIC SENSE of orientation already in operation. There did not yet exist what we call *reasoned thinking*. This type of natural functioning must have slowly developed from the exact, sure contact between nature within and nature outside the orgonotic system. Whether or not the brain has anything to do with reasoned thinking, we do not know. The purposeful behavior of animals without a developed brain indicates that life does not require a fully developed brain to function properly. It is probable that reasoned thinking, in contradistinction to primitive, orgonotic reasoning, developed with increasing convolutions of the brain. Since we generally assume that *functioning precedes and induces the structural development of organs*, and not the other way around, we must ask what kind of functioning forced the animal brain into a higher or more complicated form of existence. Whatever the answer to this riddle may be, man slowly began to reason *beyond* his strong orgonotic contact and harmony with nature, which heretofore had been sufficient to keep him alive and to develop him further, even into a reasoning being. We know nothing

and can know nothing about those distant times when man began to think.

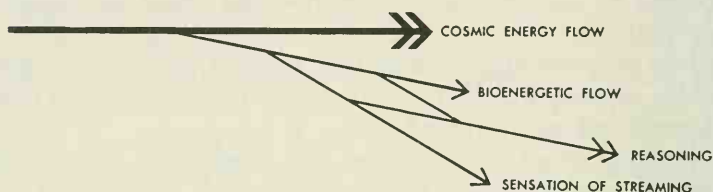
It is obviously wrong, however, to assume that thinking is a sharply distinguishing mark between animal and man. The transitions, to judge from natural processes in general, are always and everywhere slow, evolutionary, stretched over immense periods of time. *In the process of this development, man must have begun to reason about his own sensations of current and about his ability to perceive himself and to perceive at all.* To judge from the studies of the theories of knowledge, nothing can compare with man's amazement at his capacity to feel, to reason, to perceive himself, to think about himself and nature around him.

In thinking about his own being and functioning, man turned involuntarily against himself, not in a destructive fashion, but in a manner that may well have been the point of origin of his armoring, in the following way:

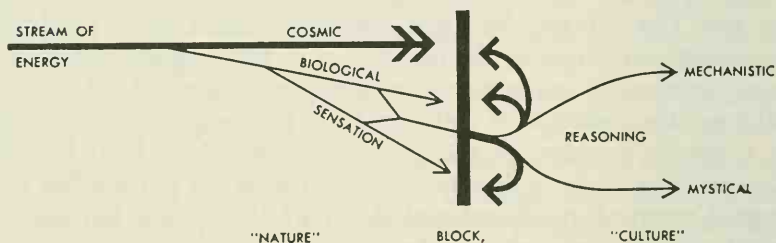
We know well from schizophrenic processes that an overstrained perception of self-perception necessarily induces a split in the unity of the organism. One part of the organism turns against the rest. The split may be slight and easily vanish again. Or it may be strong and persistent. In the process of this "depersonalization," man perceives his currents as an *object of attention* and not quite as his own. The sensation of bodily currents then appears, even if only in a passing manner, as alien, as coming somehow from beyond. Can we dare to see in this sharp experience of the self the first step toward mystical, transcendental thinking? We cannot tell exactly, but the thought deserves consideration.

There is much good reason to assume that in such experiences of the self *man somehow became frightened and for the first time in the history of his species began to armor against inner fright and amazement.* Just as in the well-known fable, the millipede could not move a leg and became paralyzed when he was asked and started thinking about which leg he puts first and which second, it is quite possible that the *turning of reasoning toward itself induced the first emotional blocking in man.* It is impossible to say what perpetuated this blocking of emotions and with it the loss of organismic unity

and "paradise." We know well the consequences of the blocking of emotional, involuntary activity: it immobilizes the organism and disturbs the integration of all biological functions. This may well have occurred when man first turned his attention upon himself. From here on, everything follows by its own inner logic of life-negative design (cf. diagram below).



(I) MAN—ROOTED IN NATURE; CULTURE IN HARMONY WITH NATURE



(II) MAN—DEVIATING FROM NATURE
"CULTURE" VERSUS "NATURE"

Sketch depicting man's harmonious (I) and contradictory (II) rooting in nature

The conclusion following from these thoughts is clear: *in attempting to understand himself and the streaming of his own energy, man interfered with it, and in doing so, began to armor and*

thus to deviate from nature. The first split into a mystical alienation from himself, his core, and a mechanical order of existence instead of the organic, involuntary, bio-energetic self-regulation, followed with compulsive force. In the brief sentence "Cogito, ergo sum" (I think, therefore I am) the conclusion of one's personal existence follows from the statement of the ability to think. The fright that still overcomes man in our time when he thinks about himself; the general reluctance to think at all; the whole function of repression of emotional functions of the self; the powerful force with which man resists knowledge about himself; the fact that for millennia he investigated the stars but not his own emotions; the panic that grips the witness of organomic investigations at the core of man's existence; the fervent ardor with which every religion defends the unreachability and unknowability of God, which clearly represents nature *within* man—all these and many other facts speak a clear language regarding the terror that is connected with the deep experience of the self. To stand aside, entirely logical and dryly "intellectual," and observe your own inner functioning amounts to a splitting of the unitary system that only very few seem to bear without deep upset. And the few who, far from being frightened, enjoy submerging in their innermost selves are the great artists, poets, scientists, and philosophers who create from the depths of their free-flowing contact with nature inside and outside themselves; in higher, abstract mathematics no less than in poetry or music. Are they now exceptions to the rule or the original rule itself? Is the majority of the human species the exception in the sense that it deviated from its unity with the natural orgone energy flow, whereas the few did not? It is perfectly clear that the basic answer to the misery of man depends on the answer to this question. For, if the majority represents what is natural and the few are the exceptions from the "normal," as so many want us to believe, then there is no hope of ever overcoming the split in the cultural set-up, the wars emerging from this split, the splitting of character structures, the hate and universal murder. Then we would have to conclude that all the misery is a natural manifestation of the given, unalterable order of things.

If, on the other hand, *the majority is the exception from the natural*, and the few creators are in agreement with nature, then things would look better. It would become possible, by the most strenuous effort ever made in the history of man, to adjust the majority to the flow of natural processes. Then, if our exposition of the armoring is correct, man could return home to nature and what appears today as exceptional in a very few could become the rule for all.

It will be exactly those who suffered most from the deviation who will most strenuously object to the second possibility.

Here we encounter the possible effect of the discovery of cosmic orgone energy upon further human development in its fullest consequence. The discovery of bio-energy is here to stay. It will be opposed most severely by those who have lost contact with nature to the greatest extent. They will object. They will malign the discovery of life energy in the future as they have done for years in the past. They will defame the discoverer and the workers in the field of orgonomy. They will not shy away from any measure to kill the discovery, no matter how devilish the means of killing may be. They will shy away only from *one* thing: from looking into microscopes or from doing any kind of observation that confirms the existence of an all-pervading cosmic energy and its variant, bio-energy.

In this process of fighting the discovery of cosmic orgone energy, a slow but most effective process of softening up the rigidities in the armored character structures will inevitably take place. The hardest, toughest, and cruelest character structure will be forced to make contact with the basic fact of the existence of a life energy, and thus, for the first time in the history of man, the rigidity in the human structure will begin to crack, to soften, to yield, to cry, to worry, to free life, even if at first in a hostile, murderous manner. The help of medical orgonomists will do its share in the softening-up process.

It is to be expected, furthermore, that as the public discussions of orgone energy functions spread over ever-widening areas of the globe, other human problems of existence will come into flux too.

They will be subjected to a new type of scrutiny, and many gaps in understanding will be filled by what is already known about the basic cosmic force. The Catholic will have to revise his attitude toward the natural genitality of children and grownups; he will learn to distinguish pornography ("lust") from the natural embrace ("happiness," "body"). He already has begun to change his viewpoint with regard to the sexuality of children. Government officials will learn through sharp experiences in dangerous situations that man is far more than a *zoon politikon*, he is an animal with emotions that determine the course of history, irrational emotions to boot, which messed up the world in the twentieth century. One could even imagine that such rigid politicians as the Russian dictators would feel a "softening" toward human affairs creep into their frozen bodies. Religion will most probably revise its basic foundations regarding the sharp antithesis of man and nature and will rediscover the real truth, which has been proclaimed with little factual knowledge or effect by most founders of religion throughout history. Work will enter the social scene as the toughest and most efficient combatant of political irrationalism. Man will learn to work for his life and love and children and friends, and not merely babble about the politics of the day, which are forced upon him by non-working parasites of society.

In this manner, the blocking of natural contact with the self and the surrounding world will slowly, possibly over several centuries, diminish, and finally, as the prevention of armoring in the newborn generations succeeds, will completely vanish from the surface of this earth.

This is no prophecy. Man, and not fate, is burdened with the full responsibility for the outcome of this process.

Appendix

RESPONSE *

February 25th, 1954

The Hon. Judge Clifford
Federal Court House
Portland, Maine

Dear Judge Clifford:

I am taking the liberty of transmitting to you my "Response" to the complaint filed by the Food and Drug Administration regarding the Orgone Energy Accumulator. My "Response" summarizes my standpoint as a natural scientist who deals with matters of basic natural law. It is not in my hands to judge the legal aspects of the matter.

My factual position in the case as well as in the world of science of today does not permit me to enter the case against the Food and Drug Administration, since such action would, in my mind, imply admission of the authority of this special branch of the government to pass judgment on primordial, pre-atomic cosmic orgone energy.

I, therefore, rest the case in full confidence in your hands.

Sincerely yours,
Wilhelm Reich, M.D.

* My decision *not to expose my good name* to a mala fide admin[istrative] action and *smear* in public naturally will be a test both (1) of my strength as a scientist, and (2) of the respect for truth in a US Court. No other decision was possible.

Feb 26, 00:30hrs

Wilhelm Reich

RESPONSE

Regarding the Request of the Food and Drug Administration (FDA) to Enjoin the Natural Scientific Activities of Wilhelm Reich, M.D.

In order to clarify the *factual* as well as the *legal* situation concerning the complaint, we must, from the very beginning, distinguish concrete *facts* from *legal procedure* to do justice to the facts.

Technically, legally the US Government has filed suit against the natural scientific work of Wilhelm Reich.

Factually, the FDA is *not* "the US Government." It is merely one of its administrative agencies dealing with Foods, Drugs and Cosmetics. It is not empowered to deal with *Basic Natural Law*.

ORGONOMY (see "Bibliography on the History of Orgonomy") is a branch of BASIC NATURAL SCIENCE. Its central object of research is elucidation of the Basic Natural Law.

Now, in order to bring into line the legal procedure with the above-mentioned facts, the following is submitted:

The common law structure of the United States rests originally on Natural Law. This Natural Law has heretofore been interpreted in various ways of thinking, metaphysically, religiously, mechanistically. It has never concretely and scientifically been subjected to natural scientific inquiry based upon a discovery which encompasses the very roots of existence.

The concept of Natural Law as the foundation of a secure way of life must firmly rest upon the practical concrete functions of LIFE itself. In consequence, a correct life-positive interpretation of Natural Law, the basis of common law, depends on the *factual* elucidation of what Life actually is, how it works, what are its basic functional manifestations. From this basic premise derive the claims of natural scientists to a free, unmolested, unimpeded, natural scientific activity in general and in the exploration of the Life Energy in particular.

The complaint of the FDA is, factually, intimately intercon-

nected with a basic social issue which, at present, is reverberating in the lives of all of us here and abroad.

Abraham Lincoln once said: "What I do say is that no man is good enough to govern another man without that other's consent. I say this is a leading principle, the sheet anchor of American republicanism."

At this point, I could easily declare "I refuse to be governed in my basic natural research activities by the Food and Drug Administration." But exactly here, in this constitutional right of mine, the basic confusion in the interpretation of Natural and Common Law becomes apparent.

There are conspirators around, whose aim it is to destroy human happiness and self-government. Is now the right of the conspirator to ravage humanity the same as my right to free, unimpeded inquiry?

It obviously is NOT THE SAME THING. I shall not try to answer this basic dilemma of American society at the present. I shall only open an approach to this legal and factual dilemma. It has a lot to do with the position of the complainant, trying to enjoin the experimental and theoretical functions of Life in its emotional, educational, social, economic, intellectual, and medical implications.

According to Natural, and in consequence, American Common Law, no one, no matter who he is, has the power or legal right to enjoin:

The study and observation of natural phenomena including Life within and without man;

The communication to others of knowledge of these natural phenomena so rich in the manifestations of an existent, concrete, cosmic Life Energy;

The stir to mate in all living beings, including our maturing adolescents;

The emergence of abstractions and final mathematical formulae concerning the natural life force in the universe, and the right to their dissemination among one's fellow men;

The handling, use and distribution of instruments of basic research in any field, medical, educational, preventive, physical,

biological, and in fields which emerge from such basic activities and which, resting on such principles, must by all means remain free.

Attempts such as branding activities and instruments of such kind as "adulterated," in other words as fraud, only characterize the narrowness of the horizon of the complaint.

No man-made law ever, no matter whether derived from the past or projected into a distant, unforeseeable future, can or should ever be empowered to claim that it is greater than the Natural Law from which it stems and to which it must inevitably return in the eternal rhythm of creation and decline of all things natural. This is valid, no matter whether we speak in terms such as "God," "Natural Law," "Cosmic Primordial Force," "Ether" or "Cosmic Orgone Energy."

The present critical state of international human affairs requires security and safety from nuisance interferences with efforts toward full, honest, determined clarification of man's relationship to nature within and without himself; in other words, his relationship to the Law of Nature. It is not permissible, either morally, legally, or factually, to force a natural scientist to expose his scientific results and methods of basic research in court. This point is accentuated in a world crisis where biopathic men hold in their hands power over ruined, destitute multitudes.

To appear in court as a "*defendant*" in matters of basic natural research would in itself appear, to say the least, extraordinary. It would require disclosure of evidence in support of the position of the discovery of the Life Energy. Such disclosure, however, would invoke untold complications, and *possibly national disaster*.

Proof of this can be submitted at any time only to a duly *authorized* personality of the US Government in a high, responsible position.

Scientific matters cannot possibly ever be decided upon in court. They can only be clarified by prolonged, faithful bona fide observations in friendly exchange of opinion, never by litigation. The sole purpose of the complainant is to entangle organomic basic

research in endless, costly legal procedures à la Panmunjom, which will accomplish exactly NOTHING rational or useful to human society.

Inquiry in the realm of Basic Natural Law is *outside the judicial domain* of this or ANY OTHER KIND OF SOCIAL ADMINISTRATION ANYWHERE ON THIS GLOBE, IN ANY LAND, NATION, OR REGION.

Man's right to know, to learn, to inquire, to make bona fide errors, to investigate human emotions must, by all means, be safe, if the word FREEDOM should ever be more than an empty political slogan.

If painstakingly elaborated and published scientific findings over a period of 30 years could not convince this administration, or will not be able to convince any other social administration of the true nature of the discovery of the Life Energy, no litigation in any court anywhere will ever help to do so.

I, therefore, submit, in the name of truth and justice, that I shall not appear in court as the "defendant" against a plaintiff who by his mere complaint already has shown his ignorance in matters of natural science. I do so at the risk of being, by mistake, fully enjoined in all my activities. Such an injunction would mean, practically, exactly nothing at all. My discovery of the Life Energy is today widely known nearly all over the globe, in hundreds of institutions, whether acclaimed or cursed. It can no longer be stopped by anyone, no matter what happens to me.

Orgone Energy Accumulators, the "*devices*" designed to concentrate cosmic Orgone Energy, and thus to make it available to further research in medicine, biology, and physics, are being built today in many lands, without my knowledge and consent, and even without any royalty payments.

On the basis of these considerations, I submit that the case against Orgonomy be taken out of court completely.

WILHELM REICH, M.D.

Chairman of Basic Research
of the Wilhelm Reich Foundation

February 22, 1954

DECREE OF INJUNCTION

CIVIL ACTION NO. 1056

Plaintiff having filed a Complaint for Injunction herein to enjoin the defendants and others from further alleged violations of the Federal Food, Drug, and Cosmetic Act; and each defendant having been duly served, on February 10, 1954, with a summons and copy of the Complaint; and no defendant having appeared or answered in person or by representative, although the time therefore has expired; and each defendant having been duly served, on February 26, 1954, with a copy of Requests for Admissions; and no defendant having served any answer to said Requests, although the time therefor has expired; and the default of each defendant having been entered herein; and it appearing that the defendants, unless enjoined therefrom, will continue to introduce or cause to be introduced or delivered, or cause to be delivered into interstate commerce orgone energy accumulators, devices within the meaning of the Federal Food, Drug, and Cosmetic Act, 21 U. S. C. 301 et seq, which are misbranded and adulterated, and in violation of 21 U. S. C. 331 (a) and (k); and the Court having been fully advised in the premises;

IT IS HEREBY ORDERED, ADJUDGED, AND DECREED that the defendants, THE WILHELM REICH FOUNDATION, WILHELM REICH, and ILSE OLLENDORFF and each and all of their officers, agents, servants, employees, attorneys, all corporations, associations, and organizations, and all persons in active concert or participation with them or any of them, be, and they

From the court record, U.S. Court of Appeals for the First Circuit, *Wilhelm Reich, et. al., v. U.S.A.*

hereby are, perpetually enjoined and restrained from doing any of the following acts, directly or indirectly, in violation of Sections 301(a) or 301(k) of the Federal Food, Drug, and Cosmetic Act (21 U. S. C. C. 301(a) or (k)) with respect to any orgone energy accumulator device, in any style or model, any and all accessories, components or parts thereof, or any similar device, in any style or model, and any device purported or represented to collect and accumulate the alleged orgone energy:

(1) Introducing or causing to be introduced or delivering or causing to be delivered for introduction into interstate commerce any such article of device which is:

(a) Misbranded within the meaning of Section 502(a) of the Act (21 U. S. C. 352 (a)) by reason of any representation or suggestion in its labeling which conveys the impression that such article, in any style or model, is an outstanding therapeutic agent, is a preventive of and beneficial for use in any disease or disease condition, is effective in the cure, mitigation, treatment, and prevention of any disease, symptom, or condition; or

(b) Misbranded within the meaning of Section 502 (2) of the Act (21 U. S. C. 352(a)) by reason of any representation or suggestion in its labeling which conveys the impression that the alleged orgone energy exists; or

(c) Misbranded within the meaning of Section 502(a) of the Act (21 U. S. C. 352 (a)) by reason of any photographic representation or suggestion with a caption, or otherwise, which conveys the impression that such is an actual photograph depicting the alleged orgone energy or an alleged excited orgone energy field; or

(d) Misbranded within the meaning of Section 502(a) of the Act (21 U. S. C. 352(a)) by reason of any other false or misleading representation or suggestion; or

(e) Adulterated within the meaning of Section 501(c) of the Act (21 U. S. C. 351(c)) in that (1) its strength differs from or its quality falls below that which it purports or is represented to possess or (2) it purports to collect from the atmosphere and accumulate in said device the alleged orgone energy; or

(2) Doing any act or causing any act to be done with respect to any orgone energy accumulator device while such device is held for sale (including rental, or any other disposition) after shipment in interstate commerce which results in said device becoming misbranded or adulterated in any respect; and

It is further ordered

(1) That all orgone energy accumulator devices, and their labeling, which were shipped in interstate commerce and which (a) are on a rental basis, or (b) otherwise owned or controlled by any one of the defendants, or by the defendants, be recalled by the defendants to their place of business at Rangeley, Maine; and

(2) That the devices referred to in (1) immediately above, and their parts, be destroyed by the defendants or, they may be dismantled and the materials from which they were made salvaged after dismantling; and

(3) That the labeling referred to in paragraph (1), just above, except those items for which a specific purchase price was paid by their owners, be destroyed by the defendants; and

(4) That all parts or portions of orgone accumulator devices shipped in interstate commerce and returned to Rangeley, Maine, or elsewhere, and awaiting repair or reshipment be destroyed by the defendants, or, they may be dismantled and the materials from which they were made salvaged after dismantling; and

(5) That all copies of the following items of written, printed, or graphic matter, and their covers, if any, which items have constituted labeling of the article of device, and which contain statements and representations pertaining to the existence of orgone energy, its collection by, and accumulation in, orgone energy accumulators, and the use of such alleged orgone energy by employing said accumulators in the cure, mitigation, treatment, and prevention of disease, symptoms and conditions:

The Discovery of the Orgone by Wilhelm Reich
Vol I—The Function of the Orgasm

Vol II—The Cancer Biopathy
The Sexual Revolution by Wilhelm Reich
Ether, God and Devil by Wilhelm Reich
Cosmic Superimposition by Wilhelm Reich
Listen, Little Man by Wilhelm Reich
The Mass Psychology of Fascism by Wilhelm Reich
Character Analysis by Wilhelm Reich
The Murder of Christ by Wilhelm Reich
People in Trouble by Wilhelm Reich

shall be withheld by the defendants and not again employed as labeling; in the event, however, such statements and representations, and any other allied material, are deleted, such publications may be used by the defendants; and

(6) That all written, printed, and graphic matter containing instructions for the use of any orgone energy accumulator device, instructions for the assembly thereof, all printed, and other announcements and order blanks for the items listed in the paragraph immediately above, all documents, bulletins, pamphlets, journals, and booklets entitled in part, as follows: CATALOGUE SHEET, PHYSICIAN'S REPORT, APPLICATION FOR THE USE OF THE ORGONE ENERGY ACCUMULATOR, ADDITIONAL INFORMATION REGARDING SOFT ORGONE IRRADIATION, ORGONE ENERGY ACCUMULATOR ITS SCIENTIFIC AND MEDICAL USE, ORGONE ENERGY BULLETIN, ORGONE ENERGY EMERGENCY BULLETIN, INTERNATIONAL JOURNAL OF SEX-ECONOMY AND ORGONE RESEARCH, INTERNATIONALE ZEITSCHRIFT FÜR ORGONOMIE, EMOTIONAL PLAGUE VERSUS ORGONE BIOPHYSICS, ANNALS OF THE ORGONE INSTITUTE, and ORANUR EXPERIMENT, but not limited to those enumerated, shall be destroyed; and

(7) That the directives and provisions contained in paragraphs (1) to (6) inclusive, above, shall be performed under the supervision of employees of the Food and Drug Administration, authorized representatives of the Secretary of Health, Education and Welfare; and

(8) That for the purposes of supervision and securing compliance with this decree the defendants shall permit said employees of the Food and Drug Administration, at reasonable times, to have

access to and to copy from, all books, ledgers, accounts, correspondence, memoranda, and other records and documents in the possession or under the control of said defendants, including all affiliated persons, corporations, associations, and organizations, at Rangeley, Maine, or elsewhere, relating to any matters contained in this decree. Any such authorized representative of the Secretary shall be permitted to interview officers or employees of any defendant, or any affiliate, regarding any such matters subject to the reasonable convenience of any of said officers or employees of said defendants, or affiliates, but without restraint or interference from any one of said defendants; and

(9) That the defendants refrain from, either directly or indirectly, in violation of said Act, disseminating information pertaining to the assembly, construction, or composition of orgone energy accumulator devices to be employed for therapeutic or prophylactic uses by man or for other animals.

/s/ John D. Clifford, Jr.
United States District Judge
for the District of Maine.

March 19, 1954
2:45 P.M.

A true copy of original filed at 2:45 P.M. on March 19, 1954

ATTEST:

/s/ Morris Cox
Clerk, United States District Court

[Most of the works of Wilhelm Reich listed in paragraph 5 of the injunction are now in print and available to the general public. The material listed in paragraph 6, including his books and other publications, was burned under the supervision of agents of the Food and Drug Administration. This occurred on August 23, 1956, and, again, on March 17, 1960.—Editor]

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CA	<i>Character Analysis</i>	PT	<i>People in Trouble</i>
DO I	<i>The Function of the Orgasm</i>	RSF	<i>Reich Speaks of Freud</i>
DO II	<i>The Cancer Biopathy</i>	SR	<i>The Sexual Revolution</i>
EGD	<i>Ether, God and Devil</i>	SW	<i>Selected Writings</i>
ICSM	<i>The Invasion of Compulsory Sex-Morality</i>	WLSR	<i>World League for Sexual Reform</i>
IJSO	<i>International Journal of Sex-Economy and Orgone-Research</i>	ZAP	<i>Zeitschrift für ärztliche Psychotherapie (Journal for Medical Psychotherapy)</i>
IZO	<i>Internationale Zeitschrift für Orgonomie</i>	ZPP	<i>Zeitschrift für psychoanalytische Pädagogik (Journal for Psychoanalytic Pedagogy)</i>
IZP	<i>Internationale Zeitschrift für Psychoanalyse (International Journal for Psychoanalysis)</i>	ZPS	<i>Zeitschrift für politische Psychologie und Sexualökonomie</i>
MPF	<i>The Mass Psychology of Fascism</i>	ZSW	<i>Zeitschrift für Sexualwissenschaft (Journal of Sexology)</i>
OEB	<i>Orgone Energy Bulletin</i>		
OEEB	<i>Orgone Energy Emergency Bulletin</i>		

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WILHELM REICH

SELECTED WRITINGS

This anthology is not intended to replace any of the works of Wilhelm Reich, but rather to serve as an introduction to them. The chapters include material from the newly translated *The Function of the Orgasm*; *The Cancer Biopathy*; *Character Analysis*; and *Ether, God and Devil / Cosmic Superimposition*. In addition, *Selected Writings* contains many important later articles which can be found only in this volume. With a glossary, biographical note, and bibliography.

Other Reich titles published by The Noonday Press

Character Analysis N 421

Ether, God and Devil/Cosmic Superimposition N 424

The Function of the Orgasm N 219

The Invasion of Compulsory Sex-Morality N 411

Listen, Little Man! N 271

The Mass Psychology of Fascism N 396

The Murder of Christ N 290

Reich Speaks of Freud N 340

The Sexual Revolution N 235



Symbol of orgonomic functionalism