

Wilhelm Reich and Orgonomy

by Ola Raknes, Ph.D.

American College of Orgonomy Press
Princeton, NJ

American College of Orgonomy Press
P.O. Box 490
Princeton, NJ 08542 USA

First Published by St. Martins Press 1970
Copyright © ACO Press Princeton, NJ 2004

Printed in the United States

Cover photograph: courtesy of Space Telescope Science
Institute (NASA)

CONTENTS

Foreword to 2004 Edition by Richard Schwartzman, D.O.	3
Foreword by Elsworth F. Baker, M.D.	4
Preface	6
Part I. Development of Wilhelm Reich's Ideas	
1. Main Facts of Reich's Life	11
2. Psychoanalytic Period	16
3. Bions and Biogenesis	28
4. Discovery of the Life Energy (Orgone)	30
5. Reich's Campaigns	43
6. Wilhelm Reich as I Knew Him	51
Part II. Orgonomy	
1. Introduction	61
2. Some General Considerations	78
3. Orgonomy and Physics	81
4. DOR	86
5. Orgonomy and Evolution	92
6. Orgonomy and Psychiatry	101
7. Orgonomy and Medicine	108
8. Orgonomy and Religion	111
9. Orgonomy, Psychology and Education	115
10. Orgonomy and Biology	118
11. Some Special Applications of Orgone Energy	123
12. Some General Conclusion	125
Part III. The Orgonomic Concept of Health and its Social Consequences	131

Foreword to the 2004 Edition

Reich wrote that he only discovered the energy and also that he discovered too much. Both statements are true. The science of orgonomy is really only about orgone energy but, because energy forms the basis for everything in nature, its investigation takes one far and wide into every field of study. All aspects of science and human functioning can be viewed from an energetic perspective. For this reason it is a challenge to present the subject comprehensibly. How does one put into plain words concepts about an unseen force that exists everywhere and exerts its influence throughout the universe?

Many have written about Reich and orgonomy but Dr. Ola Raknes has managed to do it unlike any other. In this one slim volume Raknes gives the reader clear and accurate information on a vast amount of material. His long and close association with Reich during the time of his most important work provided Raknes with a firsthand appreciation of the man and his discoveries.

Dr. Elsworth Baker, founder of the American College of Orgonomy, was asked by Reich to carry training and education into the future. The College is particularly pleased to bring this new edition, long out of print and in demand, to the next generation of interested readers.

Richard Schwartzman, D.O.
March, 2004

Foreword

The science of orgonomy is concerned with the functional laws of nature. It is therefore an extremely broad science covering all things in nature, the non-living or physical sciences, and the living or biological sciences. It further offers a scientific basis of understanding for such non-scientific subjects as religion and the liberal arts.

To present a concise but lucid picture of orgonomy is thus a most difficult task. No one is better qualified to do so than Dr. Ola Raknes. He worked closely with Reich in Norway before Reich came to America and has continued intensive work in orgonomy to the present. He made several trips to America to visit Reich and keep up to date with the latest developments and has continued his trips even since Reich's death in 1957.

Dr. Raknes' wide background and familiarity with science, philosophy, religion and psychoanalysis enable him to look at orgonomy in broad perspective, with an objective and critical approach. He is himself a brilliant therapist, investigator, writer and lecturer. His keen mind, natural curiosity and diligent experimentation in orgonomy give him recognized authority in this field.

The first part of the book shows Reich's gradual development of orgonomy through the logical steps of his discoveries. The second part deals with orgonomy as it applies to the various sciences and humanities. The third part concerns itself with one special aspect, the orgonomic concept of health.

This book deserves to be widely read. Simply written, easily understood, it stands as an ideal introduction to the extensive writings of Wilhelm Reich. These include a score of books, a hundred papers, and almost a hundred thousand pages of manuscript still unpublished.

This volume, written by so eminent a scholar, is a welcome and useful addition to the literature on ergonomics.

Elsworth F. Baker, M.D.
1970

Preface

The present book comprises three different parts, each composed at a different time and with a different purpose and that is why there are some inevitable overlappings and repetitions. But as they all present different sides and aspects of the work of Wilhelm Reich, M.D. (1897-1957), I thought they might suitably be published together in one volume.

The first to be written was 'The Orgonomic Concept of Health,' part of a symposium on therapeutic aims at the Institute for Social Research in Oslo, and later translated into English and published in *Orgonomic Medicine* (Vol. I, 2 Nov. 1955). It tries to formulate the ideas that are the basis of my daily work as a psychotherapist. It is here placed at the end of the volume.

The second part was written in the years after Reich's death, and was intended to be part of a memorial volume, the other parts of which, however, were never written. It is not a biography of Reich; it only tries to present the development of his main ideas.

The last part to be written was the little treatise on orgonomy. It is an attempt to present to readers interested in basic scientific research and in basic concepts some of the facts—observational and experimental—that gave rise to the new science of orgonomy as constituted by Wilhelm Reich, the discoverer of the orgone energy. It does not pretend to adduce proofs of the basic tenets of orgonomy—such proofs can only be had from observations and experiments, conducted along the lines laid down by Wilhelm Reich in his writings. Beyond presenting some basic facts, it tries to point out—taking for probable, if not for proven, the basic tenets of the new science—some of the problems raised in different fields of research by the orgonomic point of view. It also tries, rather speculatively, to show some of the consequences which orgonomic research is likely to lead up to.

The sources of what is written here are mostly to be found in Wilhelm Reich's writings. Much is also the outcome of numerous conversations and discussions with him. Some developments of Reich's ideas are due to myself and I am unable to tell, in some cases, which ideas were first mentioned by me and which ones by Reich. In any case, I feel that what is presented here is little but Wilhelm Reich's ideas and some developments of them, though I must take the full responsibility for all the contents.

A few friends and colleagues have read the manuscript of this book in an earlier, slightly different version, and made helpful remarks and suggestions. I want to mention here Elsworth F. Baker, M.D., of Fair Haven, New Jersey, the late Simeon J. Tropp, M.D., of Babylon, New York, Dr. John McEwan, of London, Dr. Bernard Grad, of Montreal, Karl Fossum, M.D., of New York, and especially Professor John M. Bell of New York University.

Ola Raknes, Ph.D.
Oslo (Norway)

Part I
Development of Wilhelm Reich's Ideas

Chapter 1

MAIN FACTS OF REICH'S LIFE

Wilhelm Reich was born on March 24th, 1897, in the German-Ukrainian part of Austria, the son of a well to-do farmer with some 1,000 acres of land. His grandfather was also a farmer. Reich remained a citizen of Austria until 1938. His parents were of Jewish origin, but he never received any Jewish religious education, and at least in later years he did not consider himself a Jew—nor as an adherent to any religious creed. He was taught the New as well as the Old Testament, but only from the standpoint of scientific interest in religious history.

Reich's native language was German. From 1903 to 1907 he was instructed privately by an Austro-German schoolteacher, but passed all the regular examinations at an Austro-German public school during those four years.

Looking back on those early years Reich wrote in 1943: 'My interest in biology and natural science was created early by the life on the farm, close to agriculture, cattle-farming and breeding, etc., in which I partook every summer, practically, during the harvest. At eight to twelve years old, I had my own collection and breeding laboratory of butterflies, insects of various kinds, plants, etc., under the guidance of a private teacher. The natural life function, including the sex function, was familiar to me as far back as I can remember. That may well have determined my later strong inclination as a psychiatrist for the biological foundation of the emotional life, and also my biophysical discoveries in the fields of medicine and biology, as well as education.'

During the eight years from 1907 to 1915 Reich went through a German high school (*Realgymnasium*) and matriculated in 1915 with excellent marks. His best subjects were German, Latin, and natural science.

In 1914 his father died, and for the next year Reich directed the farm quite on his own, without interrupting his studies. In 1915 the war put an end to this work by destroying the family's property.

From 1916 to the end of World War I, Reich served as a lieutenant in the Austrian army participating three times on the Italian front. After returning from the war he studied at the Medical faculty of the University of Vienna, from 1918 to 1922. Students who had participated in the war had the privilege of completing the regular courses of twelve terms (or six years) in eight terms (or four years). Reich graduated and obtained his M.D. degree in July 1922, with very good, mostly excellent, marks.

During his university years Reich started the energetic and many-sided activity which was never to cease until in the United States the prosecution by the Food and Drug Administration hampered and interrupted it, and his death in prison put an end to it. In his student years he supported himself by teaching the younger medical students the preliminary subjects for the study of medicine. In his last year at the Medical School he also worked at the University Clinic under Professor Ortner and at the University Hospital under Professor Chvostek.

As early as his second year at the University (1919) Reich organized and became the leader of the Viennese Medical Students' Seminar of Sexology, in order to fill a gap in his medical education. In the next year, after a rather short training analysis with Dr. Paul Federn, he attained membership in the Vienna Psychoanalytic Society, then under the leadership of Professor Sigmund Freud, on the basis of clinical and theoretical contributions to the Society's work.

After having obtained his M.D. degree in 1922, Reich continued his studies at the University of Vienna. For two years, as attending physician, he studied neuropsychiatry at the Neurological and Psychiatric University Clinic under Professor Wagner-Jauregg. In addition he spent one year attending patients in the disturbed wards, under Professor Paul Schilder. At the same time he attended courses and lectures in biology by Professor Kammerer and others, in the Department of Zoology at the Vienna University. For some time he also worked in a clinic for stutterers under Dozent Froschels.

Even before obtaining his M.D. degree Reich had started practicing as a clinical psychoanalyst, later combining this practice with psychiatric work. When Professor Freud's Psychoanalytic Clinic in Vienna started in 1922, Reich became its clinical assistant, from then until 1928, when he became vice-director of the same institution. From 1924 to 1930 he was the elected leader of the Seminar for Psychoanalytic Therapy at the same clinic, and also a member of the teaching staff of the Psychoanalytic Institute in Vienna, where he conducted seminars and gave lectures on clinical subjects and biopsychiatric theory. Among his students at that time were a number of American psychiatrists who later became professors of psychiatry and directors of psychiatric clinics in America. With Reich, they studied the practice of psychoanalysis and character analysis.

From 1924, while working at the Psychoanalytic Polyclinic in Vienna, Reich started his research into the social etiology of the neuroses and continued at the mental hygiene consultation centers which he founded in different districts of Vienna from 1928 through 1930 when he moved to Berlin. There he continued the same work and taught and lectured at the Psychoanalytic Institute and at the Workers' College. This work made him the leading physician in the mental hygiene and sex consultation centers of various liberal and socialist cultural organizations of Berlin and other German cities.

Between 1920 and 1933, first in Vienna and later Berlin and elsewhere, Reich took an active part in the social and political education and organization of young men and women, especially of the working class, but also of the academic youth. He lectured, he wrote pamphlets and articles, and he organized clinics and advisory centers for mental hygiene and sex counseling. All this public activity furnished him with an abundance of material for his scientific research into the origin of the neuroses. Beside his public work he built up an extensive practice as a psychiatrist and psychotherapist. We have already mentioned his work as teacher and lecturer and administrator at the psychoanalytic institutes of Vienna and Berlin. In addition to all activity during this

period he found time to write and publish a number of scientific articles in psychoanalytic, sexological, and medical journals, and ten books. Among these works were several volumes that have become of basic importance for the development of psychotherapy and social psychology, such as *Die Funktion des Orgasmus*, *Charakteranalyse*, and *Massenpsychologie des Fascismus*. We shall later return to the development of Reich's scientific views and theories as presented in these writings.

In 1930, when Reich moved from Vienna to Berlin, began the long series of insecure years which might have stopped or at least impeded the work of any man less vital than Reich. His exposure of the psychological basis of fascism and his warning that, because of the psychic structure of the common man, fascism was liable to attract and engulf both the workers and the middle classes, made him a dangerous man both to the Communists, who excluded him from their party, and to the Nazis, who tried to imprison him shortly after coming to power. In 1933 Reich succeeded in escaping to Denmark, where he made a living teaching psychoanalysis and training psychotherapists. He was not, however, allowed to remain long in Denmark, probably because of pressure on the Danish authorities from Nazi Germany. Reich then moved across the Sound to Malmö in Sweden, where also his Danish trainees could come to him by ferry, but after about half a year he was expelled from Sweden too. Then, on the invitation of Professor Harald Schjelderup, Director of the Institute of Psychology at the University of Oslo, he came to Norway, where he stayed from November 1934 till August 1939, without a permanent permit of residence, but only with short extensions of a temporary permit. In 1939 he received an invitation from the New School for Social Research in New York to come and lecture on Medical Psychology, in which subject he was appointed Associate Professor. It was during these years of great tribulations that Reich made his most important discoveries.

In Oslo, besides his psychotherapeutic teaching and training of candidates, Reich started experimental laboratory work in physiology,

biology, and bio-physics, and set up a laboratory for such experiments. This laboratory he transferred to the United States, where it was set up in Forest Hills, New York. Reich first rented a house in Forest Hills, but after a few years was able to buy one, where he had his office, his laboratories, and his private residence. The summers he spent in Maine, in Franklin County, near Lake Mooselookmeguntic, and in that same neighborhood in 1942 he acquired some 280 acres of land. He gave the name of Orgonon to this property, which was intended to be the future center for the study of orgonomy, the science he had discovered of the orgone, or Life Energy. At Orgonon he slowly built up a students' laboratory, a couple of cabins for work and residence, and finally an observatory, with a laboratory and residential quarters as well. In 1950 he transferred almost all his work to Orgonon, where he spent the whole year from then on, except for occasional visits, mostly to New York. Except for a rather long interruption after the Oranur Experiment in 1950-51, Orgonon was Reich's home until his death.

Such are the main facts of the outer life of Wilhelm Reich—some more details will be mentioned in connection with his work, the evolution of which will be the subject of our next chapters.*

*More complete bibliographic material is to be found in Ilse Ollendorff Reich: *Wilhelm Reich, a Personal Biography*, St. Martin's Press, New York 1969.

Chapter 2

PSYCHOANALYTIC PERIOD

As mentioned already, Wilhelm Reich's earliest 'scientific' interest was in nature, especially in living nature—that is, in biology—and this was an interest organically created by his life on the farm. When, after his participation in World War I, he took to studying medicine, he had two equally strong motives: his wish to help people in trouble and his interest in the origins and development of the phenomena he had to study, as well as the energy behind them.

Even before the completion of his M.D. degree, Reich manifested his interest in the question of psychic energy in an article called 'The Concepts of Psychic Drives from Forel to Jung,' a theme to which he returned the year after his degree in a new article, 'The Energetics of Drives.' From his clinical work as well as from counseling and political activity among the Vienna youth, he knew that the 'drives' that caused the greatest practical as well as theoretical difficulties were those that came under the heading 'sexuality'—a theme that was almost as much taboo then, in the early twenties, as it had been when Freud started his work in the last decade of the previous century.

This is not the place to give extracts of the articles mentioned or of others published in the following years. We only wish to stress that in all these writings Reich's interest centered about the same problems that were to lead to all his great discoveries, namely the *bioenergetic* problems, such as the biological basis of instinctual functioning, the biological nature of pleasure and tension, the role of genitality, the function of the orgasm, and the sources of neurotic anxiety.

In this first phase of his activity Reich worked within the psychoanalytic movement. His discoveries in this period have little by little become a part of the common body of psychoanalytic technique and theory, though often in a truncated and misunderstood form, and still more often without a mention of Reich's part in it. (In later years

Reich used to say that the best way for a man to find his own originality is by loyally and conscientiously practising and trying out what he has learned from others, for he can then uncover the shortcomings and see where supplements and alterations were needed. He maintained that he did this for years with what he had learned from Freud.)

Reich's first important contribution to psychoanalytic therapy was his elaboration of a consistent technique of resistance analysis. Freud had shown the importance of analyzing the patient's resistance before interpreting the unconscious wishes and memories that were being revealed by the patient's dreams, slips of tongue and free associations. However, most of the analysts up to Reich's time had to a great extent neglected resistance analysis, and not until Reich had shown *how* to attack and analyze the resistances did this become an integral part of psychoanalytic training and therapy.

During his work on resistance analysis Reich made his first important discovery: he saw that the main resistance to analysis was revealed not by what the patient said or did, but by the manner in which he said or did it; by not the *what* but the *how*, because the manner was expression of the patient's character. Before Reich others, especially Freud, Abraham, and Jones, had shown how separate character traits had their origins in a fixation at some infantile stage of the libido development, and it was generally accepted that when some drive or instinctual component had developed into a character trait, it had reached the end stage of its history and there was nothing more to do about it.

Reich was the first psychoanalyst to formulate a coherent theory of character. He showed that the different character traits were dependent one upon the other, and that taken together they formed a unitary defense against all emotions that were felt to be dangerous in one way or the other. This defense Reich called the *character armor*. Reich was able to show that this armor had its origin in situations in childhood where the child had been denied satisfaction of some instinctual drive, and that the energy of such a drive had been split up in a way that made one part of it hold the other part in suppression.

When Reich, instead of interpreting the material which patients brought him, began to call their attention to the way they brought it and to their general manner of behavior, it was felt by them as an attack upon their personalities and very often as a shock. This provoked their negative feelings towards the analyst and the treatment. I think that all who have gone through a classical Freudian analysis before their character analysis—the present writer being one of them—felt the new therapy as something quite different, something going much deeper, to the very core of their personalities. Reich's experiences with his patients in this respect also convinced him of the necessity of bringing out into the open their hostility or negative sentiments, the so-called *negative transference*. This earned Reich a reputation of aggressiveness—a reputation that is very alive still, even after his death—although anybody who is free himself and who has mastered the technique of character analysis must know that the aggression is not a thing that the therapist puts into the patient, but something which, if he is clever and fortunate, he can get out of him.

By making the patients feel some of their own characteristics and feel them as something more or less alien to their own personalities, Reich became aware of other facts to which attention had hardly been paid before in psychoanalytic practice or theory. Many patients, when becoming conscious of their characteristics, would spontaneously change their bodily attitude and behavior, and give expression to emotions which since childhood they had never been able to express, and hardly to feel. Reich now began studying changes in bodily attitudes accompanying outbreaks of emotions, and he soon was convinced that to the psychic character armor there corresponds a somatic muscular armor. To some psychotherapists today this has become a matter of course, but in the late 1920's and early 1930's, when Reich's discovery began to be known, it was met with opposition and ridicule. As late as in the 1940's, after I had reported a case history to a group of psychotherapists of different schools, a Freudian psychoanalyst remarked

that what I had reported was not psychology but kroppologi ('kropp' being the Norwegian word for 'body').

It soon became clear to Reich that the muscular armor, which consists of spasms, cramps, and tensions, is nothing but the bodily expression of the repressed emotions and ideas, and the somatic anchoring of the neuroses. In psychoanalytic circles the question had often been raised where the repressed ideas and emotions were located, and the answer was as a rule that they were in the unconscious. Now Reich showed that they were bound as well in the muscular armor, in the spasms, holdings and tensions of which the person had no conscious consciousness, or understanding.

This discovery led to another innovation in psychotherapeutic technique, namely to attacking the neuroses from the bodily side, partly by calling the patient's attention to the chronic tensions, partly by making him feel them by direct manipulation. By thus loosening up the holdings and tensions one could bring into consciousness emotions and memories which had hitherto been completely repressed, even if the therapist had succeeded in guessing what they had been from the patient's dreams and associations. Not only repressed emotions and memories came to light, however, but also things that nobody had thought of before or paid any attention to, and that should prove to be of the utmost importance for therapy as well as for further discoveries. These new and unexpected experiences were feelings of streaming in the patient's body, streamings that to most of the patients were formerly unknown and which to most of those who knew them had been of little or no significance. Such streamings were pleasurable, usually soft and rather weak, but occasionally so strong that the person felt that they overflowed him. In such latter cases, and sometimes even when they were of moderate strength, they would make the patient afraid, as of some unknown danger. These streamings seemed to stem from the vegetative or autonomous nervous system, and Reich therefore called them *vegetative streamings*.

It soon became evident that these streamings appeared only when a considerable loosening of the spasms and tensions had taken place, so that the patient could relax and breathe fairly freely, and they always inaugurated a more general feeling of well-being. They therefore became signs of therapeutic progress, and as such assumed an ever greater importance for the evaluation of what had been attained. But what were they? And what was their function in the total economy of the psychosomatic organism? These were questions that Reich always had in mind, and we shall later return to them and see the solutions which Reich found to them.

On the basis of the findings we have just described Reich elaborated a new therapeutic technique, that of *character analysis*. In the first years when working with this new technique, there was still another thing that struck him: when a patient had become conscious of an attitude or manner of behavior, he would often change it, sometimes momentarily, and present a new façade, as it were. When he was made aware of this new attitude, he would change it again for another, or sometimes revert to his former attitude. It was as if the character consisted of interchangeable layers, or as if it were a fortress with several lines of defense, one behind the other. As the therapeutic endeavor, which in its early stages of development might be characterized as 'pure' character analysis, shifted ever more to attacking the muscular armor, this layering of the character came to play a lesser role. The stress was laid more on the changing bodily tensions, the fact that when you had succeeded in loosening one tension, the corresponding emotion would not break through to consciousness or to expression, but would as it were seek refuge in a new tension or reactivate some formerly dissolved tension. Working directly on the tensions would eventually liberate the repressed emotional energies, which also manifested themselves in the 'vegetative streamings.' When the new therapeutic technique had reached this stage. Reich termed it *character-analytic vegetotherapy*, or simply vegetotherapy. But analytic work on character always remained an important part of the new technique.

Before elaborating the new technique of character analysis and vegetotherapy, which eventually carried him away from psychoanalysis, Reich had made his most important contributions to psychoanalytic theory, contributions that were to fill gaps in Freud's theory of the instincts and of the neuroses, and that were also to earn for Reich the displeasure and even the enmity of many of his colleagues. The first of those contributions was his *orgasm theory*, the second his demonstration of the social and ideational background of the neuroses.

Freud's main work on the theory of the instincts was his book *Three Contributions to the Theory of Sex* (1905). In this work Freud set forth the evolution of the sexual drives through all their infantile stages, from the oral through the anal-sadistic and phallic to the genital stages, pointing out for each of the three earlier stages what consequences a fixation on any of them might have for the later development of the individual. Of the genital stage he did not say much more than that it was the final stage of sexual development, to be reached in puberty, at which period its impulses had to be kept back and 'sublimated,' that is, transformed into some socially acceptable nonsexual activity, until such time as direct satisfaction of sexual impulses would be recognized as legitimate by society. But Freud never went into the full role or significance of genital sexuality either in childhood or adulthood.

Some of Reich's first contributions to the psychoanalytic journals had for their subject matter genital sexuality and its significance for the therapy of the neuroses. But his main work in this field, which summed up his experience so far and became the basis for his further discoveries, was his book *Die Funktion des Orgasmus* (Vienna 1927; not to be confused with his later work in English, *The Function of the Orgasm*, part I of *The Discovery of the Orgone*, Orgone Institute Press, New York 1942). In this work Reich investigates first the reasons that some cases show little or no results of psychoanalytic therapy, and others that seemed to have been cured either relapse into their old neurosis or produce a new one, while still others retain their regained health.

The outcome of Reich's investigation was that the refractory cases as well as those that relapsed had at least one thing in common which distinguished them from the successful ones: they had never succeeded in establishing a satisfactory sex life on a genital level. Thus a satisfactory sex life proved to be a *conditio sine qua non* of lasting mental health—a conclusion that met with strong opposition from all sides and which is still a scandal to all who have neither a knowledge of deep psychotherapy nor themselves a satisfactory sex life.

The next question which Reich investigated in *Die Funktion des Orgasmus* was: what is a satisfactory sex life?—a question that to my knowledge had never until then been the object of scientific research. Reich's answer, based upon his own therapeutic experience as well as on information gathered from healthy or relatively healthy persons, was that a healthy sex life depends on a complete, convulsive discharge of sexual energy in the embrace of a beloved partner of the opposite sex, with momentary loss of consciousness. The capacity for such an experience Reich termed *orgastic potency*, which thus became a criterion of mental health.

The orgasm, as Reich described and defined it, thus stood out as the fulfillment of healthy adult sex life. The third and last central question that Reich explored in this book was the one indicated by its title, the question of the function of the orgasm in the total psychosomatic organism. Until now the function of sexuality had been regarded almost exclusively as that of the maintenance and propagation of the species. Whatever other aspects there were to it—its longings, its drives, its promises of pleasure and bliss—were regarded as lures that Nature had set up for Man in order to make him take upon himself the cares, the pain, and the work of bringing up progeny. Now Reich, without denying this function of sexuality, showed that this function was not the only one—perhaps not even the primary or the most important one. This other function, which manifests itself without any thought of procreation, even long before the *possibility* of procreation, is the regulation of the bio-energy by the discharge of that part of the

energy that is not consumed in the other activities of the human being. Another aspect of this function is that it furnishes the well-being and the pleasure that make life enjoyable and worth living.

In order to ensure the optimal functioning of the life apparatus, the discharge of dammed-up energy has to be complete, that is orgasmic. If not, the residual or bound energy will hamper the free functioning of the organism in its thinking, its emotions, and its actions, and it may also even pervert them to life-inimical purposes. It is such residual energy that feeds the secondary drives that play such an important role in the neuroses. It is true that sexuality without orgasm may serve the function of procreation in a seemingly satisfactory way, but only orgasmic genitality can fulfill in an optimal way that other function of sexuality, the regulation of organismic bio-energy.

Orgasmic potency thus safeguards, as far as that is possible in a sex-inimical society, the healthy functioning of the human organism, in rational thinking, in natural emotionality, in purposeful action. No wonder that Reich should consider it the chief and central aim of therapy. True, at times he stressed this aim in a way that made it difficult for the patient to approach it; that is, he made the patient feel so strongly his own insufficiency that he became unable to accept himself as the imperfect being he was and to make the most out of what he was, and thus to approach the ideal goal in the only possible way. However, only few, if any, who pass through the mill of our education and society will ever attain this goal completely.

Another question which from the very beginning occupied Reich's mind was how the general destruction of natural living functioning could be prevented. In our civilization, as in most other 'higher' civilizations, it is the adults (that is the more or less twisted characters) who set the goals for the education (that is the formation) of children and adolescents, and in general it must be said that they set the goals so as to serve their own convenience and to perpetuate their own prejudices. Only some rather primitive peoples, such as the Eskimos, take quite a different view of education and of the upbringing of children.

According to the ancient religion of the Eskimos, an aspect which Christianity has only partly succeeded in destroying, the child is the wisest of all, and therefore the worst misdeed a man can do is to thwart a child. To the Eskimos this is not just a theoretical or theological belief, but they act according to it, to the amazement of all 'civilized' observers.

I do not know whether or not Reich knew much of the Eskimos—it is possible that he did, for he had extensive ethnological knowledge—but he was among the first in our civilization to propagate similar principles to those of the Eskimos and to show a way of practicing them, at least to some extent, even in our society. He set up as the leading principle for the upbringing of children what he called 'self-regulation.' By that he meant that the children should be given the opportunity to have all their natural or primary drives satisfied in their own way—there would then be no secondary-perverted drives. It was a constant concern of Reich's to find out how, in our civilization, it could be possible to apply this principle of self-regulation. One of the difficulties was that the parents who heard of it and theoretically accepted it very often had so little feeling for the child that they thought it sufficient to let him do just what he liked, thus neglecting those needs of the child which he could not himself give expression to. Frequently they would also mistake license—that is, the letting loose of secondary drives—for freedom, and thus let develop in the child a lack of regard for others.*

*A reviewer (Norman M. Levy, M.D., *Journal of Orgonomy*, vol. 4, Nov. 1970) has pointed out that the concept of self-regulation should be defined more clearly, and his classification, with which the author fully agrees reads as follows: "The concept of self-regulation means allowing the child full expression of his basic energetic pleasure functions (oral, genital, motoric, exploratory), while at the same time teaching him to respect the rights of others and to have concern for his own safety. The biological pleasure drives are concerned solely with gratification, so that the infant initially has little awareness of others' needs; this must be provided by the environment. The task of parents, so difficult in our society, is to educate the child to an acceptance of limits on behavior without interfering with his capacity to experience pleasure; such training, which includes being allowed to experience frustration, is an important need not expressed directly by the child. In a patriarchal, authoritarian system, upbringing of children means crushing the life out of them; modern licentious upbringing means distorting childrens' perception of the world by telling them 'anything goes.' Both extremes are life-negative."

It soon became evident to Reich that if the formation of neuroses should be prevented, and natural, rational living be established, it would be necessary to change the prevailing ideologies in our society, whether or not they proclaimed to have a religious, moral, or a philosophical basis. He showed that the suppression of natural instinctual drives and their conversion into secondary drives, mostly sadistic or masochistic, had its roots in such ideologies and the perverted instincts of the suppressors. For some time he thought that the necessary changes could be brought about by political action, and therefore was very active in the educational work of the progressive political parties. He became a member in Austria of the Socialist Party and in Germany of the Communist Party, and took an active part in their work. However, in a few years he became convinced that radical politicians, the Communists especially, were no longer fighters for personal freedom and natural living. When he tried to show the party members the real causes of human suppression and misery, he was excluded from the party. He later came to speak of the communists as Red Fascists.

Within the psychoanalytic movement Reich had tried for years to arouse the interest of his colleagues in the social and ideational background of the neuroses and to make them feel it was their duty to take up active work for prophylaxis. By a majority of his colleagues this was felt as an intrusion into and a disturbance of their peaceful occupation—and when National Socialism came into power with Hitler, a threat to their very existence. In 1934, therefore, he was excluded from the International Psychoanalytic Society. After that he had a thorough distrust of organizations. When later he found it necessary for the support of his work to create new organizations, he took good—perhaps excessive—care that he should not be bound or hampered by them. And he never again took part in party politics.

Reich's occupation with politics also made him apply his psychological findings to this field of human activity. In his *Mass Psychology of Fascism* he showed how neurotic characters with suppressed instincts

and perverted drives must of necessity carry their irrationalism into their public and political activity too. He showed how the natural longing for contact and happiness had been perverted into mutual dependence between the political leaders and their followers, how competition, distrust, and craving for power took the place of natural collaboration and mutual satisfaction. And he showed how all this was a logical result of antisexual authoritarian upbringing of the younger generation.

In his therapeutic work, which formed the starting point for his various branches of research and which he continued beside his research work till after 1950, Reich constantly made new observations and discoveries, which were partly confirmations of earlier hypotheses and partly showed the way to further elaborations. Working on the character armor as well as on the muscular armor in order to release the suppressed organismic energies and establish orgasmic potency, he had long noticed that when chronic spasms and tensions were dissolved, spontaneous movements would appear, movements of quite another order than those which were formerly present either as more or less stiff and clumsy voluntary movements or as jerky, mechanical ones. The new movements were soft, harmonious and graceful, and when left to develop showed a tendency towards an even and natural rhythm of unification of the whole body. The rhythm was that of the breathing, and now Reich discovered that if under certain conditions which we cannot go into here, the breathing rhythm was left to accelerate spontaneously it would encompass the whole body and end in a reflex convulsion. This was the discovery of the *orgasm reflex*.

Even before this discovery, during his work on the function of the orgasm and what he termed the vegetative streamings in the body, Reich had tried to formulate from the point of energy what happened in the orgasm. His description of this process he finally formulated thus: mechanical tension → bioelectric charge → bioelectric discharge → relaxation. This description he at first called the *orgasm formula*, later the *formula of biological tension and charge*. As is seen from the

formula itself, Reich at first thought that the energy in question was a specific kind of electricity, bioelectricity. As we shall see, he later came to another opinion.

In the same epoch as those discoveries Reich had been impressed by the antithetical nature of two basic phenomena met with in the treatment of every neurosis: sexuality and anxiety, which he termed the fundamental antithesis of vegetative life. At this time he still thought that the energy expressed in the vital phenomena was a kind of electricity. In order to test this hypothesis he executed a series of experiments in 1934-36, some in the Institute of Psychology of the University of Oslo, to show whether an oscillometer would register any variation in the skin's electrical potential when the skin was touched in a way that provoked pleasure (or pleasurable sexual excitement), or anxiety. The experiments showed that the skin potential rose with pleasurable feelings and fell with anxiety. They thus showed that the antithesis pleasure-anxiety has a biological or biophysical basis, but the variations were so slight that they could not account for the experienced energies in the human emotions. Those energies still needed an explanation. A major part of Reich's later work was concentrated upon the elucidation of the energy question.

Chapter 3

BIONS AND BIOGENESIS

After the discovery of the orgasm formula and the orgasm reflex it struck Reich that the orgasmic movements of the human body had a very great likeness to or might even be identical with those of the protozoa as seen under the microscope. This made him ask himself if the orgasm function were a common function of all living matter, and if the orgasm formula might be the common formula for life functioning. As always in Reich's research, he looked to observations and experiments for confirmation or refutation of this idea. If the orgasm formula was the life formula, it might also give a clue to the problem of biogenesis, which had occupied Reich's mind from his early student days. He had read and heard biologists and philosophers say that there must be some transition from lifeless to living matter, although they were unable to prove it. Most biologists, however, thought that Pasteur had proved once and for all that life could come only from some other living organism, never from lifeless matter.

Reich now began two series of experiments, both with the object of arranging nonliving matter in such a manner that processes were set going that spontaneously would produce a rhythmical four-beat *tension* → *charge* → *discharge* → *relaxation* as in the orgasm.

In one series of the experiments he would take organic material, as dry moss or dry grass, sterilize it by high temperature, and then let it swell in sterilized water. It was then shown under the microscope that from the grass or moss small vesicles would detach themselves, vesicles that would contract and expand in a way recalling the movements of the protozoa. After some time even more of those vesicles would gather into heaps, which eventually would surround themselves with membranes and start moving like monocellular animals, that is, protozoa.

In the other series Reich would take inorganic or lifeless substances, such as coal dust, fine sand, or metal dust or rust, heat them into incandescence in a gas flame, and, while they were still aglow, put

them into a sterile nutritive solution. In the solution some of the particles would swell into vesicles that would start to move as the vesicles of organic origin. Reich's critics contended that those movements were nothing but the well-known molecular, so-called Brownian movements. But whoever has seen *vesicular* movements under a microscope and had the occasion to compare them with Brownian vesicular movements will hardly have any difficulty in seeing that the Brownian are angular and mechanical, while the *vesicular* are softer and organic. Some of the vesicles from inorganic material would also organize the same way as those from organic material. Those energy vesicles, whatever their origin, Reich termed *bions*, and as they organized into cells or protozoa, he had made an important step towards explaining and demonstrating the phenomenon of *biogenesis*. The first publication of these results was made in the book *Die Bione*, Sexpol Verlag, Oslo 1938.

During his work on the bions Reich came to think that the cancer cells might have an origin similar to that of the protozoa into which some of the bions would organize. Most of those bions had their origin in disintegrated organic tissue, and they would organize into different kinds of protozoa. Now Reich hit upon the idea that cancer cells also might originate from bionously disintegrated organic tissue. A fact that might give some likelihood to this idea is that free cancer cells, such as those in the vaginal secretion for instance, have forms and movements which may recall those of protozoa, e.g., of ameba. Another fact pointing in the same direction is that cancer most often starts in such parts of the body which character analysis and vegeto-therapy had shown to be most frequently cut off from the regular energy metabolism of the body by cramps and tensions. A third fact supporting the idea is that the cancer cell shows a reduced oxygen consumption, and cells cut off from the free energy metabolism can no longer get the necessary amount of oxygen to maintain a normal life functioning. By studying sarcoma under the microscope, Reich found that it contained a number of tiny bacilli, which he termed T-bacilli, and which elsewhere he had found only when blood corpuscles disintegrated under the microscope. This latter discovery was made in 1937, in Oslo.

Chapter 4

DISCOVERY OF THE LIFE ENERGY (ORGONE)

IN 1939, while still in Oslo and working with the bions, Reich accidentally discovered that some of the bions emitted a kind of energy that seemed not to obey the laws of any of the known forms of energy. As we know, Reich had always been occupied with the problem of the energy behind the different life manifestations, and now he thought he had hit upon a special life energy. He made several experiments and observations to find out whether other living organisms emitted the same kind of energy as he had discovered in the bions, and found this to be the case. When it came to human beings he found that the energy emitted would vary with the degree of free natural liveliness or with greater or lesser freedom from neurotic inhibitions. The energy thus discovered Reich termed the *Life Energy* or *Orgone* (from 'orgasm' and 'organism').

As Reich's name for this energy shows, he thought at first that it was limited to living organisms, though it could be shown to influence lifeless matter too. In 1940, the year after he came to America, Reich discovered the same kind of energy in the atmosphere as well, and later he arrived at the conclusion that this energy was ubiquitous, and that one of its manifestations is that which the physicists have called *cosmic radiation*. The existence of this energy can be demonstrated visually, thermically, and microscopically. Reich's writings contain ample references to experiments of verification, e.g., *The Cancer Biopathy*. That an American Decree of Injunction in March 1954 declared its non-existence does nothing to alter the facts.

In 1940 Reich invented a way to concentrate the orgone energy. He constructed an *orgone accumulator*, a box whose walls, floor and ceiling consisted of several layers of alternating organic

and metallic material. Observations and experiments have shown that organic material attracts and collects orgone from the atmosphere, and that metallic material attracts and repels orgone. Thus, the organic layers of the accumulator attract and soak up orgone and the metallic layers draw it from the organic material and radiate it into the interior of the accumulator. One of the established laws of orgone energy is that it may attach itself to any material thing as a charge that may be weak or strong and whose attachment to the bearer may also be weak or strong, just as with other forms of energy like heat or electricity. But there the similarity ends. If two objects of different temperature of different electric charges—more generally, if two systems with different energy charges—are brought into contact or communication, the charges will even out until they both have the same energy charge, be it heat or electricity. If for instance one hot and one cold piece of iron are brought into contact, they will after a while both have the same temperature. Or if two electric batteries with different charges are coupled together they will immediately show the same charge. With orgone energy this is quite different. If two orgonotic systems with different charges are connected, the more heavily laden system will draw energy from the weaker system, until the weaker system can give off no more or the stronger system has attained what for it is its maximum charge. Every living organism is such an orgonotic system and more highly charged than most non-living objects—also more highly charged than usual orgone accumulators. When a man sits in an orgone accumulator, then he will draw energy from it, and the accumulator will renew its charge from the surrounding air. We cannot here go into the uses of the accumulator or the different conditions that determine the strength of the charge, the time needed for optimal charging, or what effect a charge may have, propitious or deleterious. Those interested in such questions must turn to the organomic literature.

After the discovery of the orgone it was clear to Reich that this was the bio-energy he had been searching for since the beginning of his studies. The constant endeavor of his therapeutic work had been the liberation of the organismic energy, and it was therefore quite natural that he should now call his therapeutic technique *orgone therapy*. Since the psychological and psychiatric side of this therapy, which was covered by the older name ‘characteranalytic vegetotherapy,’ was different from the therapy using the orgone accumulator and other orgone devices, it became necessary to distinguish between psychological or psychiatric orgone therapy on one hand and physical orgone therapy on the other. By enemies and detractors of orgonomy—the new science of the orgone—it was said that Reich had claimed to be able to cure neurosis, impotence, cancer and other psychosomatic and somatic diseases by means of the orgone accumulator and other orgone devices. No such claim has ever been made, neither by Reich nor by any of his collaborators. What they do claim is that the orgone devices may be helpful stimulants and adjuvants in the treatment of many different illnesses, and that in several cases they may to a great extent relieve pain.

One of the diseases which Reich and his medical coworkers have tried to treat with orgone therapy is cancer. As mentioned already, Reich had found that cancer develops when parts of the organism are cut off for a protracted period from natural energy metabolism, that is, from orgone metabolism. Reich therefore tried to find out if orgone irradiation from without would be able to rectify orgone metabolism in cancerous tissue. He found that in some cases, where the cancerous degeneration had not gone too far, the cancerous process might be halted or even made to recede. In this field much is still open to further research, which it is to be hoped that other researchers will take up. Reich’s work on these problems was done for the greater part in the years 1940 through 1943.

All the time after his discovery of the bions Reich continued his biological research and experimentation. In 1945 he succeeded in reproducing experimentally what he called *primary biogenesis*: he made life develop without the use of any pre-existing organic material. This experiment, which he called 'Experiment XX,' consisted in making sterilized bionous water (i.e., water in which bionous earth had been boiled and which had afterwards been filtered and sterilized) freeze into ice and then making it thaw. The water would then contain thin flakes resembling yellowish snowflakes, and these flakes would develop into live cells and into protozoa of various kinds. This experiment has been repeated by several other scientists, who are now trying to vary it so as to find out, if possible, why it sometimes gives certain protozoa and at other times other protozoa.

In his research on orgone energy Reich had encountered several phenomena which might indicate a kind of antagonism between orgone energy and radioactivity. He thought it possible that orgone might be used as a defense against radioactivity. In the autumn of 1950 he started a great experiment for closer investigation of the antagonism he had observed. He obtained some radioactive isotopes, which he put into orgone accumulators. He had expected that the orgone should weaken or assuage the radioactivity, but something quite different happened: the radioactivity 'triggered' or 'excited' or 'stimulated' the orgone to such an activity that all those who took part in the experiment were taken ill, even though they had strictly observed the precautionary measures prescribed by the Atomic Energy Commission. The building where the experiment had been performed and all the property around were for several years so charged with radioactivated orgone energy that it was impossible for people to live there. Several of Reich's co-workers became afraid and retired from further collaboration. In spite of that, the experiment—which Reich called the Oranur

Experiment—yielded important and valuable results, because it disclosed many aspects of the orgone activity which had not been seen or understood before. Much of Reich's later work had its basis in the results of the Oranur Experiment.

Before the Oranur Experiment Reich had already formed the hypothesis that phenomena as far apart as the formation of hurricanes and tornados and the formation of galaxies might both be due to the meeting and confluence of two orgone streams that would thus be superimposed upon each other and so create something new. Not only those two phenomena, but a series of others, great and small, might be due to similar happenings. I happened to be present in the summer of 1950 when for the first time, Reich set forth the hypothesis of *Cosmic Superimposition* in a lecture to a convention of organomists. Never in my life have I seen an audience—and this one was composed of physicians, psychologists, biologists, and physicists—so excited by a lecture. It was rich in new ideas, new points of view, and far-reaching vistas as no other lecture I ever heard.

Before the Oranur Experiment Reich had observed that the orgone energy might vary in form and function under varying circumstances. The orgone envelope of the earth, or atmospheric orgone, which could be seen and demonstrated to be in constant, though uneven, movement from west to east at a speed considerably greater than that of the earth's rotation, he compared to a streaming energy ocean. In this energy ocean preformed organotic systems, such as living organisms, or other forms of energy, such as electricity or radioactivity, could elicit concentrations, which he compared to waves that would rise into crests and then sink back into the general ocean. We have already mentioned the *organotic potential*, namely that a highly charged organotic system will absorb energy from a system of lower charge. Now Reich found that when the organotic charge has reached a certain level, the organotic system will discharge its energy again until the system is on an energetic level with its

surroundings—that is to say that orgonotic systems are also subject to the *mechanical potential*, charge going from high to low. In other words, every orgonotic system is subject to an *energetic metabolism*, charge → discharge → charge → discharge and so on. This metabolism is common to all orgonotic systems, living or non-living, the difference being that in the living system the charge-discharge is combined with tension-relaxation, so that we get the life formula: tension → charge → discharge → relaxation, which was first discovered in the human orgasm.

I have mentioned that after the Oranur Experiment the atmosphere at and around Orgonon got so charged with radioactivated energy that for a long time people could not live there. The nuclear radiation seemed not only to have heightened the orgonotic charge, but somehow to have transformed the orgone energy. Orgone energy, when at normal concentration, will be felt as stimulating and enlivening, and the same is true for a somewhat higher concentration, such as in orgone accumulators and similar devices, when the organism is exposed to it for a short time only. But the atmosphere around and at Orgonon was oppressive and almost suffocating, and its blue color, which normally can be seen against the sky and distant mountains, would change into a hazy black that was hardly transparent. Reich termed this variety of orgone DOR (from ‘deadly orgone’) and tried to find out its properties, how it came about, what role it played, and how it could be counteracted or removed. Thinking that DOR, like orgone, might be subject to the orgonotic potential (low charge → high charge) and having observed that metal tubes would act as potent orgone concentrators, he tried to remove the DOR ‘clouds’ around Orgonon by means of such tubes. He then constructed an apparatus consisting of a number of metallic tubes which by a telescopic arrangement could be made long or short. They were attached to a stand so as to enable him to turn them in any

direction, vertically or horizontally. The upper ends had caps, so that one could close or open them at will. The lower ends opened into long flexible tubes leading into water or into moist earth, so that the water or moisture, which attracts orgone energy, could absorb the orgone drawn in by the tubes. This apparatus Reich called a *cloudbuster*. By means of it he succeeded to a certain extent in alleviating the DOR oppression around Orgonon.

Reich soon discovered that the cloudbuster might also be used for other purposes: to make rain, and to make rain cease. (In the section ‘Orgonomy’ of this volume I have reported a case where I witnessed the use of the cloudbuster for making rain.)

From 1952 on, Reich made a series of experiments with the cloudbuster, and they were for the most part successful in that he obtained the results he had hoped for. He went himself, or sent collaborators, to other parts of the States where he saw reason to influence weather conditions. In each case he advised the local, and in some cases also the Federal, authorities of what he intended to do, and also of the results when the experiments had been performed. Although he for the most part succeeded in obtaining the results he had hoped for, the authorities seemed to take no notice whatever. When the effects of the ban on Reich’s writings are over, and the works are republished, one will be able to read about these experiments in his periodical CORE (*Cosmic Orgone Engineering*).

Seeing the good results of the DOR removal from the atmosphere, Reich came to think that it might also be possible to remove it from the human organism. The Oranur Experiment had shown how radioactivity would turn healthy orgone into DOR, and he therefore thought that the inhibitory actions of tensions and spasms might have the same effect on organismic orgone, that in fact the energy that resisted and inhibited natural orgone metabolism in the body might be of the same kind as the DOR in the air. He therefore set about constructing a new device

on the same principle as the cloudbuster and called it a *DOR-buster*. When this device is applied to armored persons, it may under certain conditions provoke outbreaks of repressed emotions very resistant to other means of setting them free. The use of it is, however, still so much on the experimental stage that it should be used with the greatest caution and preferably only by an experienced orgonomist.

During all the years of unceasing new discoveries Reich often met with reproach that he went from one subject to another, without taking time to enlarge upon any of them and without a sufficient array of facts to constitute a really scientific basis for his contentions. Especially, he was blamed for passing from the realms of psychiatry and psychology into that of biophysics and into the study of basic physical laws—he should, his critics said, have kept to his first field where he was already gaining an international reputation as one of the world's leading psychotherapists. Reich could perfectly well see that a main reason for such criticism was the inertia of the critics, who were never left to rest and to be content with what they had learned from him already. Most of them seemed to think that now that Reich had helped them to a satisfactory capacity for work and love and taught them a therapeutic technique that would enable them to make their livelihood, he should settle down to his therapeutic work and leave them to do the same. The criticism kept alive in Reich his preoccupation with the question of *how* he was working as he did and progressing as he did—he had himself felt as if he was being logically led from one research to another, from one discovery to the next one. In the latter half of the 1940s he began formulating the principles which had, at first rather unconsciously, been the leading ones throughout his work. He now gave a name to his method of research, calling it *Orgonomic Functionalism*, and in one book, *Ether, God and Devil* and in a series

of articles in the *Orgone Energy Bulletin* showed its application in various fields of research.

At the basis of Reich's research work were two ideas, the logical application of which was to guide it throughout his life: the first, that whatever we are to know or to investigate can only be grasped through our senses and the logical elaboration of our sense data; the second, that whatever we sense is a legitimate object of research, that in research there does not—or at least should not—exist such a notion as taboo. A third idea or principle gradually evolved to be added to these: that to grasp correctly and to understand an object we must take into consideration every aspect of the sensations, the emotional no less than the ideational. Of course we may study separate aspects, but unless we also have regard to the other aspects, our conclusions will be invalid.

As we have seen, Reich was, from his very childhood, interested in natural history, in biology especially—in the life and behavior of plants and animals. As a student of medicine and as a physician his interest centered on the biology of man, on his natural functioning and on the disturbance of such functioning. As a psychiatrist and psychotherapist he had first of all to occupy himself with the mental disturbances, their causes and their cures.

When Reich started studying medicine there was a sharp division between organic and functional diseases: organic were those where an organic lesion could be shown or assumed, functional those where such lesions could not be found or assumed. The latter were thought by many, both common people and physicians, to be at bottom 'imaginary' diseases, and the treatment often consisted of attempts to convince the patient that he was not ill.

Psychoanalysis at first worked from the assumption that mental aberrations—neuroses, psychoses, perversions—were due

to disturbances in the energy household of the organism. The energy in question—which Freud named *libido* and defined as the energy of the sexual instinct—was by Freud, hypothetically, ascribed to chemical or hormonal processes. He did not, however, follow up this idea. If he did not directly abandon or repudiate it, he at least completely neglected it and treated the phenomena he was studying as exclusively psychic or mental. He soon found that psychic or mental is not synonymous with conscious, as was commonly thought in his time. For phenomena for which he found no explanation in the conscious life of his patients, he postulated an unconscious mental life that would furnish the explanations he sought.

Reich took up Freud's idea of disturbances in the energy household of the organism. At first without any clear idea of the nature of this energy, he sought to find out how it functioned in what he felt to be healthy, and in what he saw to be unhealthy, organisms, both men and women. He thus discovered that the fundamental difference between mentally sick and mentally healthy people—between the neurotic and the genital character, as he was later to term it—was to be found in their incapacity, or capacity, for orgasmic discharge in a loving embrace. That again made him investigate as exactly as possible what happened in the orgasmic sexual embrace and thus he discovered the orgasm formula: *tension* → *charge* → *discharge* → *relaxation*. Further study showed that this was but a special case of the pulsatory movements which characterize all living organisms and differentiates them from lifeless matter. And experimentations with and observations of pulsatory movements made him discover biogenesis, the transition from lifeless to living matter in the bions. We need not here continue with the enumeration of his successive new discoveries along the same line.

In the beginning of his work Reich had sought only to elucidate definite problems as they presented themselves to him,

without being fully conscious of the method and thought technique he was employing. But especially in the last dozen years of his life, and after his discovery of the cosmic orgone energy and under the impact of the vast new fields of research opened up by this discovery, he looked back on his work with the object of formulating the principles that in fact had underlain it. And so he wrote *Orgonomic Functionalism*, the first part of which, *Ether, God and Devil* was published as a separate volume in 1949, and the first fourteen chapters of the second part were published in the *Orgone Energy Bulletin*, Vol. II and IV. The final chapter(s) have so far not been published, if they were ever written.

What had, in a general way, characterized natural-scientific research was the quest for the causes and meanings or purposes of observed phenomena or facts. What Reich did, and did ever more consistently and consciously was to ask for the function of every observed fact, for its place or role in the totality of nature. He was fully aware that other researchers before him had applied the same principle in their work, but they had not done so consistently or consciously, and therefore, by their adherence to or lapses into mechanistic or finalistic thinking, shut themselves off from making such discoveries as Reich was to make.

One basic problem in functionalistic thinking is: what is a natural function? The answer, which was to determine the whole of Reich's scientific work, was: it is an energy process. This answer naturally led to new problems: what is energy? How does energy function? How can energy processes be studied, what starts them, and what is the outcome of them? What is the function of energy in regard to matter? How does energy function in living matter, i.e., in organisms? And what is the difference between living and nonliving matter? Some of these questions had never been raised before, and none of them had found a satisfactory answer. It was Reich's new approach, starting with inhibited or free, unhealthy or healthy functioning of living organisms, that was to lead to valid solutions.

It is not possible at present to give a clear and succinct presentation of the application of the thought technique of organomic functionalism. That will have to be studied in Reich's original writings, which we hope may soon be made accessible again to the general public.* We may, however, warn the eventual reader that unless he is so structured that his own organismic energy can function freely, it will be very difficult, if not impossible, to grasp fully Reich's thought. This may sound preposterous and tending to place Reich's work outside general science. But it is no more preposterous than to warn colorblind readers of the difficulties they are liable to encounter in reading treatises on colors. For when it comes to studying energy functions, where the functioning of the observer must necessarily play a role, the vast majority of people, statistically the *homines normales*, are best compared to colorblind people studying colors.

One might think when looking back on this long series of important discoveries that Reich at each period had to concentrate exclusively on the newest problem, on the most recent discovery. But such was not the case. Reich always had a strong feeling of the cohesion, of the unity of all things, and however intensely he might concentrate on an actual problem, he never lost his sense for its connection with everything else. And when he had worked on some problem and found a new solution or discovered a new fact, he would return to other interests, generally armed with some new insight that would enable him to see the old questions from another point of view and so penetrate deeper into them.

It is true that since the discovery of the cosmic orgone energy (1939-40) Reich's main interest lay with this new field of research. But he still had trainees in psychotherapy, developing this therapy into biotherapy, which, owing to his consistent use of the orgone or bio-energy, he called orgone therapy. During this work he

*The Decree of Injunction of March 19th, 1954, and the subsequent burning of Reich's books, for some years barred the general reader from studying his work. But most of it is now being reprinted and made accessible.

made new discoveries in the psychiatric field as is shown in the chapter ‘The Schizophrenic Split’ in the third edition of his *Character Analysis*, and also in his lecture on *Children of the Future* (in *Orgone Energy Bulletin*, October 1950). And it remained a main interest with him as long as he lived to find out what could be done to safeguard the mental health and the orgonotic functioning of infants, so as to enable them in later years to be masters of their own lives and to be capable of making a better world than ours today—not as we, cripples as most of us are, think fit, but one to satisfy their own more healthy and rational structures.

Chapter 5

REICH'S CAMPAIGNS

Reich's therapeutic and scientific work, which we have tried to outline in the foregoing chapters, made him ever more conscious of the immense mass of human suffering as well as of the causes of much of it. It also made him eager to find remedies for such evils, and a chief concern with him throughout his life was to make his discoveries available and useful to humanity. When, through his sexological and psychoanalytic studies and practice, he saw the ravages caused by sexual repression in making people unhappy and reducing their capacity for work and for rational living, he set out to find means for making his discoveries known and to abolish or at least to reduce the sexual misery. He hoped to find allies among socialist and communist politicians, and for a time it looked as if they were to adopt his sex economic program as part of their party platform. For years he tried to combine Marxism and psychoanalysis—he still regarded his sex economic work as part of the psychoanalytic movement—but the final result was that he was repudiated both by the Marxists in power and by the psychoanalysts in authority. He was excluded, first from the Communist Party, then from the Psychoanalytic Association. The movement he had started—the Sex-Pol-Bewegung—within the German Communist Party, had to take its own course, without any party affiliation, and for a number of years, roughly from 1930 till 1939, Reich spent an almost incredible amount of time in directing this movement. The movement, though without any firm or regular organization, had branches or connections in several countries. Its official organ was a journal, *Internationale Zeitschrift für politische Psychologie und Sexualökonomie*, the fifteen issues of which were published in Copenhagen and Oslo from 1934 through 1938. In this journal Reich published for the first

time a series of his important psychological, psychiatric and physiological discoveries and elaborations, besides a number of articles of a more propagandist and polemic nature.

From the very beginning of his propagandist, popularizing work Reich was told that this was sinning against the objectivity of truth-seeking science. But Reich always maintained that no truth, however objective, can be isolated from its function without losing some of its very substance and thus being falsified. He therefore thought it part of the task of everybody who studied human health and human sickness to point out, as far as possible, the causes of every dysfunction of the human organism, in order to find a prophylaxis. And he accused the majority of his psychiatric colleagues of limiting their outlook to the individual cases and their causation, without caring either for the social background or for the possible social consequences of their findings.

When I first heard of Reich, it was during my psychoanalytic training in Berlin in 1928. Reich was spoken of as an outstanding clinician and an able theorist. But I was warned against his mixing up psychiatry and psychotherapy with politics and his claim that every therapist should point out the social and ideational causes of mental disturbances, and also help to find general prophylactic measures against them. Such claims, I was told, were apt to disturb the therapeutic work and to provoke enmity against it both in the general public and in the medical profession. As I myself did not share such fears—partly, it is true, out of ignorance—I thought that my warners exaggerated. Much later, in New York in 1946, I was to learn how general such an attitude was in the medical profession. I had been invited to attend a meeting of a medical society, psychosomatic medicine being the topic of the session. After an introductory paper of about an hour there was a discussion lasting one hour and a half, and many aspects of psychosomatic disturbances were brought out. But

nobody said one word about the social or ideational background of the disturbances, nor did anybody speak of prophylaxis.

This is not the place to give a detailed account of the different campaigns Reich had to sustain before the final legal one that led to his death—nor are we competent to do so, partly because his own archives, which probably contain the most complete documentation, will be inaccessible for many years. But a few words must be said of the most important aspects of his principal campaigns.

Reich's first public campaigns had their origin in his activity as sex counselor in Vienna during the years 1926-30. After the organization in 1929 of the Socialist Association for Sex Counselling and Research in Vienna, his activities as lecturer and propagandist extended his experiences, which he condensed in a paper read before the 1930 Congress of the World League for Sex Reform. The League, proclaiming to be nonpolitical, rejected Reich's program for sex policy as being communist. Reich, who had meantime moved from Vienna to Berlin, then proposed to the Central Committee of the German Communist Party to start a sex-political mass movement on a communist basis. The Central Committee accepted Reich's proposal, and in the autumn of 1931 a congress was held where Reich's program was made the platform of a new organization, the German National Association for Proletarian Sex Policy (Deutscher Reichsverband für proletarische Sexualpolitik). The organization very soon mustered some 20,000 members. The program, after a thorough psychological and sociological discussion of the actual sex need of the young, concluded by formulating the following demands:

1. An end to the housing shortage and lower house rent, at the expense of the State, to be covered by luxury taxes on rich people.
2. Abolition of all law paragraphs against abortion, birth regulation, homosexuality, and reform of marriage laws.

3. Free handing out of contraceptives.
4. Introduction of social reforms, such as protection of mothers and children, opportunity for mass education in sex questions through radio, press, cinema, and so on.
5. Sex counselling and nurseries in each factory or business concern of some size.
6. Abolition of all laws prohibiting sex education.
7. Home leaves for prisoners.

Reich's popularity with the Communists did not last long, however. His growing following among the young workers made the leaders afraid that he would turn the interest of the young away from the purely economic aspect of socialism, and when Reich tried to show how Marxist theory needed a psychological supplement, he was expelled from the Communist Party. This happened during the rise of Nazism in Germany. The leaders of the psychoanalytic movement in that country became afraid that Reich's insistence on the sociological and political consequences of psychological findings might endanger their work and even their lives, and so they excluded him from the German Psychoanalytic Association. The exclusion did not come to the knowledge of Reich till the Congress of Psychoanalysis in Lucerne in 1934, as Reich had had to emigrate to Denmark in 1933 and later to Sweden. The executive of the International Association for Psychoanalysis agreed to Reich's exclusion, but the newly formed Danish-Norwegian group insisted on being left free to invite Reich to become a member. Reich, however, did not accept their invitation.

Reich's next conflict with the authorities took place in Denmark and Sweden in the years 1933 and '34. After Hitler came into power in Germany Reich had to flee to escape the Gestapo, and he applied for a permit of residence, first in Denmark, then in Sweden. Some of Reich's friends wrote to Freud and asked him to recommend Reich's application, but

Freud only answered that he did not think Reich the right person to introduce psychoanalysis into Scandinavia. In Denmark a communist had printed extracts from some articles of Reich's on sex education, and was sentenced for pornography. Neither the Danish nor the Swedish Foreign Office were willing to renew Reich's six months' permit of residence and refused to give any reason for their denial. And so Reich in the autumn of 1934 came to Oslo, Norway, where he stayed till August 1939. His temporary permit of residence was extended several times, but he was denied a permanent permit.

During his first years in Norway Reich had a relatively peaceful time. Several well-known people came to study with him. He lectured at the University of Oslo, and found means to start experimental research work in physiology, biology, and biophysics. During those years he made some of his most important discoveries: He discovered the orgasm reflex, elaborated on the characteranalytic vegetotherapy, demonstrated biogenesis, began his cancer studies and, shortly before he left Oslo, discovered the orgone energy in living matter. From the very beginning his work aroused considerable public interest, of a positive kind in the general public, but mostly negative in the medical profession. In 1935 Reich gave a series of lectures on character formation and its biological basis at the Institute of Psychology of Oslo University. Some fascist newspapers characterized them as unscientific and pornographic, but they did not provoke any general campaign against him at that time.

The 'Norway Campaign' against Reich did not start till the autumn of 1937, when there was a discussion, extended over several meetings, at the Psychiatric Society on psychoanalysis and related therapeutic methods. What was attacked was Reich's insistence on the importance of sexual inhibitions as constant causal factors in the etiology of the neuroses, of the social and ideational background for such inhibitions, and his claim for a

free natural sex life, even for children and adolescents. He was accused of having misused the findings of Bronislaw Malinowski in *Sexual Life of Savages* as a support for his contention that neuroses were unknown in matriarchal societies where the love life of children and adolescents was free and uninhibited—an accusation that was later repudiated by Malinowski himself. It was evident that what prompted Reich's attackers was their fear of his undermining the morality of Norwegian youth, and also of their own prestige as psychiatrists and therapists. The discussions in the Psychiatric Society also had some reverberations in the press, and still more in the politically and culturally interested youth, in whose associations some of Reich's friends and followers were active as lecturers and debaters.

But not until the publication of *Die Bione* (The Bions) in the spring of 1938 did the full storm against Reich set in. Reich's contention that he had observed, under laboratory conditions, the passage from lifeless matter to living matter stirred the orthodox, i.e., the mechanistically minded, to rage and almost to horror. Several scientists were invited by Reich to come and follow such passages or cases of biogenesis in his laboratory, but not one of them accepted the invitation, giving different reasons for their refusals. Most of them had no time to follow for a week an experiment which, after a superficial look, they felt competent to declare unscientific. One psychiatrist, who had himself no personal knowledge either of psychoanalysis or of modern psychotherapy, and who had never seen any of Reich's experiments, called Reich a humbug and tried to make the public believe that he had no medical degree. This last calumny was easily refuted by documentary evidence, but the psychiatrist succeeded in making it look as if Reich was such an ignorant man that he should not have had a medical degree—with no proof, of course. His mere authority was sufficient to make the lay public believe he was right.

Reich's friends and trainees answered the attacks, which were mostly so formulated as not to admit of any counterproof. All Reich's defenders therefore could do, beyond correcting the factual falsehoods of his opponents, was to point to Reich's international reputation as a psychiatrist and psychotherapist, and to show up his attackers' ignorance and lack of authority in the matters under discussion. The daily newspapers of the capital were open to both parties, though with a bias in favor of Reich's attackers. A few articles in Reich's favor, though written by well-known medical doctors, were not printed. The outcome of the campaign was that the Medical Faculty of Oslo University, being asked by the legal authorities if they would recommend that Reich be given a permanent permit of residence, refused to give such recommendation, as they saw no medical reason for doing so. The Cabinet Minister for Justice set up such rigorous conditions for extension of Reich's permit of residence that Reich could not accept them, because they would have hampered his own scientific research and even limited the public activity of his trainees. The question of Reich's prolonged residence in Norway was still not settled when, in the spring of 1939, he accepted an invitation from the New School for Social Research in New York to come there as an Associate Professor of Medical Psychology.

The trouble with the Norwegian authorities about a permanent permit of residence was only one of Reich's reasons for going to America. Another was his hope that it might be easier there to finance his further research—a hope that for several years seemed to materialize. A third and very potent reason was his conviction that Hitler was going to attack and probably occupy Norway, in which case his life would be in the greatest jeopardy. He often spoke to his Norwegian friends about this conviction and advised them, if the threatening war was to break out, to prepare to get out of the country. We, his friends, did not much heed his advice then, but most of us had to follow

it sooner or later during the German occupation, and some who did not were sent to German concentration camps. Reich himself was lucky enough to arrive in America a few days before the outbreak of the Second World War.

Of his campaigns in America, which were to end by his tragic death in the Federal Penitentiary of Lewisburg, Pennsylvania, people who followed him more closely there will give their account elsewhere.

WILHELM REICH AS I KNEW HIM

SOME PERSONAL IMPRESSIONS

I first met Wilhelm Reich in Oslo about Easter 1934, at the Convention of Psychoanalysts in Scandinavia. I knew his name from my year of study at the Berlin Psychoanalytic Institute (1928-29), where he was much talked about, especially among the younger psychoanalysts. Reich among them had the reputation of an outstanding clinician and teacher and of a remarkable, though somewhat wild theorist. I had read a few of his articles and one of his books, *Charakteranalyse*. The book impressed me very strongly, though it contained much that I did not understand—and I may add that every later reading of it has brought me some new understanding.

What first impressed me when I met Reich personally was his extraordinary vitality, his vivacity and his charm. Although at that time I often felt awkward and embarrassed in the presence of remarkable persons, there was something warm and friendly about Reich that made it easy to speak to him. In his lectures to the Convention and in the discussions in which he participated very actively, he showed a clarity of thought, a natural ordering of the facts he presented, and an openness to the viewpoints of the other participants that made his person and his ideas the absolute center of the meeting.

The next time we met was at the Psychoanalytic Congress in Lucerne, Switzerland, in August of the same year. There Reich was informed that he had been excluded from the German Psychoanalytic Association, and that the executive of the International Association had approved of the exclusion. We analysts from Scandinavia (Professor Harald Schjelderup, Dr. Nic. Waal, Dr. Otto Fenichel and myself) succeeded in making the Congress and the Executive of the International Association leave it free to us to invite him to become a member of our own association. After that Reich, as a guest of the Congress, gave a

lecture on 'Psychic Contact and Vegetative Streaming,' certainly one of the most remarkable lectures at that Congress.

In the autumn of that same year, 1934, Wilhelm Reich came to Oslo, as already mentioned. There he had several trainees, some of whom he had brought with him from Vienna and Copenhagen. The first of his years in Oslo, I was in training with Dr. Fenichel, who then still considered himself a friend of Reich's, but who, even before his departure for Prague in 1935, had become ever more reserved and even hostile towards Reich. Shortly after his arrival in Oslo Reich started his physiological and biophysical experiments, which were finally to lead up to his discovery first of biogenesis, then of orgone energy in living organisms. Around these experiments he built up his laboratory, which was later transferred to America. He also very soon started a therapeutic seminar, where both his own trainees and a few other psychoanalysts were admitted. As a teacher and seminar leader he was the most competent I have ever met—and I have had several of the internationally best known psychoanalyst as my teachers. When an amnestic case history was presented by one of the participants, Reich would immediately seize upon the main features, delineate the structure of the case and point out how to attack the therapeutic task. He would give good advice, without, however, taking upon himself the conduct of the case. Technical blunders he was sharp to detect, and generally he could make suggestions as to how to correct them. But if the blunders showed gross lack of knowledge, or still more, lack of human understanding, he could be merciless in his criticism.

From what I learned in Reich's seminars and by studying his book on character analysis I ventured to try to apply his character-analytic technique in a couple of cases, without having gone through any characteranalytic therapy myself. My ventures were not wholly without success, but they convinced me that to really master the new technique, you must have experienced it in your

own body. And so, in the autumn of 1936, I started my almost three years of training with Reich. As a therapist he was naturally and absolutely concentrated on the patient. His acuity to detect the slightest movement, the lightest inflection of the voice, a passing shadow of a change in the expression, was without a parallel, at least in my experience. And with that came a high degree of patience, or should I call it tenacity, in bringing home to the patient what he had discovered, and to make the patient experience and express what had not been discovered. Day after day, week after week, he would call the patient's attention to an attitude, a tension or a facial expression until the patient could sense it and feel what it implied.

When I came to him for training—and of course for therapy too—it was also with the avowed intention of making him see that some of his psychological and sociological theories were wrong, and I told him so. He at first hesitated to take me on, chiefly because of my age (nearly fifty), but also because of my rigidity and stubbornness. However, he gave in to my insistence, and we started.

During my training therapy Reich never tried to convince me of the soundness of his own theories where they differed from mine. He only pointed out the inconsistencies in my own behavior and thinking, made me better aware of my own reactions and to some extent also of those of my own patients, and helped me loosen up the holdings and tensions of my body, thereby also making me feel my own organism in a way that was new to me.

When Reich was appointed Associate Professor of Medical Psychology at the New School for Social Research in 1939, my training had to be interrupted, although I had wanted to continue. Until then my relations with Reich had been almost exclusively professional, limited to the therapeutic sessions and to therapeutic and theoretic seminars. Especially in the theoretical

seminars, discussing for instance such themes as the relation of therapy to social activity and to politics, or the future of Sex Economy, the participants would become more involved personally. One of the outcomes of the discussions was that all the participants became personal friends, a friendship that was in my case to last for many years. Reich was much concerned about the future of his trainees, how they would be able to hold their own when he left, and he often expressed a feeling of responsibility for them. On such occasions I always protested, declining to leave any responsibility for my life to anybody else, be it Reich or anybody.

During World War II I had no direct communication with Reich. Through various sources, however, I learned that he had established himself in Forest Hills, N.Y., and that he was continuing his orgone research. One of his articles in the *International Journal of Sex Economy and Orgone Research* also reached his Norwegian trainees, through underground channels. A short time after the war I started writing to him, and in the autumn of 1946 I made my first visit to America, to see Reich and to be informed of the progress of his therapeutic, biologic, and biophysical work. I spent first a week in Maine, at or near Orgonon, in Reich's company, for several hours every day discussing 'the Work' and everything else that came to our minds. After that I returned to New York, where I found a room a few minutes walk from Reich's house. During three months there I worked for several hours daily in his laboratory, repeating, under the guidance of one of his assistants or of his wife, Ilse Ollendorff, his chief biological and some of his orgonomic experiments, and learning to perform the 'Reich blood test.' Most days I also had a talk with Reich and sometimes spent the evening with him and his family or some friends. I also had a couple of therapeutic sessions, chiefly to become acquainted with a few innovations in the therapeutic technique that Reich had developed since his residence in Norway.

After this first visit to America in 1946, I returned four times during Reich's lifetime, to attend orgonomic conventions and to study further developments in orgonomy. It was mainly during these visits to America that I came into a more personal relation with Reich and arrived at a fuller understanding of his personality. However, I saw rather little of his private life, nor did he tell much about his personal history, except what related to his work. My picture of him will probably be somewhat one-sided, as he seemed to treat me differently from the way he treated other people. During my training in Norway he once told me that he felt he had never quite overcome his *Vater-Bindung* and that he might one day ask me to help him dissolve it. On my first visit to America he mentioned this incident, adding that he now felt he had mastered it by himself. If I tell about it here, it is because it may explain, to some extent, why he treated me, the oldest of his trainees, in a different way from the way he did others.

What has left the strongest impression on me from my many talks with Reich was his completely free and open way of looking at things and people, unbound by any conventionality. He might remind one of Askeladden, the hero of Norwegian folk tales, who sees and hears things that other people pass by as insignificant, or, accept unthinkingly as matters of course. Like Newton, who started by asking the cause of such an everyday happening as the fall of an apple, Reich used to question the functions of many things that thousands of researchers had come to take for granted. Many psychoanalysts before Reich must have seen the involuntary movements in their patients, both spontaneous and automatic; one had even described a number of them, calling them 'phenomena accompanying thoughts and emotions.' But none, until Reich, had asked what their functions were. In the same way with bodily attitudes and character traits, and in the same way with the bions, the 'energy vesicles,' which must have been seen by thousands of microscopists before Reich, but whose

origin and functions nobody had thought of investigating. This quality of looking at everything with fresh eyes was what struck me most in my conversations with Reich—he was to an eminent degree an eye-opener.

But not only would he ask questions where others had seen no questions to ask, he would also pursue them with an indefatigable tenacity and by all means at his disposal or within his reach. He would be eager and impatient if he thought a solution within easy reach, but if a matter required long and patient research, he would bring up that patience too, but only until he had found an answer that would satisfy him. Then he would start on new research to find answers to such questions as his former investigations had called forth, often leaving the corroborations of his findings to his collaborators or to posterity. One of the common criticisms against Reich was that, instead of repeating and varying an experiment so as to detect any possible source of error, ‘as scientists should do’, he would trust his findings, as soon as he had been able to place them in some rational connection, and go on to new discoveries. What his critics did not know was that in most cases he would keep his discoveries to himself, sometimes for years, until they led him to new discoveries, which was his criterion for the validity of a finding.

Whenever I talked with Reich I felt that he was devoted to his work with a singleness of purpose rarely to be met with. Whatever topic he talked about—and there was no ‘small talk’ with him—you must feel that he would quite naturally relate it to the fundamental issues of life. Whatever people said that seemed to avoid such issues he would find boring, unless he saw an opportunity for pointing out to them their escapism—which he sometimes did in such a way that the person in question would bear him a grudge for years. He had a reputation for being aggressive, and in some sense he was and wanted to be: whenever he sensed enmity or intrigue, he did not wait until he was openly

attacked, but would start the fight himself, from the position that he would choose. He would also get angry if he was unexpectedly opposed and might then be unjust to his opponent. As for myself, only twice was I the object of his anger—once when I had committed a therapeutic blunder that might come to his charge (which happily it did not), another time when including me in a more general criticism of several co-workers. On both occasions he afterwards excused himself, explaining why he had lost his temper. On the whole I would not call him aggressive, he was kind and cordial and often he would be absolutely charming. But when he met with opposition he would clearly show that he was capable of aggression if need be.

In most questions Reich was a man of very sound judgment. He would immediately seize upon the core of the matter and generally had an eye for all sides of it. But in my opinion there were exceptions. He on one hand liked to trust the people he liked, and on the other was too prone to distrust them as soon as they disappointed him in any way. That is certainly one reason why so many of his pupils and even friends came to desert him, though in most cases the chief reason was the character structure of the person in question. As long as I knew him, he was the object of slander and persecution by a number of people, and he felt it keenly. Sometimes he would seem to ignore it, at other times he would defend himself rather aggressively. But however much he had reason to feel persecuted, this feeling sometimes would be exaggerated and even misplaced. On the other hand, his need to trust somebody might make him overconfident in cases where his confidence had very slight foundation. As far I am able to judge Reich's observations and deductions in his scientific work were always well founded in fact and rational logic, but in his judgment of people his very perspicacity might lead him to exaggerate certain traits, both favorable and unfavorable, so that the total picture might be distorted. Although I must say

with Mark Antony 'He was my friend, faithful and just to me,' I am not sure if this description would apply to his relations with all his friends. However, the exaggerations both of his confidence and of his suspiciousness are on the whole minor blemishes when compared to his breadth of outlook, his originality and creativeness, his human warmth and understanding.

Part II
Orgonomy

Chapter 1

INTRODUCTION

Orgonomy is the science of the Orgone, a name given to the primordial energy, which is also called the Life Energy, by its discoverer, the Austro-American psychiatrist, psychologist and physicist Wilhelm Reich, M.D. (1897-1957).

The existence of such an energy is still contested—or at least neglected—by practically all scientists who have not themselves made the observations and experiments, and had the experiences, that form the basis of the discovery. An American Federal Court has even, in March 1954, in a Decree of Injunction, declared Orgone Energy to be nonexistent, without, however, giving the facts on which the Injunction is said to be based. In a correspondence with the present writer the Food and Drug Administration (FDA), on whose complaint the Injunction was decreed, said that experiments executed with the most modern equipment and methods by experienced scientists had proved the nonexistence of orgone energy. None of these experiments has ever been published, and in further correspondence the FDA refused to divulge the names of those scientists or any of the experiments on which the complaint was said to be based. As Dr. Reich did not obey the Injunction he was arraigned for contempt of court and sentenced to two years in the penitentiary. He died in prison after not quite eight months.

Thus it has become the task of those who knew and understood his discovery to take up the study of the orgone energy, its properties, its laws, its use in different spheres, and how its discovery may contribute to our understanding of the world we live in.

Orgone energy can hardly be studied or understood, at least at present, without some knowledge of its discovery and the

events leading up to its discovery. In my view hardly any other approach could have led to the discovery of a ubiquitous energy that enters into every life manifestation, including every thought operation.

As we have seen in Part I the starting point of the research which was to lead to the discovery of the orgone was Reich's preoccupation with the energy problem of the neuroses. In the course of his work as a psychoanalyst during the years 1919 to 1923 Reich had arrived at the conviction that what caused and upheld the neurotic symptom was a stasis or damming-up of sexual energy, or *libido* as Freud had called it. Consequently, the task of psychotherapy was to find out the origins, the means, and the seats of such stasis and to remove the barriers to the free flow of energy. The free flow of sexual energy would then manifest itself in a healthy sex life, which according to Reich's discovery was incompatible with any kind of neurosis. The capacity for a healthy sex life, characterized by a complete and satisfying surrender to a beloved sexual partner, Reich termed *orgastic potency*. Later he found that this capacity also included the capacity for full concentration on congenial work and freedom from unwarranted anxiety in relation to other people.—To these implications in orgastic potency I would like to add some amount of creativity and a certain spirit of adventure.

To repeat some earlier points: the psychoanalytic concept of the sexual energy or *libido* had been a very vague one. Freud had only defined it as the energy of the sexual instinct or drive, suggesting that it might derive from some chemical or hormonal process. Reich thought—I never learned how he hit upon the idea—that the libido might be some form of bio-electricity, that an organism might be more or less charged with it, and that the organism would be able to discharge this energy more or less completely. Such was Reich's idea when later on he tried to define the sexual orgasm in terms of energy. He described the orgastic

process as a four-beat event: a mechanical tension accompanied by a bio-electric charge and followed by a discharge and relaxation, or, in a shorter formula: *tension* → *charge* → *discharge* → *relaxation*. This formula Reich first called the *orgasm formula*, later the *formula of biological tension and charge*.

In psychotherapy as well as in many other situations we constantly see and hear that free biological functioning, and presumably free flow of bio-energy, is subjectively experienced as pleasurable or agreeable, while a stopping of that functioning is experienced as disagreeable, painful, or laden with anxiety. In clinical work we see that energy stasis, which is the starting point and the basis of the neuroses, is always accompanied by anxiety, whether conscious or unconscious. Reich therefore thought that pleasure and anxiety represent biologically opposite processes, and devised experiments to find out if this was so. Assuming that the energy source of the vital phenomena was some kind of electricity, Reich recorded the variations of the skin potential by means of an oscillometer when the skin was touched so as to produce pleasurable or disagreeable sensations. The experiments showed that the potential rose with pleasurable sensations and fell with anxiety and other disagreeable feelings, thus proving that the antithesis pleasure-anxiety has a biological or biophysical basis. The variations, however, were so slight that they could hardly account for the experienced energies in the human emotions, which were thus still in need of an explanation.

The experiments mentioned were done in Oslo between 1934 and 1936. A major part of Reich's later work was devoted to the elucidation of the energy problem. The solutions he arrived at started from observations he had never suspected at this time.

All the time while conducting his biophysical experiments, which started in Oslo in 1934 or 1935, Reich was also active as a psychotherapist. He had started doing psychotherapy as early as about 1920, for many years adhering strictly to the psychoanalytic

technique as elaborated by Freud. He was soon recognized as one of the leading clinicians as well as an outstanding theorist. In the course of the fifteen years he worked within the International Psychoanalytic Association he introduced or elaborated several innovations in psychoanalytic technique and theory. He was the first therapist to practice and describe a thorough and sustained resistance analysis, acting on a recommendation by Freud. During this work he became aware that the main resistance to the uncovering of the unconscious or repressed material came from the character of the patient, manifesting itself not so much in *what* the patient said or did as in *how* he said or did it. This discovery led up to Reich's next innovation, the character analysis. Earlier psychoanalysts, especially Freud, Karl Abraham and Ernest Jones, had shown how different character traits had their origin in specific instinctual drives, but when, in the course of a treatment, such origins had been discovered and demonstrated, the analyst would state that the original drive had been fixed in a character trait—and leave it at that. Now Reich showed that character traits, when brought to the conscious experience of the patient, were liable to change. He also showed how the different traits hang together and form a character structure, which has also the function of warding off unwanted impressions and emotions and therefore might aptly be called a character armor. Reich's character analysis aimed at making this armor conscious, thus dissolving it and making possible a change of character structure.

When Reich succeeded in dissolving the character armor and changing the character structure, he noticed that this change was accompanied by a change in the muscular behavior: chronic tension would loosen up, habitual postures would change, movements would lose their rigidity and become supple and more coherent, and respiration would be felt all through the body. This discovery made him understand that the muscular

tensions and stases are the means—or the ‘seat’—of repression, and justified him in calling the totality of them ‘the muscular armor,’ corresponding to the character armor.

One of the things that Reich noticed when the muscular armor loosened up was that not only was the respiration felt all through the body, but a wave of spontaneous, involuntary movement went through the body from the throat downward and upward. If the patient lay on his back with his knees raised to an angle of about 45°, breathing deeply and freely, his head would tilt slightly backwards, his shoulders slightly forward, the chest and the belly would sink and the pelvis raise itself slightly from the couch, all these movements accompanying the exhalation in one wave. The movements felt were so involuntary that many patients thought that the couch was moving under them. (A few of my own patients even went so far as to examine the couch to ascertain that it contained no device capable of moving it.) In one of the first patients whom Reich treated with his new armor-dissolving technique, the spontaneous movements became quite reflex-like and so strong that they could be held back only with an effort. Reich termed these movements the *orgasm reflex*, because they also appear during orgasm in orgasmically potent persons.

After the discovery of the orgasm formula and the orgasm reflex it struck Reich that the orgasmic movements of the human body had a very great likeness to those of several species of protozoa as seen under the microscope. This made him ask himself if the orgasm function were a function common to all living matter, and if the orgasm formula might be the common formula for life functioning. As always in his research, Reich looked to new observations and experiments for confirmation or refutation of this idea. If the orgasm formula were the life formula, it might also furnish a clue to the problem of biogenesis, a problem that had occupied Reich’s mind from his student days. He had read and heard biologists and philosophers who believed that there must be some transition from lifeless to living matter,

although they were unable to prove it. Most biologists, however, thought that Pasteur had proved for all time that no life can come from lifeless matter, only from some other living organism.

Reich now started the two series of bion experiments under such conditions that processes would be set going that might spontaneously produce a rhythmical four-beat *tension* → *charge* → *discharge* → *relaxation*, as in the orgasm formula. These have been described in Chapter 3 of Part I.

In 1939, while still in Oslo and working on the bions, Reich accidentally discovered that some of the bions emitted a kind of energy that seemed not to obey the laws of any of the known forms of energy. As this discovery was the starting point of orgonomy proper, we shall go into some detail.

It was in January 1939 that Reich for the first time spoke to me of his new discovery. I knew that he had already mentioned it to a couple of other friends, but he was still very much excited about it, so I think the discovery was quite new. What he told me was this: when working in his basement with some bion preparations, he had inadvertently left a pair of rubber gloves close to some test tubes with SAPA bions (bions obtained in the manner described above from glowing sand). The next day, when he picked them up, he put them on a static electroscope that happened to stand close by, and was astonished that the leaves of the electroscope were widely deflected, as from a high voltage electric charge. As the room in the basement was quite cold (there had been no heat or light on since the gloves were left there), Reich could think of nothing that could have charged the gloves except some radiation from the bions. He then tried to find out, both if the gloves or other pieces of rubber could be recharged from the bions or in other ways, and if the radiation from the bions could be detected in other ways. He soon found that rubber can be charged both from bions, from human bodies with a free energy metabolism, and also by being exposed to sunshine. As for the

bions, he soon found that a test tube with SAPA bions, on being held close to human skin, in a few minutes will produce a red spot as from a slight burn. He also felt it refreshing to stay for some time, say half an hour, in the basement where he kept a great number of bion test tubes, and he invited me and several other of his trainees or patients to come and see if we would experience the same. As for myself, I had a distinct feeling of some stimulating agent in that room. On a couple of occasions, when I was there with Reich and all light was out, I could see, almost like a feeble halo, the contours of Reich's hair.

In *The Cancer Biopathy* (1948) Reich tells how from such and other observations and experiments he felt forced to conclude that there exists a form of energy that had not previously been observed or acknowledged by science, that this energy is present in everything living, and that it shows stronger effects the more vital the living organisms are. As he had discovered this energy while studying the phenomena and the function of the orgasm, and as he had found it to cause the forming and the functioning of organisms, he termed it *Life Energy* or *Orgone*.

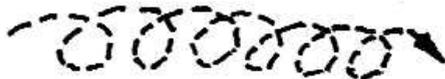
Reich now tried to find out how to make the newly discovered energy visible or otherwise demonstrable. From observations and experiments he was led to the conclusion that the energy was also in the atmosphere—and that it was impossible to avoid it, so that it had to be everywhere. The discovery of the atmospheric orgone took place in the summer of 1940 and is described in *The Cancer Biopathy*.

I shall now, based mainly on the same work, briefly mention different ways of objectively demonstrating the orgone energy, without going too much in detail—details must be sought in Reich's own work. I shall try to proceed in the same order in which they were discovered.

The first of these demonstrations applies to the flickering which can be seen at night both in the sky, over the ground and

near shrubs and trees. By some they have been interpreted as 'subjective' impressions, due solely to processes in the eye. That cannot be, as they are seen magnified when looked at through a tube with a magnifying lens. Astronomers have mostly attributed them to diffuse light in the air—which can hardly be, as they are most distinctively seen in the interval between the stars where there is least light. Nor can they be due to air currents or to temperature differences in the air, as they can have directions widely different from those of the winds. Thus we think that the flickerings must be due to some moving energy.

Orgone energy may be seen moving in an enclosure such as a Faraday cage or a metal lined room that will ground all electricity coming from without. If we sit in such a room or cage for about half an hour in complete darkness, our eyes will have got rid of afterimages or impressions of light seen before we went into the dark room. We will then begin to see blue-grey 'clouds' or 'vapors' drifting before our eyes. The longer we stay, the more distinct the light phenomena. If we look steadily in one direction we will after a while see moving spots or dots. They may either follow the direction of our gaze and then seem to contract and expand, pulsating as it were, or they may move across the direction of our gaze and then describe what Reich called a spinning wave, something like this:



The light dots seem to come from the walls in rhythmic sequence.

Another observation in the dark room: After a considerable time—two to three hours—one may see a bluish or bluish grey

shimmer around the clothes and the hair of another person in the room. The radiating energy seems to be attracted to, or to adhere to, organic material. If one fastens a swab of cotton to the metal wall and puts some zinc sulfide—fluorescent material—on it, the cotton will appear lighter than the surroundings. A magnifying glass will make the radiation more distinct so that one can see flickering fine rays.

The orgone in the cage or dark room can also be made visible from the outside through a window in the wall of the cage. I omit the procedure, which is described in Chapter IV of *The Cancer Biopathy*.

Here several questions arise: *How did the energy get into the cage?* The wire mesh or the metal wall are supposed to ground all electromagnetism, and experiments show this to be the case. If the energy in the cage is not electricity, what is it then? *And what are the characteristics of the energy made visible in the cage? How is this energy related to electricity?*

Other experiments, described in Chapter IV of *The Cancer Biopathy*, show that organic material attracts orgone and absorbs it, and that orgone-containing organic material attracts small organic particles and holds them in a state of attraction. Similar experiments show that metallic material, especially iron, also attracts orgone, but repels it again rapidly. Also that orgone-charged metallic material attracts and holds in a state of attraction organic particles, while it repels metallic particles.

The experiments mentioned also made it probable that orgone has some relation to what has been called 'static' or 'friction' electricity. I will not go into that here, but only relate how considerations based on these experiments led Reich to the construction of the orgone accumulator.

The orgone accumulator is a boxlike enclosure that may vary in size and form according to the various uses for which it is intended. The one most commonly used has four walls and one

top and one bottom piece of the same material as the walls. It is tall enough for a person to sit comfortably in it on an ordinary chair, and sufficiently deep and wide for him to come pretty close to the walls without touching them. One of the walls has hinges in order to be used as a door, and also some arrangement to let in the air necessary for the person inside.

The outside of the accumulator walls and top and bottom pieces are generally made from wallboard, such as celotex, most often in a frame of wood. The inside consists of sheet iron, preferably galvanized with a luster. Between the outside and the inside are two layers, the inner one of steel wool, the outer one of glass wool or rock wool. There may also be more pairs of such layers.

According to what we have seen above, the organic material on the outside of the accumulator will attract and absorb and accumulate the ubiquitous orgone energy and pass some of it on, through the layers of rock wool and steel wool, to the inner metallic wall, which will repel some of it back to the intermediary layers and radiate some of it to the inside of the box. That the air inside the box is more highly charged with orgone than the air outside can be shown in various ways.

We shall first examine the *thermal* phenomena that show some energy at work within the accumulator, though they say nothing about the nature of this energy. If we hold our hand or tongue at a distance of 5 to 10 centimeters from the inside wall, we will after a short time feel *warmth* and a *prickling* sensation. On the tongue we feel a salty taste. If we put a thermometer above the top of the accumulator in a tube inserted in a hole made in the exterior top layers, and a second thermometer outside the accumulator, we find the temperature above the accumulator is 0.2° to 0.8° C higher than the room temperature. As there is no known source of heat in or around the accumulator, the temperature rise cannot be due to heat radiated from the walls. According to

general physics, radiation consists of moving particles, and the stoppage of radiation will change the kinetic energy into heat—or into something different from the original radiation. Now we must assume that the heat we feel when holding our hand 5 to 10 centimeters from the inside wall of the accumulator is due to the stoppage of some kinetic energy, which also accounts for the temperature rise in the accumulator. With weather and humidity the temperature difference may vary somewhat, between 0.2° and 1.8° C. It may also vary with the structure of the accumulator, but that we are not going into here.

To summarize:

1. Organic substances attract and absorb orgone energy.
2. Metallic substances attract and repel or reflect orgone energy.
3. Stoppage of orgone energy by any metallic obstacle as well as by a sensitive living organism will result in a temperature rise.

This explains, as far as is yet possible, the functioning of the orgone accumulator. The outside of the apparatus consisting of organic material, and the inside of metallic material, the former will absorb the energy while the latter will reflect it. The organic outside takes up the energy from the atmosphere and transmits it, little by little, to the metal inside. The metal will radiate energy to the outside into the organic material and to the inside into the space of the accumulator. The movement of the energy toward the outside is being stopped by the absorbing organic material while toward the inside it is free. Part of the energy given off by the metal toward the outside will, after being absorbed by the organic material, be given back to the metal. *How* the energy penetrates the metal we do not know, but we know that it does penetrate it, since the subjective and objective phenomena are far more intensive inside the apparatus than outside.

As a control Reich made the same experiment with a box the same size built of wood and cardboard only. With such a box

there were no temperature differences; they only appeared when the box was lined with metal on the inside.

Albert Einstein, when shown the temperature difference between the top of the accumulator and the surrounding air, was at first much impressed and foresaw a revolution in some of the laws of thermodynamics. Afterwards, adopting an unnamed assistant's objection, he tried to explain the difference by asserting that it was due to 'convection of heat' from the walls and ceiling of the room where Reich had made the demonstration. By a series of experiments in the open air Reich then showed that Einstein's explanation could not be valid, but Einstein absolutely refused to follow up on Reich's control experiments and even refused to correspond on the matter. I am not going into these experiments here—they may be found in *The Cancer Biopathy*, Chapter IV, 4 b. Also, the curious and enigmatic events with Einstein are fully described in *The Einstein Affair*.*

We saw from the measurements of the temperature difference between the air inside and outside the orgone accumulator that a radiating energy is at work inside the accumulator. Another way of demonstrating it is by electroscopic measurements. We then measure the time of spontaneous discharge—also called 'natural leak'—of a charged electroscope. I shall here report—from memory, and therefore not absolutely exactly—some experiments I made on a couple of clear, sunny, fairly warm days in September 1947. I had a one-layer accumulator in my bedroom, which was thoroughly aired twice a day. The measurements were made, partly in the accumulator, partly in the room where it was kept, partly in another room which was isolated from the first one by a third room and a special insulating wall. I shall designate the measurements in the accumulator with the letter A, those in the room where it was kept with B, and those in the room most distant with C. I do not now remember the times of discharge in hours and minutes. What most interested me—

*Orgone Institute Press, Rangley, Maine, 1953.

and what I still remember—was the relation between the different times of discharge. I charged the electroscope up to a 60° angle by means of a polystyrene rod which I had passed over my hair, and then left it to discharge spontaneously until the calibrator showed 10°. The discharge time C was the shortest, B was twice to three times as long, and A varied from five to eight times as long as C—on one occasion it was even as much as eleven times as long as C.

Such experiments show that the energy charge inside the apparatus is different from that on the outside. As the energy inside the box made the temperature rise as compared with the temperature of the surrounding air, we are justified in assuming that the energy charge inside the apparatus is higher than the charge outside, so that we may justly call the apparatus an *orgone energy accumulator*.

We mentioned above (p. 10) that the luminating spots we see in a Faraday cage, if seen in a certain direction, will contract and expand in a rhythmic way—in other words, will pulsate. Pulsating orgone may also be demonstrated in other ways. Reich, in *The Cancer Biopathy* (IV, 5, a and b), has described the oscillations of a pendulum in the orgone energy field of a metal sphere and also the pulsation of the atmospheric orgone. I would like to recount here one personal observation, because at the time it impressed me so much. In August 1950, on a flight from New York to South Dakota, I had to change planes in Omaha, Nebraska. I had just chosen my seat in the new plane when I looked out of the window and saw above the nearest engine a strong wavy ‘trembling in the air’ with a very definite direction. I took out my watch and by means of the sun could determine that the direction of the waves was from west to east. The pilot of the plane came by just then, and I asked him what was the direction of the wind (a fair breeze). He said it was from northeast. There were no hills or buildings near by that might have changed the direction of the

wind. Such pulsating waves were familiar to me in the country, where they were especially common and clearly visible in spring and above newly ploughed fields. In some parts of Norway people even have a special name for them, they are called 'saagiddren' ('the flickering of sowing time'). What was new to me on this occasion in Omaha was that the movements had such a distinct direction. Formerly I had only seen them as trembling or pulsating 'vapors.'

Such pulsating movements with a distinct direction may also be seen if you observe the horizon through a long-range telescope on a firm base. If you direct the telescope toward the northern or southern horizon, you will see, especially in clear weather, the waves moving from west to east, or, under certain conditions, from east to west.

These observations led to the conclusion that the earth is surrounded by an orgone envelope that usually moves in the direction of the daily movement of the globe, from west to east, but somewhat faster. As mentioned, this direction may change into the opposite, but only locally and usually in connection with weather changes.

Reich also invented an *orgone energy field meter*, the construction of which is described in *The Cancer Biopathy*, Chapter IV, 6. If we turn on the current to an induction apparatus, the secondary coil will create an orgone energy field that, when brought into contact with the energy field of a living organism, will produce lumination in a tube filled with fluorescent gas (helium, argon, neon) without material contact. The organotic lumination appears only when the orgone field of the apparatus is brought into contact with the orgone field of a living organism, either directly by the organism approaching the apparatus (also without touching it), or indirectly by the organism holding a metal plate close to it. A sensitive electric eye can transform the lumination energy into electric energy and make it possible to

measure it in electric units by means of a galvanometer. In this way the orgone energy field meter can be used to measure the strength and the extent of the orgone field of a living organism.

In the summer of 1947 Reich succeeded in demonstrating, by means of Geiger-Müller counters, that orgone energy is also capable of developing a motor force. This should seem likely, as it is difficult to think of any other force behind the movements, locomotion and others, of living bodies. In 1949, he announced the motor force in the *Orgone Energy Bulletin*, Vol. I, no. 1 (Jan. 1949) and its application in the successful invention of a motor, with a rotating armature; what made the orgone motor possible was the undisclosed 'Y' factor, the factor by which the orgone motor force was harnessed. The implications of this motor force and of the motor itself, which many co-workers saw, are overwhelming.

From such and other observations and experiments Reich little by little formulated a number of general laws and principles of orgone energy and its functioning. I shall here enumerate what seems to me the most important of these laws and principles:

1. Orgone energy is universal and ubiquitous, filling all space, but in different concentrations. It is constantly in motion, except when its motion is being inhibited and it takes on a special form which Reich called DOR (meaning 'deadly orgone').
2. Orgone energy has no mass, it is primordial, prior to both matter and other forms of energy.
3. It is negatively entropic, which is to say that stronger concentrations of orgone attract more energy from surrounding weaker concentrations. This negative entropy counteracts the mechanical entropy and is essential to creation and maintenance of life.
4. Natural concentrations of orgone tend to form systems that grow, reach a peak, decline, and dissolve. Such systems may

- be galaxies, stars, and planets, and, in the earth's atmosphere, hurricanes and other cyclonic systems, even individual clouds. Living organisms are also orgone energy systems.
5. Concentration and merging of individual orgone streams can create matter where no matter previously existed.
 6. Existing matter can, through the action of orgone energy, be organized spontaneously into living forms where no life previously existed.
 7. The earth is surrounded by an orgone envelope moving in the direction of the earth's rotation, from west to east, but somewhat faster. To the east of rainstorms the direction of the orgone movement is reversed.
 8. Concentrations of orgone in the atmosphere attract moisture and can result in clouds and rain or snow. Such concentrations can be controlled by an apparatus which Reich invented and called a cloudbuster.
 9. The free flow of orgone within a living organism—a free energy metabolism—is a condition for the healthy functioning of the organism. If this flow is inhibited, the orgone will be transformed into the life inimical DOR.
 10. DOR is also present in the atmosphere, in most places intermittently, in some places chronically. It will inhibit normal atmospheric processes, such as cloud formations. DOR-infested regions appear dull, still, and oppressive, and 'smog' occurs principally in such regions. Atmospheric DOR is of great importance in rainmaking and other weather control activities. DOR infestation can be alleviated by means of Reich's cloudbuster.
 11. The orgone metabolism of organisms also depends on the external orgone field. If this is infested by heavy or chronic DOR, the animals and plants will have their energy metabolism disturbed, which may lead to serious disorders and eventually to death.

It is the study of this energy, its manifestations and its functioning in the various fields that constitute the new science of organomy. I am now going to present a view of the different sciences and other human activities where I think that the study and knowledge of organomy can be of importance. Much will be speculations and proposals of possibilities, but I am happy to say that in some fields of research and application the new science can point to results already obtained, however neglected.

I shall start with the most general views that I think organomy leads up to, even though today they must be said to be speculative. After that I shall try to set forth what appears to me as the principal fields for organomic research and application of organomic insights.

Chapter 2

SOME GENERAL CONSIDERATIONS

The discussion in the following pages is based on the laws and properties of the orgone energy listed in the foregoing pages. I do not consider these proven or established, but I consider them sufficiently probable to draw tentative conclusions from them and to base research on them.

Since orgone energy is primordial, i.e., prior to both matter and other forms of energy, and in constant motion, it seems probable that it should be directly felt and experienced by sensitive objects capable of experiencing, that is by living organisms. It is possible, even probable, that the experiencing of the orgone energy is the primary cause of the universal belief in immaterial beings named gods, spirits, mana and so forth. Because of the lack of materiality of that which caused the organotic experiences, people had to make some conjectures about the causes, and in primitive societies no better 'explanation' could be found. In one important respect organonomy will have to agree with the primitive peoples: they were being influenced and in part directed and determined by immaterial 'forces' or 'powers,' and those forces or powers existed prior to and independent of matter, which they had given origin to or created.

Eastern philosophies—Chinese, Japanese, and Indian, as far as we have been able to grasp them—have always identified the life principle and the creative principle with some sort of energy that creative personalities were able to experience consciously and to utilize. To Eastern philosophers such energy seems to have been as much a matter of fact as any material object, even if their concept of it and their interpretations of its manifestations may have varied. Their concept of this energy was based, not on speculation as Western spiritualism often seems to be, but on living

experience. The same applies to Reich's concept of the orgone energy, which started from the observations of the vegetative streamings in the human organism.

Orgone energy is in constant motion, and like all motions has a direction, or rather, it may have several directions. Reich, in *Cosmic Superimposition*, showed that orgone streams, when meeting under certain angles and certain conditions, give rise to or result in the creation of matter. To my knowledge, nobody has been able to demonstrate what kind of matter is thus first created, living matter or dead. To me it seems most likely that living matter came first, as it has retained most of the characteristic motility of the orgone and also contains more possibilities for further development than any non-living element. We must think that orgone energy contains or makes possible the development of all kinds of energy as well as of matter, since it is prior to both. As it is ubiquitous and penetrates all existing matter, it will be difficult to isolate it in order to determine what kind of matter first came into existence. From a pragmatic point of view such a demonstration of priority may be of minor importance. It seems sufficient if we may assume that all kinds of matter, living and lifeless, came into existence through the action of primordial orgone energy, and that we may study the combinations and evolutions of all kinds of matter and of energy.

It seems possible, even probable, that superimposition of organotic streamings may have led to or resulted in the creation of primary particles—electrons, protons, and others—which have combined into atoms, which again, under the action of the continued orgone energy, would give rise to both living and lifeless matter.

Living matter as we know it has the form of organisms (perhaps with the exception of virus, which in some respects seems to leave some of the usual life functions to its host), and organisms in order to maintain their life have to take in foreign matter and

excrete used matter. If, then, the first matter to exist was living matter, it would have to incorporate—and probably kill—some other living matter in order to maintain its own life, as there seems to be inherent in all living matter a tendency to keep itself alive.

The motility of the orgone energy, as far as we know it today, is undulating, pulsating, and in spinning waves.

All matter known to us is organized, whether living or lifeless, into atoms and molecules. But only living matter, and such matter as has been alive, is constituted as parts or organs each with its own function, in a total system. Today chemists know how to make synthetically some of the compounds that were formerly known only from organisms. Atomic scientists also know how to destroy or disorganize atoms, and can even make more complicated atoms and molecules from less complicated ones. But of the organizing or constituting of the atoms little seems to be known, and it must be by this process that the characteristic motility of the free orgone changes into the bound motility of the atomic particles. Whether the study of orgonomy can contribute to the solution of the problem of the constitution of the atoms, cannot be told today.

Reich's work *Cosmic Superimposition* was, among other things, an essay to explain the formation of galaxies, stellar nebulae, and earthly cyclones and hurricanes from the laws of orgonomy. How far this work and his other book *Contact with Space* will contribute to the formation of a new cosmology, it is as yet too early to say. I am not qualified to have an opinion as to how much orgonomy may contribute to a future astronomy, but I conjecture that its contribution may be considerable.

Chapter 3

ORGONOMY AND PHYSICS

One of the most important laws of orgone energy that Reich discovered is what he called the organotic potential; the fact that any system with a certain orgone charge, if brought into contact with another system having a weaker orgone charge, or with the energy field of this system, will attract orgone from the weaker system until either the stronger system has reached its maximum charge and comes to a discharge, or until the charge of the weaker system is reduced to its minimum. This law of the organotic potential is of great consequence for several natural sciences.

The first of such consequences to be mentioned here, is that orgone does not obey the law of entropy. This law, which is supposed to be valid for all kinds of energy, says that when systems with different energy charges are brought into contact, their energies will equalize until both systems have the same energy charge. For instance, a hot piece of iron, when brought into contact with a cold piece of the same metal, will give off some of its heat to the colder piece until both pieces have the same temperature, or when a system with a strong electric charge is brought into contact with one with a lesser charge, the charges will equalize. It was believed by many physicists that entropy would finally equalize all energy systems in the world until there would be no energy potential to keep the universe going. The discovery of orgone energy and its laws has shown that this energy is sufficiently potent to counteract entropy and that thus there is no danger of the universe 'running down.'

The organotic potential also shows a marked analogy to gravity. Just as a highly charged orgone energy system will attract orgone from a system of lower charge, so a body or a system of greater mass will attract bodies or systems of lesser mass. We know

that Reich in his last years worked much on the relationship of orgone to gravity, but somehow his results in this important field have never been divulged or published. They may have been lost or destroyed, as none of those who were close to him and who were to take care of what he left behind know what has become of his last writings. In prison he had nobody to discuss with, and as far as I know nobody was or is familiar with Reich's discoveries in his last years. It is possible that they may be lost forever and may require another genius of Reich's stature to be rediscovered.

Another quality of orgone energy is that it may be transformed into heat, as shown by some of the experiments mentioned already. According to some physicists who have worked with orgone energy, this will require new formulations of some of the traditional laws of thermodynamics. How far such new formulations need go, and what role they may come to play in general physics, I am not qualified to form an opinion about. From the thermic experiments described above we may conclude that heat is generated from orgone energy when this energy is being stopped or inhibited in its movement. How far orgone energy is involved in other forms of generating heat is another problem that may be solved by future research, like the problem of the importance of orgone to thermodynamics and to general physics.

Another problem of orgone physics is how this energy can be utilized as or be converted into mechanical energy or motor force. That it can be so utilized Reich showed in the experiments with the Geiger-Müller counter and with the orgone motor, but when I last talked to him about that matter, in 1954, he said he had found no time to go further into it.

Other problems to be studied and possibly solved by orgone physics are those of the relation of orgone to such other forms of energy as electricity and light. Reich thought that other forms of energy derive from orgone. How this comes about must be a matter for future research. From observations and experiments made

up until now it seems that orgone energy, if some carrier or system is charged with it to its maximum degree so that it can hold no further orgone charge, will transform itself into electricity and in this form find a discharge. This seems to be what happens when a cloud has attracted so much orgone from its surrounding that it can hold no more, but discharges it as lightning. Experiments show that orgone has a strong affinity to moisture, and therefore a highly orgone-charged system, as a thundercloud, will attract not only more orgone from less charged surroundings, but also moisture. That is why the thunderclouds, when they discharge much of their orgone as lightning, do not have sufficient orgone left to hold their moisture, which consequently falls as rain, hail, or snow.

As for the relation of orgone to light, Reich thought that light was not irradiated from the sun as light, but that rays from the sun stimulate or 'trigger' the orgone envelope of the earth (or other heavenly bodies) into luminating. From experiments in a metal-lined dark room we know that even weak radioactivity will 'trigger' or produce or stimulate lumination of the orgone in the room. It would be premature to say how general or how wide conclusions may be drawn from such observations.

A field where orgone research can be of the greatest importance is weather control, since the weather can have greater influence on the material conditions of mankind than almost anything else. Reich once told me that one day he noticed that a cloud quite suddenly began to dissolve and then disappeared, and at the same time he noticed that a metal tube had accidentally been left lying so that it pointed against the dissolving cloud. He did not think much about it at the time, but later, when studying the affinity of orgone energy to water and moisture, he came to think of this observation and asked himself if the tube might have drawn orgone from the cloud so that it could no longer keep its mois-

ture. Acting on this idea he had made what he came to call the *cloudbuster*, described in Part I, Chapter 4.

Concluding from the orgonotic potential, Reich thought that if the orgonotic charge of one region were reduced, then the neighboring regions would absorb more orgone from the lesser-charged region. Thus, if the cloudbuster were directed toward a cloud in a comparatively cloudless sky, the cloud would disappear due to its lack of sufficient orgone charge. On the other hand, if the cloudbuster were directed toward the cloudless region beside the cloud, the cloud would augment its orgone charge by attracting orgone from the lesser-charged neighborhood and thus become capable of attracting and holding more moisture. If sufficient orgone and moisture were available in the region, after a time the cloud would become overcharged with orgone or with moisture or with both, and then would have to discharge some of it, the orgone as lightning and the moisture as rain, hail, or snow.

Subsequent experimentation with the cloudbuster showed that Reich's expectations were justified. Several reports of such experiments have been published in Reich's journals and elsewhere. I shall here limit myself to reporting only a couple of cases where I happened to be present and could observe both the procedure and the results.

In August 1953 I spent a few days in Rangeley and at Orgonon. There had been a drought on the whole of the East coast of North America for some time, and the weather forecast was every day the same: continued drought. One day Reich was experimenting with the cloudbuster, trying to find out in which direction it would be most profitable to point the apparatus. While he was pointing it in different directions I happened to notice that the wind, a light breeze, over the nearby Dodge Pond, was changing its direction. Not far from the cloudbuster was a weathervane, and I decided to follow its movements. Whenever Reich changed the direction of the cloudbuster, the weathervane

would show in a few minutes that the wind had changed correspondingly. I was strongly impressed by this observation.

A couple of days later Reich, who was generally very cautious with the use of the cloudbuster, said that he thought there might now be no danger in trying to have some rain. There were no clouds to be seen. He set up a cloudbuster, directed it toward a certain region of the sky, and took the caps off the tubes. He left it standing thus for about an hour and a half, then closed the tubes and took down the cloudbuster, and said that if he had conjectured correctly we might expect to have rain in some eight or nine hours. This was about 12:30 p.m. In the evening, toward 9:00, it started to rain, a mild drizzle that kept on until about 5:00 next morning. I tried to make some inquiries as to the extent of this local rain, and as far as I could find out, it had a diameter of some twenty to thirty miles. A couple of days later I went by car from Rangeley to New York, stopping in Boston for the night. The whole route showed no sign of having had any rain, except for a few miles out of Rangeley, where grass and leaves were much more fresh and lush than along the rest of the way.

Reich published a few cases where the use of the cloudbuster led to some damage. He was fully aware that in order to use it in a responsible way, it is necessary to be extensively informed as to the weather conditions over wide areas, or one can risk letting loose weather changes that may cause much damage.

Another use of the cloudbuster is the elimination of DOR (deadly orgone). That will be discussed in the following chapter on DOR.

Chapter 4

DOR

DOR was first discovered after the Oranur Experiment (described in *Orgone Energy Bulletin*, Vol. 3, no. 4, October 1951), reported in Part I, Chapter 4. Several of the persons engaged in the experiment were taken seriously ill, one of them was on the point of dying, and hardly any one of the participants came off without lasting damage of some kind, mostly in the form of relapses into old diseases that had left traces in the organism. As we have pointed out, the region around Orgonon, where the experiments had taken place, became so infested with this deadly energy that for several years nobody could live there. Even short visits led to dizziness and fainting and might have become fatal if the persons affected had not been brought away in time from the infested area. Strongly armored persons did not feel, or at least only to a slight degree, the effect of DOR, and would faint and become helpless without having felt any warning symptoms, so that to them DOR was still more dangerous than to less armored persons.

DOR is one of the great problems of orgonomy. It is very difficult to say what it is and how it acts, though some of its properties have been recorded. It is blackish in color and feels oppressive to sensitive people, while non-sensitive people exposed to it may be affected so as to faint without having felt anything. DOR-infested air will make the sky lose its fresh blue color, the sunshine its luster, the vegetation its lushness. It will generally—perhaps always—form part of the ‘smog’ over cities and industrial areas. If it is prevalent in an area for some length of time, it will make trees and shrubs wither in a special way, from the top downward, from the bark inward. It seems certain that it plays a great role in desert formation, though it is not yet clear how this comes about. One

single attempt to eliminate DOR from a desert area was made by Reich in the last year before he went to prison. The attempt was successful in so far as that part of the desert showed fresh vegetation. But the experiment could not be kept up for lack of funds and of time—Reich had to defend himself against the accusations of U.S. government agencies. How the elimination of the DOR took place we do not know in detail, we only know that Reich used the cloudbuster to attract the DOR and to let water absorb it.

DOR has further been characterized as stale and deadly and immobile. What is meant here by stale is difficult to define—we just take it as a lack of the fresh, stimulating and invigorating effect of the orgone in its primitive state. Deadly of course means inimical and inhibitory to the life functions. We shall return to its immobility further on.

At present we know but little of the transformation of orgone energy into DOR—except that we know that radioactivity, when brought into contact with concentrated orgone, will trigger it into far greater activity than when left alone, and that the orgone subsequently will turn into DOR. We also have reason to believe that when the orgone metabolism of living organisms is being inhibited by cramps and tensions, the orgone is transformed into DOR at those spots where the inhibitions took place. Acting on this assumption, Reich constructed a DOR-buster on the same principles as the cloudbuster, for use on human organisms. Doctors who have used the DOR-buster as adjuncts in their psychotherapy testify that it is very efficient in many cases, but that it must be used with much caution as it may lead to unexpected and at present unforeseeable consequences.

I have mentioned that when one orgone stream is superimposed on another stream, matter will be engendered or created—leaving open the question whether the matter created is alive or lifeless. In any case the matter will be permeable to the original orgone, and attract orgone to itself, the orgone sometimes being

repelled or reflected, as with polished metal surfaces, or absorbed and retained, as with organic substances. In any case, when orgone streams meet matter, whether they are let through, absorbed, or reflected, their motility will change more or less. Now we imagine—and here I am speculating again—that the orgone meeting with no other matter than the atoms of the air and the freely functioning living organism will retain much of its wavy motility and thus contribute to the motility of the air and of organisms. But orgone meeting with matter that can neither let it easily through nor participate in the orgonotic movement will alter its motility so as to become heavy, sluggish, oppressive, life-inimical DOR. We imagine that DOR has, or participates in, the motility of the atom and of constituted matter, which, with the exception of living matter, has no other motion than the swirling of its atom's constitutive particles, and which for locomotion needs some impetus coming from without. That may be the cause of those qualities which we attribute to DOR, its heaviness, its sluggishness, its oppressiveness, its resistance to free life movements.

Reich's researches showed that DOR is probably an important, perhaps a decisive, factor in the formation of deserts and in the transformation of some minerals. I am inclined to think that it is a normal phase in the transition from living to lifeless matter.

As for the transformation of orgone energy into DOR, two cases are so far known where such transformation takes place. One is when orgone meets with nuclear radiation of such strength that the orgone, after trying by violence to overcome its 'opponent,' succumbs and is transmuted into DOR. The other case is when the free orgone metabolism of a living organism is inhibited by chronic tensions and thus changes some of its motility into that of DOR. We shall consider each of these cases separately and then see what similarity there may be between them.

In the Oranur Experiment it came out that when radioactive substances were brought into contact with concentrated orgone energy, the radioactivity would 'trigger' the orgone into such a violent activity that it became a threat to the health and even to the lives of the experimenters. And as we have seen, for a long time the whole region around Orgonon, where the experiment took place, was infested both with extraordinary radioactivity (measured by the Geiger-Müller counter) and with concentrations of DOR.

Some of the results of the Oranur Experiment seem to indicate that orgone energy may be applied to immunize people against the effects of nuclear radiation. But these results have not, to my knowledge, been pursued further up to this time. They will certainly need much further elaboration and new experiments before they can become of any practical use.

We can infer that orgone energy becomes DOR when cramps and tensions in an organism inhibit the free energy flow and metabolism, from the fact that in some cases the DOR-buster, by 'drawing' from the organism, helps restore free energy metabolism. Character analysis, vegetotherapy, and orgone therapy have shown how such inhibiting cramps and tensions are established. When some natural activity in a child is inhibited without some other adequate outlet for the energy involved, the inhibition will at first provoke rage. If the rage does not overcome the obstacle or inhibition, it will turn into anxiety, which will make the child subdue its rage as well as its original impulse. This subduing is brought about by muscular or vascular contractions or both, and such contractions, when intense or prolonged or repeated, become chronic holdings or tensions. Since these tensions can, at least in some cases, be loosened or even removed by the DOR-buster, I think I am justified in believing that the free flow of the orgone energy has been inhibited by the tensions or spasms and that the orgone has been transformed into DOR.

I have said that the inhibitions of natural activity will first provoke rage. As is well known, there is a great difference between children as to the degree and the duration of their rage and as to the force and tenacity needed to make them submit. It seems that this difference may be taken as a measure of the difference of vitality in the children. Children may react to inhibitions in several ways. A few will furiously resist the inhibiting forces as long as there is life—that is, functioning orgone energy—left in them, and then die. Others may be fortunate enough to overcome the inhibitions, that is, to make the grown-ups give in to their demands. Still others, less fortunate, will in the end, after a longer or shorter struggle, give in to the inhibiting forces and establish a system of stases and tensions, that is, muscular and characterological armor, thus shutting themselves off from ‘dangerous’ impulses and reducing the orgone metabolism of the organism. Such an armor is always very difficult, in some cases perhaps impossible, to dissolve. Armored persons will always be more or less crippled in their natural functioning, in their work, their social intercourse, in their sex lives, and their general health, mental as well as physical.

If we compare the reactions of orgone energy to nuclear radiation, as manifested in the Oranur Experiment, to the reaction of freely functioning human organisms to inhibitions of their free functioning, we cannot but be struck by the similarity of those reactions. The concentrated orgone energy reacts to nuclear radiation with a heightened activity, which, if the radiation is strong enough and lasting enough, will become violent and destructive to life, until the violence is subdued and the original orgone energy is transmuted into the life-inimical and insidiously destructive deadly orgone, DOR.

In the same way a freely functioning human organism will react on inhibitions with the heightened activity we call fury or rage, and will keep up this activity until either the inhibition is

removed or the free orgone metabolism has been reduced and part of the orgone energy has been transmuted into DOR. Like the increased activity of concentrated orgone under nuclear radiation, the increased activity of the hampered child will become violent and destructive, and, when subdued by prolonged suppression, will be kept in abeyance as silent or unconscious hatred or malevolence, which may be compared to the 'stale' deadly orgone, DOR.

Chapter 5

ORGONOMY AND EVOLUTION

Accepting as basis for further research and speculation, though not as proven facts, the orgonomic laws and principles enumerated on pp. 75-76, I shall now proceed to outline my view of the material universe.

Assuming that orgone energy is the primordial form of energy, prior both to other forms of energy and to matter, I think, as Reich has shown in *Cosmic Superimposition*, that orgone streams or currents, that meet under angles that can be said to be superimposed on each other will probably merge and join and be transformed into elementary matter. At first this matter will, we must suppose, retain much of the motility of orgone energy. As two streams have met under such circumstances that they merge, we must suppose that the space where this merging took place was more charged with orgone than the surrounding space, and thus formed a system of relatively high orgone charge. Such a system must attract orgone from the surrounding space and probably create new superimposing currents in the orgone ocean. I see no reason not to believe that that may be the origin of the spiral nebulae, and such nebulae may have been—and may still be—phases in the formation of all heavenly bodies. We know that the earth is surrounded by an orgone envelope, moving in the same direction as the earth's rotation on its own axis, but somewhat faster. Is it possible that this orgone envelope can be the merging orgone streams that by their merging created the material core around which the earth formed? And that this same envelope, running ahead of the earth's rotatory movement, is the very energy that upholds this movement?

Let our imagination return to the primordial orgone ocean with its currents of different strength and density. Not all currents

meeting under conditions that make them superimpose and merge will result in such material formations as heavenly bodies. Some minor currents will by their merging become elementary material particles, which again, by clustering together, will become atoms and molecules—or viruses or protozoa. So far we do not know whether the first matter to be generated or created is alive or lifeless. Living matter has a motility which resembles more that of orgone energy than the bound motility of the particles constituting the atom. We may even imagine that, when the superimposition of merging orgone streams had engendered the first living matter, this matter retained in the main the original motility of the orgone energy, which did not change into the motility of the atomic particles until the cessation of the living functioning of the primordial matter. I think that this possibility opens a wide field for future research and investigation, but at present I can do no more than point out the possibility. I may add that in my view the qualities and the role of orgone energy in constituting matter in most respects tallies fairly well with the qualities and the role of the hypothetical ‘stuff of the Universe’ postulated by Pierre Teilhard de Chardin in his book *Le Phénomène Humain*.

Whether the first matter to be engendered was alive or lifeless, we may assume that life started with the establishment of the pulsating movement—tension → charge → discharge → relaxation—that characterizes all life functioning. There is every reason to believe that this start took place not in one particular spot only, but that living organisms originated independently in several places and under different conditions, and that the evolution and variety of living organisms in part are due to this multiple origin, the superimposition of different orgonotic systems, as are all living organisms.

The quality of the orgone energy that seems to explain and make possible the genesis or creation of matter in the superim-

position of orgonotic streams is its negative entropy, also called the orgonotic potential; that is, when two systems with different orgonotic strength or charge approach each other, the stronger system will attract orgone from the weaker one. This attraction seems to play an ever greater role in the evolution of matter, both living and lifeless. In some respects it may be compared to gravitation, the fact that a greater mass will attract a smaller one.

Nobody can know today—though perhaps they will after some future observations and experiments—whether the matter first engendered by superimposition of orgone currents was living or lifeless. But when we consider, first, that living matter has retained more of the motility of the primordial orgone energy than any other matter, and second, that hardly anywhere in lifeless matter is such a diversity of possibilities to be found as in living matter, we have good reason to think that the first matter to be engendered was living matter.

I have spoken of the motility of orgone energy and of living matter. Nowadays all physicists agree that all matter, living and lifeless, is composed of energy. Now it seems that orgone energy, both when engendering matter and when passing from living to lifeless matter, changes its motility. If, as I believe, the superimposing and merging orgone streams engender living matter, it seems that part of the motility of the orgone is transformed into the bound motility of the particles constituting the atom, while part of it retains its original motility. When living matter—or, if such is the case, orgone streams—changes into lifeless matter, it seems that all of the orgone energy is transformed in this way. How the transformation takes place we do not know—perhaps we shall never know, unless the ion field microscope, which today permits us to see the atom, or some similar device in the future let us see the constituents of the atom forming and at work.

I spoke of the attraction inherent in the orgone energy, which seems to make understandable to some degree the superimposi-

tion and merging of orgone streams and the engendering of matter. In some vague way this attraction must be felt by the orgone, and we see there an embryonic sensitivity, which is to evolve into consciousness. It might be that this embryonic sensitivity was there from the moment matter was first engendered or even before, whether that matter was living or lifeless. But only living matter could develop anything deserving the name of consciousness.

The role of orgone in evolution is most clearly seen, we think, in biology. I have already mentioned that in my opinion the matter first engendered was alive, and if that is so, it will reverse one of the basic questions of biology, namely how lifeless matter came to be organized into living matter. The new question would be: how came living matter, containing potentially everything that the primordial universal orgone energy was capable of engendering, to do away with such matter that it could use no longer, and how did this 'discarded' matter organize itself and develop into the elements we now know? Our first conjecture—more than a conjecture it cannot possibly be—is that the living matter discarded everything that was not needed to keep the pulsatory movement going and the energy metabolism that kept it alive. Of the discarded ingredients those which had kept a sufficient amount of the original orgonotic attraction would unite and form the different inorganic elements.

Attracting energy and keeping the pulsation and the energy metabolism going seem to be the first 'actions' of living matter and the first manifestations of that will to live which seems to be a characteristic of everything alive. These activities also last as long as life is manifesting itself at all.

Another basic problem of biology may probably be solved by orgonomic research: the problem of evolution from simple monocellular organisms into the historical and actual variety of plants and animals. In the view of most biologists, the evolution of

living species has taken place as a progressive adaptation to varied surroundings and other living conditions, whether this adaptation was made through individual development of new characteristics that were then transmitted by heredity to descendants, or whether through hitherto unexplained mutations and survival of the fittest. Either way, the progressing evolution would produce individuals and species with such characteristics as might be propitious in their specific situations, while other characteristics were neglected or fell into disuse, e.g., the rudiments of organs no longer serving any purpose. We may think that the inherent attraction in orgone energy would make the engendered living organisms ever more complex, the more so as we must think that different organisms, engendered under different circumstances by different superimposing and merging orgone streams, might meet and either form the first metazoa or merge and either start or facilitate the division of the first cells. With Pierre Teilhard de Chardin I think it probable that this ‘complexification’ (to use his word) brought forth—or engendered or created—characteristics of greater sensitivity and a stronger push to grope and try new possibilities for obtaining satisfaction of needs and craving that were ever more felt.

In this groping for new possibilities many living organisms came to neglect the use of some of their organs or qualities, while others, due to special circumstances, were overdeveloped, in such a way as to endanger the balance and the harmony of the organism. Most biologists, as far as I know, look upon man as the most undifferentiated product of evolution, having something of every quality we find in living organisms, with few rudiments and with no extra development of any single organ or any single quality, except his brain and nervous system and his reflective intelligence.

I cannot but agree with Pierre Teilhard de Chardin in his theory, set forth in *Le Phénomène Humain*, that evolution consists in

‘complexification’ of matter, and that living matter evolves so that the more complex an organism becomes, the more its sensitivity and consciousness develop, until in man the consciousness becomes reflective. But I am unable to accept his explanation of the unity he finds, both in everything alive and in the atoms constituting the different elements. This unity seems sufficiently explained by the unity—one might almost say uniformity—of the primordial energy that seems to ‘contain’ the possibility of engendering or creating all that is, not knowing what it wants to create, but with a sensitivity enabling it to grope its way to what it feels to be good. Because it does not know, it will make its mistakes. The groping and creative energy may meet with resistances which may *a)* be overcome and utilized as nourishment or as stepping stones to further progress, or *b)* be overcome and destroyed, leaving mostly a destructive strain in the victorious organism, or *c)* stop the creative impulse and transform it into a latent energy which, if released, will prove to be mostly destructive. This groping towards what the organism feels to be good, that is, what satisfies its needs, together with its inherent capacity for making experience, accounts sufficiently, I think, for the evolution of life towards sensitivity and consciousness and, in man, towards reflecting consciousness or intelligence.

I just mentioned, as one of the possible fates of the creative and groping energy, that resistances it might meet with, might stop it and transform it into a latent energy which, if released, proves to be mostly destructive. I was then thinking of the DOR of which I have spoken before. It seems to me likely, if we consider the evolutionary line leading up to man as the most straight one we know, that DOR may be responsible for the deviations from this line. The energy of the creative impulse being stopped and transformed into a sluggish impediment or into a destructive life-inimical power, seems likely to turn the will to live into either parasitism or into preying upon other organisms. From Reich’s

Oranur Experiment we know that the stopping of orgone energy will result either in destructivity or in laming passivity or in both, and it seems to me likely that these effects of the stopping of orgone to a great extent explain the apparent deviations and the suffering that we see in all phases of evolution.

Returning to the unity of all living beings, which many biologists and Teilhard de Chardin think is due to their having developed all from one cell, according to the experiments of Reich and his co-workers it must be due to something else, as the bion and other experiments show that life may originate in several ways. I shall return to this question in the chapter on 'Orgonomy and Biology'.

Much has been written about heredity, the transmission of the characteristics of living beings to their progeny. But it is seldom stressed that the offspring is never *quite* similar to the parents, that there is always *some* difference between generations. This variability may have something to do with the energy metabolism of living organisms. The motility of orgone energy is always variable, and that may account for the fact that no two living forms, no two individuals, are *quite* alike.

Metabolism, both material and energetic, is a characteristic of every form of life from the very beginning, and a free metabolism a sign of health and well-being. Now, from the very start the metabolism will have to overcome resistances or other difficulties, be it from energy streams or movements incompatible with the free functioning of life, or from material objects impeding the metabolic process, or from lack of necessary supplies. The higher an organism is placed on the evolutionary scale, the better it is equipped to master such difficulties, partly by overcoming them, partly by avoiding them, and partly by armoring itself against them. It seems, however, that by equipping itself to cope with some kinds of difficulties an organism may lay itself bare to others or may alter its functioning so as to be more vulnerable to

some dangers or attacks. Some such developments are bulk (i.e., storing of reserves), physical strength, speed, and armor.

From human beings we know that some difficulties may be overcome by developing corresponding qualities, which may be imposed as it were by the conditioning environment or may be developed by voluntary training. If the conditions imposed by the environment or the training are such as to bar off parts of the organism from the free orgone metabolism or to impede it seriously, the result will be some biopathy, such as a neurosis, a psychosis, or a cancer. One can imagine that on an infra-human level of the biological evolution corresponding changes in the energy metabolism, taking place under somewhat uniform conditions and during several generations, would lead to the hypertrophy of certain organs and qualities and to the rudimentariness of others. I think it is possible, even probable, that such may be the mechanism of some of the changes brought about in the course of the biological evolution.

On this point we are tempted to speculate one step further. It has often been said that man is the only animal who has established emotional blocks and developed neuroses and psychoses (we need not here reckon with the neuroses and psychoses in animals that were artificially produced by Pavlov and his school). But I think it a question to be decided by future research whether or not some of the characteristics of the different animal species started as tensions or cramps or reaction formations to certain conditions and then became fixed, first in individual organisms, and little by little came to be part of the inheritance of such 'armored' individuals. We may say that every repression, every blocking of the orgone metabolism, is an attempt on the part of the organism to avoid pain and to find a better way of living and surviving. Man's reflective intelligence, which has enabled him to see the consequences of such repression and blocking, may enable us to avoid such developments as we see in animals, and

thus to keep in what to us seems the straight line of evolution, instead of deviating in different directions as the animals have done, with the result that many of the animal species have become extinct, while the rest now exist more or less at the mercy of man.

Chapter 6

ORGONOMY AND PSYCHIATRY

In the foregoing I have written as if free energy, i.e., orgone, metabolism were a matter of course and a condition and criterion of healthy biological functioning. This has not always been recognized to be so; how far it is generally recognized now, I am unable to say. It was Reich who, in his psychiatric work, first discovered that neuroses and psychoses are due to a stasis or damming up of biological energy. From then on the object of his psychotherapy became the release of the dammed up energy and the re-establishment of free energy metabolism. As I have mentioned before, Reich's first theory was that the biological energy in question was a special kind of electricity; bio-electricity as he called it. To verify this he executed a series of experiments, the chief outcome of which was that there exists a biophysical basis for the felt antithesis between sexuality and anxiety (see *Experimentelle Ergebnisse über die elektrische Function von Sexualität und Angst*. Copenhagen 1937).

Before those experiments Reich had established that the dammed-up energy was held back by the characterological and corresponding muscular armor of the neurotic or psychotic person. Out of his research arose many and complicated psychiatric problems, demanding new formulations and ever new research.

The first of these problems, which had been answered in part by Reich's former psychiatric and psychoanalytic work, was about the origin of the muscular tensions and stases inhibiting free energy metabolism. Reich had shown how the neurotic character had been formed to protect the ego against disagreeable feelings, such as pain and anxiety, and secondarily against everything that might lead up to such feelings. After pleasurable feelings, especially sexual feelings, had been frustrated, inhibited, or punished,

they might cause anxiety, or they might turn into rage, which was again inhibited and punished, and thus had to be repressed in order not to incur pain or anxiety. The subduing of the feelings was effected by means of muscular or visceral tensions, which both impeded the free flow of energy and at the same time established both muscular and characterological armor.

In *Character Analysis* Reich shows in general lines and also in some detail how the character armor, with its functionally identical muscular armor, develops. He also outlines some circumscribed character types to which such developments may lead. However, the first edition of this book was written before the discovery of the orgone, and Reich still sticks to the concepts and terminology of psychoanalysis, which to some degree obscures his later energetic viewpoint.

Of further orgonomic works on character I shall here mention only two. The first (unpublished) is a muscle diagnosis test elaborated by the late Nic. Waal, M.D., of Oslo, Norway. It is based on Reich's *Character Analysis* and other teachings of his, as well as on her own extensive experience. (Another work in the same line, but without taking up the orgonomic viewpoint, is a mimeographed study by Professor Bjørn Christiansen, of the University of Bergen, Norway, 'Thus speaks the Body'. Dr. Christiansen has also published other mimeographed studies on respiration and character.) The other work, which was published in 1967 and which I had the occasion to read in manuscript in an earlier version, is *Man in the Trap* by Elsworth F. Baker, M.D. It gives a systematic and comprehensive view of the various types of character, of their origins and their symptoms. It also gives valuable indications for diagnosis and advice for therapy that will help to attain the goal of orgone therapy: the reestablishment of free energy metabolism, characterized by orgastic potency, (the capacity to surrender fully and without reserve to a beloved partner in the

sexual embrace) and by the capacity to concentrate fully on a congenial task.

I cannot here go into all the multitude of socio-medical problems which orgonomic psychiatry raises and which to a great extent have only been touched upon by orgonomic writers and require further research, though the foundations for research were laid by Reich. I should like, however, to mention a few of the more important of such problems.

The first is the orgonotic fate of unborn and newly born infants, what influences their orgonotic state and their energy metabolism, what personal and social conditions will secure the freest and safest growth for them.

Another problem of prophylaxis is that primary drives, such as love, motility and sexuality, when frustrated, inhibited or punished, give rise to destructive secondary drives such as anger, hatred, sadism, masochism, spite and dependency. Also, how such secondary drives can be overcome and their energy redirected to their primary ends.

A third problem is how preschool and school education should be planned so as to vouchsafe a minimum of inhibitions with a maximum of freedom (not to be confounded with license, which is the letting loose of secondary drives).

A fourth problem is how society can be brought first to tolerate and next to further a natural love life in adolescents. As it is today nobody even knows what a natural love life in adolescence is or would be if the instincts were allowed to develop in freedom. Long before adolescence parents, educators of all kinds and qualifications, and the general environment have intruded and inhibited the capacity for and the expression of the love instinct—some from moral prejudice, some from a craving for domination, some from sheer ignorance, and some from fear of what society would do to them if they were to tolerate or permit a free love life in adolescents—a fear that is only too well founded.

Free energy metabolism being the basis of healthy functioning of the psycho-physical organism, it is evident that the therapy of every psychic disorder, which is a disturbance of the healthy functioning, must aim at re-establishing the free energy metabolism. The energy of the organism is supplied by intake of food and drink, by breathing, and by exposure to light and air, while the energy metabolism seems to be regulated chiefly by the breathing, but also, though probably to a lesser degree, by our choice of food and the kind of air and light we are exposed to. Orgonomic psychiatry up until now has been mainly concerned with breathing as a regulator of orgone metabolism. Possibly in the future more attention will be paid to the other factors.

When unimpeded and under no stress, breathing is characterized by contractions and expansions of the organismic protoplasm, not only in the respiratory tract but in the whole organism. Most people do not feel these contractions and expansions, or this pulsation as we may call it, except as a movement of the chest and the belly, and usually not even this movement is felt. Different emotions may accelerate or slow down the breathing, may make one pant or hold one's breath, and such changes are brought about by tensing different muscles. Fear and anxiety especially tend to make one hold one's breath in order to allay the painful feeling. As anxiety and fear are often emotions of some duration, the tensions used to allay them tend to become permanent as muscular stases and rigidity. Such rigidity will to some extent inhibit the respiratory movements, reduce the volume of the breathing, and more or less exclude parts of the organism from participating fully in the plasmatic contractions and expansions.

These facts explain the importance of breathing in orgone therapy. By observing the breathing the therapist can see how some parts of the organism do not participate. By calling the patient's attention to such movements as are most likely to be felt by him, he will little by little make the patient feel where the

movements stop. Partly by making the patient feel his respiratory movements, partly by making him execute certain movements voluntarily, and partly by manipulating certain parts of his organism, the therapist will help the patient loosen up more and more of his chronic tensions, get him to breathe ever more freely and feel the energy streamings in his entire body. In the course of his work the emotions, held back from consciousness by the stases and tensions, will come up again, at times in very great intensity. In some cases a rage may make a patient want to smash everything and kill everybody around, and the therapist may have a hard task preventing serious damage—though generally the experienced therapist will foresee and be able to control such outbreaks. In many cases, the loosening up of the muscular and the character armor will unbind so much anxiety that the patient thinks of committing suicide, though in few cases does he go so far as to attempt it. It is especially in the last phases of treatment, when the patient feels the orgonotic streamings as irresistible but dares not surrender to them, that the danger of suicide may be imminent and that all the skill of the therapist is needed to avert it.

Lately some experiments have been made to see if certain kinds of diet can help loosen the armor, thus aiding in bringing repressed psychic conflicts to consciousness and making possible a solution. As far as I know, no results of such experiments have been published. I am here thinking of the experiments being made with the 'Macrobiotic Diet' of the late Japanese Dr. Georges Ohsawa. I have myself tried this diet for a few years, but though it was beneficial in other respects, I cannot say for certain that it was of any importance psychiatrically.

In recent years several drugs have been used as adjuvants to other forms of psychotherapy, partly with the object of allaying the anxiety of the patient, partly to make him experience consciously what he had repressed by means of muscular tensions and holding, partly to make him feel the tensions in order to

loosen them. I have but little personal experience with any of those drugs, and only a scanty knowledge of what has been written about them from a medical point of view. All that has come to my knowledge from an orgonomic point of view, is an article by Barbara Goldenberg Koopman, M.D., Ph.D., in the November 1969 issue of the *Journal of Orgonomy*. Dr. Barbara Koopman warns against the use of both marijuana and LSD, as they may, in different ways, lead to unforeseeable and chaotic reactions of the orgone energy let loose.

If the facts of orgonomy and the importance of free orgone metabolism for mental and bodily health were generally known and acted upon, it would facilitate therapeutic work with neurotic and other patients. As it is, with the present ignorance of orgonomy or, in many cases, hostility to or at least scepticism toward it, most patients are not interested in that part of the work which aims at reestablishing free orgone metabolism, or they do not understand it and if the orgone therapist tries to explain it to them, he will often only strengthen their resistance against the therapy. It is possible, however, to reestablish free orgone metabolism and thereby mental and physical health without the patient knowing anything about the theories and principles on which the therapist works. But every serious and lasting disturbance in free metabolism will, however thoroughly corrected, leave traces in the organism and tend to reappear whenever the situation makes extraordinary demands on the capacity for free functioning. In such cases, and even in the 'normal' difficulties of everyday life, the person with knowledge of orgonomy and with conscious experience of free energy metabolism will know better how to face and overcome the difficulties and how to re-dissolve the tensions and stases that threaten to renew his neurosis. It is true, as Reich was the first to show, that the establishment of a satisfactory sex life is the best safeguard against a neurosis or the breaking out of a new one. But even if a satisfactory sex life has been established,

through the help of therapy or otherwise, there will always remain a certain risk of relapse, and the knowledge of orgonomy and the practices ensuing from such knowledge are the best means to reduce that risk to a minimum.

The knowledge of orgonomy should therefore, I think, be made universal in order both to facilitate the therapy of all emotional and psychosomatic disturbances and to make possible an efficient prophylaxis of such diseases.

Chapter 7

ORGONOMY AND MEDICINE

We have pointed out the importance for psychiatry and psychotherapy of the study of orgone energy and its role in human behavior. But also the study and the application of orgone energy is likely to become of crucial importance for somatic medicine. Reich showed that the blocking of orgone energy flow, together with characterological resignation, is a condition for cancer, and also that such blocking is probably at the root of other diseases as well, e.g., tuberculosis. It seems likely that anorgonia, lack of free orgone or disturbed orgone metabolism, is at the basis of all so-called psychosomatic illnesses, and that even infections and traumas are more easily incurred by an organism with a disturbed metabolism than by one with a free energy metabolism. The causes of disturbed orgone metabolism, as well as its role in the etiology of other diseases, will need much detailed and consistent research before such diseases can be medically handled and before necessary prophylactic measures can be taken. In all branches of medicine the energetic, that is, the orgonomic, point of view will be needed to understand the functioning of every organ of the body and its relation to and dependency on the totality of the organism. It has already been shown that inhibition of energy metabolism is at the root of diseases of any part of the body, if not always *the* cause of the disease. But much research is still needed to find out *how* and *why* the inhibition comes about, and how such insight can be utilized both for therapy and for prophylaxis.

It is generally acknowledged by all medical doctors with a wide experience that the majority of all diseases—with the exception of some externally caused lesions and perhaps some of the infections—have some psychic or psychosomatic factors among

their causes. Some doctors think that such is the case with 80 or even 90% of all illnesses, while others deem the percentage to be only 50 or 60%. In spite of this, the study of the psychosomatic causation is one of the most neglected fields of present-day medicine, though not as neglected as it was by earlier generations. One reason for such neglect is to be found in the fact that almost nobody in our civilization—due to our common upbringing—has felt the energy metabolism in his body, or has had any knowledge of its existence, and therefore has felt any inclination to study it or its effect on the human organism.

In order to make a fruitful study of the function of orgone energy in the human body, the researcher himself must be able to feel this energy at work in his own body. We have often been met with the objection that such a claim is unscientific, that it amounts to claiming that the researcher should be convinced before he starts his research. I think it no more unscientific than the claim that a student of light should himself not be blind or that a student of smells should himself have the olfactory sense. In our society, where practically everybody has been subjected to frustrations and inhibitions that have lastingly if not permanently impaired free energy metabolism, there is generally no other way of re-establishing natural orgonotic motility and economy than by going through orgone therapy. We may hope that in the future, in generations grown up without life-inimical inhibitions, the interest in orgonomy will be as natural, as common, and as respected by society as is today's medicine and natural science.

Before leaving the subject of medicine and orgonomy, I should like to say something of such diseases—psychosomatic and others—where the re-establishment of free energy metabolism seems impossible, at least as far as present-day medicine with psychiatry and psychotherapy is concerned. In such cases the effort to establish free metabolism may lead to aggravations of different kinds, such as breakdowns, psychoses, or suicide. But I believe

that the knowledge of orgonomy will be of value for the physician even in such cases, and better enable him to see the danger and to avert it with the means at his disposal.

Chapter 8

ORGONOMY AND RELIGION

In his book *The Varieties of Religious Experience*, William James showed how the core of every living religion is to be found in experiences which he termed ‘mystical,’ partly because they traditionally have been so called, partly because he could give no satisfactory rational explanation of them. In my thesis ‘Møtet med det Heilage’ (‘Meeting the Holy’, Oslo, 1927) I tried to show two things—and I still think that my explanations are correct as far as they go, even though they are incomplete and need a supplementation such as orgonomy could supply.

The first thing I tried to show was that the so-called ‘mystical states of consciousness’ can be rationally explained as irruptions into consciousness of repressed thoughts and emotions in such a way that they were not felt as originating in the person himself. Such irruptions—generally on a minor, though on a very concrete scale—are not uncommon in orgone therapy. The patient often feels the first spontaneous undulations or pulsations of his body as being caused from without, for instance by the therapist influencing him hypnotically or by some hidden mechanism in the therapeutic couch. In primitive societies, in which most religious beliefs and practices have their origin, inner experiences that are felt to have some foreign origin are ascribed to *mana*, to *churinga*, to *orenda*, to spirits, to deceased people, or to some superior beings who by and by become gods, according to the beliefs and structures of the societies in question.

The second thing I tried to show in ‘Møtet med det Heilage’ was that everything specifically religious in any religion finds a rational and adequate explanation in those ‘mystical’ experiences when viewed in the context of their origin and of their later devel-

opment. If I am right—and I still think I am—my explanation demystifies religion and puts it on a rational basis.

What I now think incomplete and inadequate in my ‘investigation into the psychological basis of religion’ (the subtitle of my thesis) is the explanation I give of the ‘mystical states of consciousness’ as irruptions into consciousness of suppressed emotions and thoughts. To a certain extent that may be correct, but the chief thing that breaks through is the feeling of orgonotic streamings in the body, the elation accompanying these streamings, the overwhelming feeling of being moved by something outside one’s conscious self, and the feeling of experiencing a new kind of life. Especially the two last-named aspects of the religious experience have played a preponderant role in all so-called higher religions.

Here may be the place to mention that when a child in the course of growing-up has to suppress—or repress, to use the psychoanalytic term—a feeling or an emotion, the first thing to be suppressed is the perception of the feeling or emotion. When, then, the suppressed feeling or emotion breaks through again into consciousness and is perceived, it is no wonder that it is felt as if there were a new kind of life, carrying with it, implicitly, a sense of new light and insight. The very first perceptions to be suppressed seem to be those of orgone streamings in the body, and it may be that these streamings, when they break through into consciousness again, are responsible for the photisms or subjective light impressions we so often hear about in religious biographies.

In ‘Møtet med det Heilage’ I almost completely neglected one important aspect of almost all religions: evil, personified in the devil and similar spirits. In some religions, especially in medieval and popular Christianity, the powers of evil and fighting off the devil play an even greater role than the worship of God. Reich, in *Ether, God and Devil*, showed how the secondary human

drives, such as hatred, envy, malice, destructiveness, pleasure in inflicting and in observing pain, all engendered by the frustration and suppression of primary natural drives, were attributed to the devil or other evil powers.

When the realm of the devil had thus been established, the suppressors of natural drives relegated to the devil's realm also such primary drives as might be troublesome to them, such as sexual love, curiosity, and independence. But suppressing or inhibiting primary drives, especially sexual love, is a sure means of suppressing more or less the orgonotic feelings in the body, thus narrowing or reducing the biological basis for religious experience. In most societies, both the establishment of the realm of the devil on the basis of secondary drives, and the relegation of some primary drives to his influence were done in the name of religion. Thus religion, instead of being what it originally was—an expression of the orgonotic streamings and of orgonotic contact with human and animal beings, with nature in general and the cosmos—became a means of suppressing the free energy metabolism and of perverting primary natural drives into secondary life-inimical ones. However, thanks to the natural strength of the primary life drives, most religions have retained so much of the original life that for the majority of people they are the most accessible means of obtaining some orgonotic experience, some basic and conscious life, though in narrower form and combined with many secondary drives, and under names that present the experience as supernatural.

The study of the orgone energy in the human emotions, how it is subjectively experienced, how such experiences are interpreted according to the structures, beliefs, and traditions of the societies where they occur, how inhibition or suppression of primary natural drives or instincts—that is, of free orgone metabolism—perverts such drives into secondary ones, would furnish a new basis for the psychology of religion. I am fully aware that

many people will be prejudiced against a study of the factual, natural bases and processes of the religious consciousness, feeling it a profanation or desecration of what to them is sacred or holy. But I think that such a study will enhance the value of religion, make it more accessible to a greater number of people, and help to form a new, rational basis for religious practices, that is, practices that will deepen one's feelings of inner harmony and of contact with one's fellow humans and with the universe.

Since the first draft of this book was written (in 1962) I have become acquainted with the work of Dr. John A. T. Robinson, Bishop of Woolwich, *Honest to God*. It shows, among other things, that even within Christianity and even in the highest places, doubt has been growing as to the validity, the truth, of the traditional formulations or dogmas of established or revealed religion. What seems to be most stable and enduring about religious feeling in spite of all theological differences, is the core of energetic experience interpreted in various ways according to the society, history, and character of the believer. I have little doubt that the further study of orgone energy, and its effects upon the evolution of human emotions and thought, would be the greatest contribution to the understanding of the psychology of religion. It would also help make religious values the common property of mankind.

Chapter 9

ORGONOMY, PSYCHOLOGY AND EDUCATION

Orgonomic psychiatry has already shown that free energy (orgone) metabolism is the *conditio sine qua non* of the free—i.e., biologically normal—functioning of the human organism. Thus the task of orgonomic psychology is to study psychic functions where energy metabolism remains free, to learn if and how psychic development can be influenced without impairing freedom; and to identify the inhibitions of free energy metabolism and their consequences. The task of education will be to devise means so that free energy metabolism can best be protected, and to help human beings, especially children and adolescents, acquire necessary knowledge without damaging their free functioning.

Orgonomic research so far has shown that today nobody knows how a human being would develop if he met with no inhibitions to his free functioning. But it has also shown that the more freely a human being functions, the greater is his capacity for perceiving realities and combining them in meaningful ways, for mobilizing the emotions necessary for rational and adequate action and reaction, for empathic contact with his fellow beings, with nature and with the universe. Orgonomic research has further shown that what mostly causes lasting inhibitions to free functioning are anxiety-creating situations, such as threats, inflicted pains, and frustrations of instinctual demands without adequate compensation. It has still further shown that any lasting inhibition of free functioning, whatever its origin, will have two constant consequences: a reduced capacity for concentration and for rational work, and an incapacity for full surrender in a sexual embrace. As these two consequences always seem to go together, Reich thought that they were a disturbance of one basic characteristic capacity of the freely functioning human organism, a

capacity which he called 'orgastic potency.' The lack or insufficiency of this capacity thus becomes a main criterion for the diagnosis of the functional disorders called neuroses or psychoses. It may be that the expression 'orgastic potency' and the contention that its absence is the basic symptom of neurosis or psychosis, are the reasons why Reich's psychology has been called 'sexualism,' implying that it attaches undue importance to the role of sexuality in human life. I think—and I know that Reich thought—that the function of sexuality takes on undue importance only when it is inhibited, just as other functions (e.g., the intake of vitamins), take on life and death importance if they are neglected or inhibited.

It is not my object here to go into details of mental development in those growing up without frustrations or inhibitions, in so far as it can be studied under present-day conditions. I only want to point out that according to the findings of orgonomic psychology, present-day education, beginning with the behavior of the pregnant mother and of her obstetrician and nurses at birth, tends to inhibit in several respects the free orgonotic motility and metabolism of the new human being and thus lay the foundations of future visible and palpable disturbances in the mental functions. I should like, however, to mention a few situations where typical adult practices, innocent though they look, contribute to the foundation of the future neurosis.

The first of these situations arises when the infant, who is beginning to have other food than the breast, wants to put the food to his mouth himself, be it in a bottle, on a spoon, or with hands and fingers. If he is then inhibited, or is met with a disapproving face, or even has his hand slapped, and his protest and rage do not help him, so that he has to give in, he will lose much of his natural urge to help himself and also much of his self-confidence, perhaps never to regain it. Many spoiled children and adolescents have such a background.

The other situation is typical toilet training. If a child by force, by threats, by fear of the loss of love or by other means, is trained to master, to a certain degree, his excretions, before the full development of his sphincter reflexes and his peristaltic movements—which normally does not take place till about the age of four years—he will react with spite, with resistance against doing whatever is expected of him, and by negative stubbornness, attitudes which may be with him throughout life. Such strain in his pelvic region will probably cause extensive bio-energetic damage severely inhibiting his capacity for sexual feeling and perhaps too, lead to other disorders in that region.

I am not here going to draw even the outlines of the science of organomic pedagogics. But I think that it would abolish setting up ideals and purposes for the young to attain, and would instead, help them be aware of what they themselves feel to be their natural needs and purposes. It would also help them find a way to satisfy those needs and realize those purposes in harmony and collaboration with others. Such a science of pedagogics would form the basis of an education promoting natural creativity, natural self-confidence without arrogance, natural contact, sympathy, and goodwill.

One special aspect of such an education I should like to stress. The common education today, by setting up ideals for children and young people, creates guilt feelings in all who do not live up to the ideals, which very few do. If the laws of the transformation of life-promoting and life-sustaining orgone energy into anger, hatred and malice were generally known, the educators would stop their inhibiting and frustrating of natural, primary drives and thus prevent their transformation into secondary and destructive ones.

Chapter 10

ORGONOMY AND BIOLOGY

As we have seen, it was from the experiments with bions and biogenesis that the discovery of the orgone as the specific life energy started. Later experiments, especially the Experiment XX (described in *The Cancer Biopathy*), showed that orgone energy can organize or generate life in existing unorganized or inorganic matter—it not being clear, however, whether the mass-free orgone materializes, becoming living matter, or whether it organizes existing matter so as to make it alive. To decide this question one would have to devise new experiments—though at present nobody seems to have thought of or planned such experiments. It seems to be generally believed by biologists as well as by physicists that today we know of only one process by which energy is transformed into matter, namely the sun energy being transformed into chlorophyll in plants.

In *Cosmic Superimposition* Reich showed that matter is probably engendered from mass-free energy by the superimposition of two orgone streams, which, when meeting, unite and become one, as we have seen in an earlier chapter, where I also mentioned the problem raised by the possibility that the matter first engendered might be living matter.

Since the first draft of this book was written the French physicist Kervran—and after him several Japanese physicists—have shown that several elements may be transmuted into other elements in living organisms. Could it be possible that the orgone of the organisms dissolves the atoms of the chemical elements into their constituent particles and thus makes possible a re-grouping of those particles into new elements? Future research will have to decide.

Another basic problem of biology may perhaps be solved by orgonomic research: the problem of evolution from simple monocellular organisms into the historical and actual variety of plants and animals. It seems to me that the attraction inherent in orgone energy and preserved in living matter must have led to the 'complexification' of which Pierre Teilhard de Chardin writes, and that this 'complexification' has created or facilitated an ever greater sensibility, which in its turn conditioned an intensified action on the part of the living to keep alive. In such struggle, under varied circumstances and conditions, organisms might develop qualities that would be favorable under their circumstances and neglect others, and in the course of time the variations thus produced would stabilize themselves, whether their origin was heredity of the acquired characters or the still unexplained mutations. In the view of many biologists man represents the most undifferentiated product of evolution. He has few rudiments but something of every quality we find in living organisms, with no extra development of any single organ or of any single quality, with the exception of his brain and nervous system and his intelligence.

It has been asked how it came about that man is the only animal who has established emotional blocks and developed neuroses and psychoses. Well, in the first place we know from Pavlov's experiments that emotional blocks with ensuing neuroses and psychoses can be produced artificially in animals too. And next it is a question, to be decided by future research only, if some of the characteristics of different animal species did not start as tensions or reaction formations to certain life conditions, and then became fixed, first in individual organisms, then little by little came to form part of the inheritance left by such 'armored' individuals to their progeny. Today this is but speculation, but may become the object of future investigation. We may say that every repression, every blocking of the life energy metabolism is an

attempt on the part of the organism to avoid pain and to find some easier or better way to live or survive. That we now are aware of the consequences of repression and blocking of orgone metabolism may enable us to avoid such developments as we see in animals and thus to keep in what seems the straight line of evolution and not to deviate in different directions as the animals have done, with the result that many of the animal species have become extinct, while the rest of them now exist more or less at the mercy of that most neurotic of all animals, man.

We thus see as one of the causes of the differentiations in the world of living organisms what we may call a lopsided development of organs and qualities. In this connection it should be noted that the organ in man that is most highly developed is the cerebrum. In many civilizations there has been and is a tendency to attribute greater importance to the brain than to other parts of the organism. Especially the reproductive and other pleasure-provoking organs have been neglected, even despised, and the feeling and emotions stemming from them condemned and as far as possible suppressed and blocked off from consciousness. It seems that the neuroses and psychoses, as seen in man more than in any other animal, are a consequence of this lopsided evaluation of human qualities.

But let us return from speculation to actual knowledge. Reich showed, by his bion experiments and especially by his Experiment XX, that orgone energy can organize lifeless matter, whether organic or inorganic, into living matter (biogenesis). These experiments have been repeated by several other researchers who have confirmed Reich's findings, though very little has been published so far. One who has published some of his results is Bernard Grad, Ph.D., a biochemist at McGill University in Montreal. In July 1965 Dr. Grad wrote down for me the following 'Comments Regarding Reich's Experiment XX':

The forms obtained by Reich on first defrosting the bion water in Experiment XX were not protozoa, but plasmatic flakes which caught his interest because of their organic form. Subsequent observation by WR show that these flakes underwent morphological change and increased in number. Bions and small bean-shaped protozoa, called orgonomia by WR, eventually developed (*The Cancer Biopathy*, pp. 51-63, 1948). Of about 2 dozen preparations maintained for 5 years through regular refilling of fluid, one preparation showed the development of motile, cancer-like cells (CORE, vol. 3, no. i, pp. 1-3, 1952).

My experiments in the problem of the origin of life began with an interest in Experiment XX, and on attempting a repetition of this experiment in 1952, I found not only the plasmatic flakes which WR discovered, but in addition found immediately upon defrosting the bion water, structures which resembled cells in size and form. Functional tests were not, however, carried out at that time. Their morphological resemblance to cells lay especially in the fact that many of them appeared to bud or divide.

After maintaining these cell-like structures at 37° C for several months, some of them began to break down into small, round, pulsating vesicles, viz. bions. These vesicles had wide fields and were continuously fusing and separating with adjacent bions. The strong attraction of these bions for each other was also obvious from the fact that they tended generally to stick together in heaps, each heap corresponding to a former 'cell.' These findings were described in CORE, vol. 7, nos. 3-4, pp. 130-143, 1955.

These cell-like structures formed the basis for my subsequent work on the origin of life. The later studies showed how to obtain these forms at will, even in the complete absence of bion water, what they were made of, and the fact that they could combine with 'life' chemicals such as acids, proteins, polysaccharides, chlorophyll, etc. Evidence was also obtained which suggested that these structures are a link between the crystal and the cell, and

probably played an important role in the origin of the most primitive life forms some 2 billion years ago, as well as in subsequent millennia. It is hoped to publish a paper shortly describing in detail these findings.

From the comments just quoted, from the little I saw of Dr. Grad's experiments and from my conversations with him, it seems to me that he is on the way to establish that biogenesis is not a uniform process, but that it can take place under different conditions and result in a great variety of living forms. I should think that such organomic biological research is destined to throw new light on the origin as well as on the evolution of species.

Chapter 11

SOME SPECIAL APPLICATIONS OF ORGONE ENERGY

A universal ubiquitous energy may be supposed to behave and to act according to its own inherent laws. What human beings can do will in the first place be to find out and to study those laws, in order to conform their actions to them and to draw on this source of energy. But in some cases—and further future knowledge may multiply them—the orgone energy can be directed and used for special purposes. I have already mentioned some, but shall repeat them here and add a few more.

The first application of orgone energy came with the construction of the orgone accumulator in its various forms. The accumulators are constructed to concentrate and irradiate orgone with the object of stimulating the natural functioning, be it of the total organism or of a suffering part of it. The three forms of accumulators which the present writer has used and found efficient, are the big box to sit in, a small box with a flexible metal tube ending in a funnel for local application to small areas, and the large funnel to place over one's head or a somewhat wider part of one's body.

The second application I know of, is obtained by boiling earth and placing it in compresses on small wounds, thus making it bions irradiate orgone.

A third application of the orgone energy is the cloudbuster. I have already described how this can influence weather. If this apparatus could be more studied and used, in my opinion it might be of the greatest importance of all orgone devices.

A fourth means of utilizing the orgone is by inserting orgone-charged vacuum tubes into body openings to irradiate inner lesions. As far as I know this has been little used so far.

A fifth appliance for utilizing orgone is the DOR-buster. As I said, it is constructed on the same principle as the cloudbuster, but intended to draw orgone, in the form of DOR, from human bodies, thus facilitating the loosening up of tensions blocking the free energy metabolism. The DOR-buster has been in very limited use, so it is difficult to say how important it may prove to be in the future.

Some years before Reich's death the orgone motor-force was discovered. The experiments looked promising, but due to unfortunate circumstances further work was dropped, and Reich never found occasion to take them up again and perfect the motor. This would be an extremely important area of orgone energy research.

Here I must also mention some experiments that have been made to make orgone influence the growth of plants. Seeds of different kinds that have been kept for some time in orgone accumulators before being sown, gave more abundant crops and in shorter time than seeds of the same kinds that had not been so irradiated. I have also read of somebody who, by irradiating sickening plants with orgone, saw them healthy and lush again. But I have no precise details about these experiments, so that I can say no more about them. I have heard, however, that recently they have been taken up again in America.

Chapter 12

SOME GENERAL CONCLUSIONS

Several factors combine to account for the difficulty in discovering the orgone energy and also for the resistance against accepting the discovery once made. The ubiquity of this energy, its presence in every happening, made it difficult to isolate as a separate entity. The impossibility of bringing it under exact measure made it refractory to scientific research, as western science hesitates to recognize as facts what cannot be weighed or measured. And finally emotional factors will make obstacles to the acceptance of the discovery: first of all the reluctance to recognize that one's emotions, thoughts, and actions are in part motivated by unknown forces; second, that the existence of a ubiquitous universal energy, when once discovered, must of necessity raise a number of problems in every field of human knowledge and experience, as this energy—in its primordial form or as other energies derived from it—enters into every happening, be it action or sensation or emotion or thinking or non-human event.

I have tried here to present briefly the main theories at which orgone research has arrived so far and the main observations that these theories are built on. I must, however, restrict this statement by pointing out that I have totally neglected the results that Reich arrived at in his last published work, *Contact with Space*. I have myself neither made nor controlled the observations he there sets forth, nor do I feel competent to form an opinion about the conclusions he draws. It must be left to future research to evaluate that part of Reich's work.

It is impossible to tell today what orgonomy may come to mean to the different fields of human knowledge, understanding, experience and activity. As to the physical sciences, dealing with lifeless matter, we may presume that all factual observations will

retain their value and their validity, and so may most of the natural laws deduced from them, though orgonomic observations will probably supplement them and to some degree change the formulations of known natural laws. The most important changes that I can foresee, are in some of the laws of thermodynamics, in meteorology and weather forecast and influencing, in the effects of superimposition, cosmic as well as terrestrial, and in the formation of 'smog' and DOR. The practical results soonest attainable are probably the influencing of the weather.

But orgonomic knowledge and the orgonomic viewpoint will have their greatest importance and field of application in the biological and human sciences, including medicine, psychiatry, psychology, and sociology, and in religion and philosophy. Orgonomic knowledge and the orgonomic viewpoint may furnish new understanding both of biogenesis and of the biological evolution. The understanding of the importance of free orgone metabolism will, I believe, put both psychosomatic medicine, psychiatry, and psychology as well as prophylaxis on a much surer footing, and contribute greatly to a better education.

As for religion, I think that everything specifically religious in every living and experienced religion is an interpretation of spontaneous feelings of life and contact with something other than one's conscious self, interpreted according to the state of the society in which they occur. We may presume that when such feelings of life and contact become general, without being attached to or conditioned by some specific belief, present-day dogmatic religions will dissolve and finally disappear as living entities. It is possible that new forms will have to be found for furthering and organizing this living contact, but it is also possible that it may become a natural part of every healthy person's daily life.

The knowledge of orgonomy might furnish a new and more solid foundation to ethics also. The laws of orgone energy, as manifested first of all in living organisms, but also in non-living

matter, would furnish a basis for rules of behavior that could further creative and 'good' encounters of energy and prevent destructive and 'evil' encounters. In this way orgonomy might also become an important part of the science of pedagogics and of education.

Philosophy should equally profit from a study of orgonomy. The existence of one primordial, ubiquitous, and universal energy, from which it may be presumed that all forms of energy are derived, and the progressive discovery of its manifestations, laws, and transformations, should furnish philosophy with a new starting point and facilitate its task of combining all knowledge into meaningful, understandable and interrelated systems.

Part III
The Ergonomic Concept of Health
and its Social Consequences

The Ergonomic Concept of Health and its Social Consequences*

In spite of the importance of health in our daily life, in public affairs and government, and as a whole for that which we hope to attain in our lives, I do not remember ever having seen a definition of health. The goal of the therapeutic side of medicine and of the medical profession is said to be that of making people healthy, of healing them—and usually it looks as if by this is meant to help get rid of their illnesses or of their symptoms. The early psychoanalysts put the goal of their work in somewhat more positive terms, namely to make the patient ‘capable of work and pleasure,’ as I translate the German expression *leistungs- und genussfähig*. No doubt, however, a man can be capable of both work and pleasure without being healthy. For this reason, the psychoanalytic goal can hardly be made the basis for a definition of health. Nevertheless, there is something in this definition which I think points the way to a vital issue in the concept of health, namely this: that work and pleasure represent two aspects of biological functioning—one might say that work is the external, objective result of the biological functioning, while pleasure is the subjective result and also the criterion that the organism has functioned in accord with its inner laws.

As a preliminary definition, let us say that health is a condition in which the organism functions biologically without inner resistance or conflict. What, then, is the meaning of saying that an organism functions biologically, and by what criteria do we determine that this takes place without inner resistance or conflict?

There are several ways of finding an answer to these questions. One might, for instance, find out what functions are common to all life and how these functions can change: first, when the organism meets with external obstacles; next, when the obstacles have created conflicts within the organism itself. I do not

*This paper was originally a contribution to a symposium on ‘The Concept of Mental Health’ in the Norwegian Institute for Social Research in Oslo.

intend, however, to take this approach here. I will choose rather the historic-genetic approach.

The concept of health that I will present now originally had its roots in the early psychoanalytic goal to which I have already referred: to help the patient become capable of work and pleasure. In the first half of the 1920's, Reich decided to investigate as many cases treated psychoanalytically as he could, in order to compare them and to try to find what it was that in some cases brought about the desired results, while other cases resulted in failures, and in addition to try to discover why some of the successful cases soon relapsed or showed new neurotic traits, while in other cases the good results persisted.

I shall not consider here the full details of Reich's findings, but shall merely present those central ones that were found to be uniformly valid. The unsuccessful cases, as well as all the relapses, had this in common: that they had never achieved a satisfactory sex life, while those who had reached the goals of health set forth above and who had not had any relapse were cases who had achieved a satisfactory sex life. Reich also decided to find out what a satisfactory sex life really is—a question which, as far as I know, had never before been made the object of scientific research, be it in or outside the psychoanalytic movement, except perhaps in the old Indian literature, about which, however, I have too little knowledge to say anything with certainty. Reich found what he called *orgastic potency* to be the condition for a wholly satisfactory sex life. By orgastic potency he meant the ability to give oneself completely and be literally self-forgetting in a sexual embrace with a loved person of the other sex. Other aspects of this ability are, according to Reich, capacity for full concentration in work or in a task in which one is interested and—I will add on my own account—a certain spirit of adventure.

In studying the function of the orgasm, the role it fills in the economy of life and how and why it plays this role, Reich met

more and more with the problem of energy, the question of what energy was at work and how this energy is or may be regulated, that is, the laws governing this energy. Reich was for a long time of the opinion that he was dealing with a special form of electricity, *bio-electricity* as he called it, which obeyed laws that were in part different from those of electricity in inorganic matter. Regarding the orgasm from an energy point of view, he found that he could describe it as a biological process in four *tempi*. These he formulated in the following way: 1) mechanical tension (e.g., certain tissues being filled with blood), which leads to 2) bio-electric charge, which at a certain level leads to 3) bio-electric discharge, which leads to 4) mechanical relaxation. Later, when Reich had come to doubt whether he was in fact dealing with electricity, he substituted *bio-energetic* for *bio-electric* in this formula, and as we shall see below, he later yet gave another name to this energy.

At the time when Reich still believed he was dealing with electricity, he arranged two series of experiments to find out how this energy manifested itself in biological processes. The first series was designed to find whether the electrical tension in the body surface varied in the same way as did the subjective feelings of pleasure, pain or anxiety—in about the same way as the objective variations in lightwaves correspond to changes in our subjective impressions of color. He found that the variations all pointed in the direction he had expected. Simultaneously, however, he found that the electric charges, some few millivolts, did not satisfactorily explain the strong subjective tensions experienced and the behavior they led to.

The second series of experiments started from the study of the orgasm and the orgasm formula, which in abbreviated form, was expressed: *tension* → *charge* → *discharge* → *relaxation*. Reich had noticed that movements of the same sort as the orgasm-movements are found throughout the animal world, most distinctly in the microscopic protozoa. This seemed to support a thought he

had had before, that the sexual energy, the energy with which we have to do in the orgasm, is nothing but the life-energy itself, directed toward a sexual goal. Were this thought correct, it would be natural to think that the orgasm formula would have a much wider field of application and become the life formula itself. As a functionalist, Reich had already been of the opinion, as had many philosophers and biologists, that the living had its origin in the non-living. It had not been possible so far, however, to demonstrate concretely and experimentally the transition from lifeless to living. Reich now tried to mix sterile, i.e., lifeless materials in such a way and under such conditions that a process of the kind described by the orgasm formula might come about. In the main, he made use of two methods in these experiments: 1) he let sterile and dried organic matter be soaked in sterile water and 2) mixed heated inorganic matter with sterile nutrient broth of the kind used for bacterial cultures.

In some of the experiments of both kinds, some microscopic vesicles appeared. These vesicles behaved as if they were alive: they were in constant movement of a kind that was clearly different from the angular, mechanical, Brownian molecular movements; they expanded and contracted; they moved from one place to another; and they formed more or less regular clusters, around which after a while a membrane formed, and the new bodies then behaved as do various well-known protozoa. In nutrient broth they propagated like other protozoa. These unorganized vesicles Reich called *bions*. When the bions organize themselves they form protozoa. As soon as they are organized, and while still partly in the process of organization, they show biological movements that appear to follow the orgasm formula: *tension* → *charge* → *discharge* → *relaxation*. This movement Reich later called *biological pulsation*, of which the orgasm is only a special instance.

Biological pulsation is, as far as we can see now, the only form of activity which is common to all living beings. Thus it must be correct to call this pulsation a function basic to all life. As long as nothing occurs to hinder this pulsation, the entire organism will take part in it, and we say that the organism functions freely. If something external threatens to stop the pulsation, the organism will try to rid itself of the obstacle, either by exterminating it or by fleeing from it. *If the organism succeeds in doing this while maintaining its pulsation intact, we say it is healthy.* If, however, the obstacle is allowed to take effect for so long a time that larger or smaller parts of the organism do not manage to take part again in the pulsation, or if the obstacle harms or destroys greater or lesser parts of the organism, we say that the organism is ill. If the damage is so great that the pulsation completely comes to an end, the organism dies.

What role, then, does the biological pulsation play in the total life economy? Briefly, one can say that this pulsation regulates the energy economy in the organism, as in a similar way the beat of the heart takes care of the blood supply to the various parts of the organism. The energy metabolism of the body is regulated by the autonomic or vegetative nervous system, which has to do with digestion and blood circulation, with respiration, with sexuality, and with the emotions. One of these can to a certain extent be voluntarily and directly controlled by the central nervous system; this is the respiratory system. Through the respiratory system we may also influence the free biological pulsation in the organism.

Without giving any proof for it here, I shall assume the free energy metabolism of the organism to be the basic prerequisite for health, and the free biological pulsation to be the criterion of this free energy metabolism and thus also of health. I shall not here discuss further the kind of energy with which we have to do, but merely mention that Wilhelm Reich discovered and demonstrated the existence of a form of energy which shows the same

kind of pulsation as we see and know in the biological pulsation. He first discovered this energy as a radiation from living organisms and therefore thought it to be specific to the living and called it *orgone* (from organism and orgasm, since he made the discovery through the study of the orgasm function). Later on, he discovered that the orgone exists everywhere, just as does the ether which the physicists previously postulated. He often called the orgone the *cosmic orgone energy*. Reich spent much of his time in research on this energy, on its properties and laws, and on how it may be put to use, especially in the therapy and prevention of disease. Although this energy is the main power in the pulsation, I shall not here go further into this energy or its laws, but keep to the biological pulsation itself.

Three things are required for free energy metabolism: 1) that the organism can freely absorb the energy it needs through the supply of nutrients, through respiration and through orgone supply, 2) that the energy can freely circulate in the body so that it is always present where there is a need for it and 3) that the organism at all times and by adequate movements can find outlets for the energy absorbed. I do not think it has ever been doubted that health demands a fairly even supply of energy, therefore I do not need to say much on this point here. I shall only mention that the scientists have understood recently that the organism cannot entirely—or cannot at all—absorb the nutrition supply if the absorption does not give a certain feeling of pleasure in the form of a good taste or something similar. For children it may also be a condition for obtaining energy, and thus also for health, that they get a direct supply of orgone through living, loving contact with other human beings—through that which in American nurseries is called ‘mothering.’

The last two aspects of free energy metabolism, free circulation and free outlet, we can discuss here simultaneously, since the condition for both is full freedom of movement. By full freedom

of movement I do not mean absolute freedom of movement in the sense that every impulse toward a movement can take its course in that direction and form in which it first is felt. By full freedom of movement I do mean, however, that no impulse to movement is halted, but is, if necessary, given another direction and form; that, in other words, it is not suppressed but, if necessary, deflected—or perhaps substituted by another which can give a similar outlet for the energy.

Each brake on a spontaneous, natural movement is an interference with the natural biological pulsation which we maintain to be a fundamental prerequisite and criterion of health. As long, however, as the brake on the impulse is not so bad, i.e., not so strong or not of such long duration, that the organism cannot on its own and fairly soon regain its free pulsation, one does not usually consider the brake harmful to its health. Fortunately, we may believe that most of the brakes to which our impulses are subjected are of this innocent kind.

There is, however, also a series of obstacles to movement which are either so powerful or of such long duration, or of such frequency or systematic repetition that the organism cannot on its own—at least not until long afterward—experience any impulse toward the impeded movement. In the kind of child-rearing which is still the most common, such stopping of impulses is so common that the adult organisms that have their capacity for free biological pulsation undamaged are mere exceptions. As for my own experience, I do not know if I have known anyone with this capacity undamaged—but I know a number of people who have managed to retain a lot of it or who have managed to regain much of it.

There are not many who can consider themselves healthy, if one should choose free biological pulsation as a criterion of health. In America, the only country from which I know any such statistics, every tenth person in the population is found to visit a

‘mental institution’—a mental hospital, a psychiatric ward, or a clinic for nervous disorders—one or several times in the course of his life. If in addition to this, all those in psychotherapy are taken into account—and the percentage of these seems higher in America than here—and also all the more or less nervous or queer persons who neither come to a hospital nor seek psychotherapy, we arrive at a high percentage of mentally ill people. If we recall that many medical doctors consider 75 percent or more of all the illnesses they treat to have a neurotic background, the percentage of healthy people further decreases. I have often seen people who otherwise consider complete health to be their usual condition begin to wonder when I tell them that since I was five years of age I have missed school or work only three days for reason of illness—as if that should be in any way surprising! Nevertheless, I have felt myself neurotic—and three world-known psychotherapists agreed with me—to the extent of being in need of five years’ psychotherapy in order to feel tolerably free and healthy. In Sweden, Elise Ottesen-Jensen, who certainly has a more extensive knowledge of the sex life of that country than anyone else, has compiled statistics on the sexual experiences of the women who came to her meetings—meetings held in almost every county and town in Sweden. They showed that one third of these women stated that they had full enjoyment in intercourse, another third had some enjoyment in it, while for the last third intercourse gave them no enjoyment, but was more of a burden. When, in accordance with most contemporary experts, we consider reduced or destroyed ability to experience sexual pleasure to be an illness, we have on this account only a sickness rate of 70 percent of all women. That is the situation in Sweden. Perhaps the situation is a different one in other countries, and perhaps different among the men. On the other hand, there is reason to believe that many of those who were themselves of the opinion that they had a satisfactory sex life, nevertheless did not have one;

they merely did not know what a gratifying sex life is. I shall mention only a single instance: A young wife came to me for treatment because she was always in low spirits for which she could find no reasonable explanation. She was bodily healthy, well-to-do, had a nice home and a husband she was fond of and who was fond of her and with whom, she stated, she was as sexually happy as she could wish to be. Finally, she had two healthy and well-developed children. I shall not discuss here the reasons for her low spirits; when her spirits had clearly improved, however, I asked her one day whether she had noticed any change in her sex life. She blushed a little before she answered that it was so much better lately; really, she added, she had never before known what it was like to be content. According to my definition, I would say she had not known what it was like to be healthy.

You will have noticed that when I spoke of the sickness rate I spoke only of neurotic and sexual disturbances. This was not without intention. There were two reasons for so limiting my discussion. Primarily, the other illnesses are not caused by disturbances in biological pulsation, but by damage from outside, like blows, sunstrokes, stings or cuts, heat or cold, infections, poisoning, and so on—and concepts about such illnesses and their treatment do not in the first instance have anything to do with that concept of health which I am trying to present here. Secondly, it seems as if those illnesses that directly or indirectly stem from disturbances in biological pulsation all have a neurotic and a sexual aspect, even though they may not usually be considered neuroses or sexual difficulties. That the other illnesses, that stem from damage from outside, can later on lead to a disturbance in the biological pulsation with corresponding secondary effects is a theme that I shall not touch on in the present context.

Since biological pulsation is the basic function of the life process, Reich found it useful to give a special common name to the illnesses that derive from disturbances in this function or that

are themselves disease processes in the autonomic life apparatus. He named them *biopathies*, and among the biopathies he counted, first of all, neuroses and psychoses; next, illnesses like cancer, cardiovascular diseases, epilepsy, multiple sclerosis, St. Vitus' dance, anemia—at least certain kinds of anemia—chronic alcoholism, and others. Some American statistics from 1942 based on public documents and compiled by a medical orgonomist, Dr. William Thorburn of New York, show that the number of biopathies has lately increased, both absolutely and in relation to the size of the population, while the number of other illnesses is steadily decreasing. I do not recall whether he took into account the number of war and traffic accidents. Thus, one must say that these illnesses, the biopathies, represent one of the most important problems of present-day medical science, and that their prevention is an equally great problem in the upbringing of children, in education, and in social policies.

Without any further explanation, I said that, to a large extent, disturbances in biological pulsation derive from hindrances of the child's natural movements, hindrances that are a regular feature of the usual upbringing. In this connection, I was thinking of natural movements in the sense of all forms of natural manifestations of life, as all manifestations of life take place in the form of movements; and the hindrances of which I was thinking are the ones that are usually called inhibitions. Among animal psychologists—they, especially, have studied inhibitions—there is, as far as I know, agreement that the inhibitions originate in conflict situations. Freud, to begin with, was of the opinion that the basic conflicts were between the child's instinctual impulses, on the one hand, and the reactions of the environment—parents, educators, and society—on the other. Later it occurred to Freud—as expressed in his death instinct theory—that there were various instinctual impulses or tendencies that came into conflict with each other and made for inhibitions. I do not know how many

depth-psychologists still stick to this theory, but my impression is that it is losing ground. Personally, I consider the theory clinically disproved and think it is the result of an imperfect therapeutic technique. I will, therefore, pay no further attention to it in this context. My opinion is that Freud's original theory was correct, and below I will keep to that. Among those who are of the opinion that the inhibitions derive from the conflict between the child's drives and the reactions of the environment, there is, however, disagreement as to what kind of inhibitions make for the biopathies, especially the neuroses. Freud, as we know, maintained from the very beginning that they were sexual inhibitions. This made him gradually widen the concept of sexuality so as finally to have it comprise all that had to do with the experience of pleasure. Reich was of the opinion that the inhibition of genital sexuality, especially caused neuroses. In any case, along with every neurosis went a disturbance in genital sexuality, so that no neurotic was orgasmically potent. Harald Schjelderup wrote many years ago, in a polemical article against Reich, that the sexual inhibitions were not, or at least not above all, the origin of neuroses; that, rather, their origin was in inhibitions of activity. Personally, I believe—and after Reich's discovery of the orgasm reflex and the basic importance of biological pulsation, I think he would agree with me—that the decisive element is not which drive-impulse is first inhibited, but whether the child experiences the inhibition as a brake on or as a prohibition of its search for pleasure *per se*. If the child feels this, it will no longer be capable of being entirely absorbed in any primary search for pleasure, be it in sexual or in any other kind of activity. The question whether the child still has the ability to be absorbed in any kind of secondary search for pleasure, as for instance in aggression, in the pleasure of destruction, in sadism or lust for power, I shall not discuss, as I count all such impulses as the result of inhibited primary search for pleasure. What made both Freud and Reich

regard the inhibition of sexuality as the primary damage was the fact that in every neurosis there is a disturbance of the sexual function. Only later did they find that in every single case there is also a corresponding disturbance in the ability to work. Experience in the psychotherapeutic clinic shows that the capacity for complete surrender is one and indivisible, whether in a sexual embrace or in a task or in work. This ability is what Reich has called orgasmic potency, and its prerequisite is free biological pulsation.

Let me briefly enumerate some of the most important orgonomic criteria of this basic prerequisite of health, that biological pulsation is free and in order. I start with the psychological criteria, since this research has its beginning in psychology and psychotherapy:

1. Capacity for complete concentration, be it on a piece of work, a task, a conversation, or in a genital embrace, and a feeling of unity both in that which one is and in that which one does.
2. Capacity for and feeling of contact, both with oneself and with other people, with nature and art and, for instance, with the tools one uses in one's work; mention should also be made here of an ability to receive impressions, of having the courage and the will to allow things and events to make impressions.
3. Freedom from anxiety where there is no danger, and ability to react rationally even in dangerous situations—and courage to enter voluntarily into dangerous situations where one sees a rational and important purpose in doing so.
4. A deep and enduring feeling of well-being and strength, a feeling of which one can become aware each time one directs attention to it, even when struggling with difficulties or when feeling bodily pain, which must not, however, be too strong; some of this feeling can be traced to the feelings of *pleasure in the genitals during expiration*.

I shall not here discuss how it is possible to make sure that these criteria are present, but shall rather enumerate some of the

most important somatic criteria of the organism's free pulsation. I start with a criterion which is simultaneously psychic and somatic. Some of these criteria are:

1. Orgasm occurs at fairly even intervals—that vary from one individual to another and from time to time—with a complete momentary loss of consciousness and *involuntary convulsions in the entire body*.
2. The entire organism has a good tonus; the body stature is elastically erect; no cramps or jerks.
3. The skin is warm with a plentiful blood supply, the color reddish or slightly tanned; the sweat may be warm.
4. The muscles can change between tension and relaxation, being, however, neither chronically contracted nor flaccid; peristalsis is easy; no constipation nor hemorrhoids.
5. The facial features are lively and mobile, never set or masklike. The eyes are clear with lively pupil reactions, and the eyeballs are neither protruding nor sunken.
6. There is complete, deep expiration with a pause before new inspiration; free and easy movement of the chest.
7. The pulse is usually regular, calm and strong; normal blood pressure, neither too high nor too low.
8. The red corpuscles are full, with a tight membrane without wrinkles or spikes; they show a strong, broad orgone margin and disintegrate slowly into big bions in physiological saline.
9. There is, finally, a broad and changing orgone field around the entire organism.

Looking at health organomically in the way I have here tried to present it brings with it consequences of various kinds. Some of these I shall point out below.

For therapy and for the art and science of medicine the point of view outlined will change the focus from illness to health. It will be less concerned with the individual symptoms, with the complaints of the patients—although it will not, of course, neglect these either—than with their basis, namely the disturbances in

free biological pulsation, and therefore with the energy economy of the organism; and will be constantly attentive to the question of the best way to remove these disturbances in order that the organism may again function freely. The therapist, of course, will also pay attention both to the inhibition of biological pulsation in which each symptom has its origin, and to what symptoms each inhibition may have led to, at the same time as he tries to find out the way in which each inhibition was brought about. What he discovers can serve as a basis for improvements in both the therapeutic technique and the future preventive work. His main task relative to the patient who seeks his help will be to find out and correct all that disturbs the central basis of health, the biological pulsation. I shall not deal here with the therapeutic technique which rests on such a concept of health, but rather point out that such a therapy is no longer a mere therapy of symptoms, nor is it a pure psychotherapy, but a *biotherapy*, since it tries to heal the damage to the central life functions. The first demand to be made of the therapist who shall make use of this kind of biotherapy is that he must know, on the basis of knowledge both of his own body and of others', how the central life apparatus functions when it is healthy and free, so that he knows what free pulsation both feels and looks like. Since this pulsation is never mechanical, but always individual and functional, it is necessary for the therapist to have the ability for spontaneous contact and empathy with what takes place in the patient. The condition for this ability is above all that the therapist's own pulsation be free, although it is hardly ever entirely free in anyone who has grown up in the present society; but it may approach this 'ideal'—if it is possible to use such a word in referring to something as alive as this function. The more freely the therapist is functioning himself, the better his chances are of being a good therapist when he gets the orgonomic knowledge and experience which are necessary. Concerning the knowledge required, I think it is best for the bio-

therapist to have both a solid medical and psychological education. For this reason, there is a series of biopathies which I cannot treat and others that I cannot deal with except in cooperation with medical specialists, which is not always easy to obtain, since these specialists do not have the necessary knowledge of the biopathies and of biotherapy. I think that only those biopathies that come under the old concept of neurosis and a few others intimately tied up with the neuroses can justifiably be treated by people who have only a psychological education. There are a few others, that I shall not deal with further, that may be treated by such therapists in cooperation with medical specialists. Personally, I am of the opinion that were there a sufficient number of psychologists and medical doctors with an education in biotherapy, the number not only of psychosomatic illnesses but also of several other illnesses would be reduced.

I said 'a sufficient number of psychologists and medical doctors with an education in biotherapy,' although I am well aware that there can never be a sufficient number to take into treatment all those who suffer from biopathies, just as there can never be enough psychotherapists to take in treatment all those who suffer from neuroses. Consequently, in the long run, if one wants to fight the biopathies, with the hope of reducing their number and of halting the destruction of life which they represent, one must put the main emphasis in the work on the *prevention* of the biopathies. The basis for the prophylactic work must be laid partly through biotherapy with adults, and partly—increasingly so—through child therapy and biotherapeutically-oriented child psychology. A great deal of information already available from the results of psychoanalytic and other depth-psychological therapy of children can be used in this connection. Personally, I have the greatest expectations for that research which has been going on during the last two or three years at the *Orgonomic Infant Research Center*, with its main quarters in Rangeley, Maine, and with

branches in New York and a few other cities. The research project which they have started aims at observing the development of infants from before birth and afterwards. As far as I know, no limits have as yet been set as to how long the observations shall continue. In particular, they are trying to find out what furthers and what impedes the free biological pulsation of the infant. They start the study prior to birth in order to see if the free pulsation of the mother is of any significance for the child, and if so, in what way, how and how much. As yet, not much has been published from this research team. The little that has been published clearly indicates that the most important condition for enabling the child to keep its free biological pulsation is self-regulation and opportunity for alive contact with other people who are themselves tolerably free from anxiety and inhibitions.*

It is probably self-evident that in order to organize a general prophylaxis of the biopathies embracing the entire society, the work of biotherapists or psychotherapists or child psychologists alone will not suffice. They must carry the parents along with them in order that the parents may withstand the authoritarian pressure from old-fashioned children's doctors who lack the necessary knowledge of child psychology. They need to carry the educators along with them, above all the teachers of small children. And they must get the acclaim of public opinion, since in the long run neither therapists, parents nor teachers can withstand the pressure of public opinion. The task of creating this public opinion, which alone can secure a general and enduring prophylaxis of the biopathies, falls, however, on the psychologists, on the therapists and on the teachers.

On the basis of the concept of health which has been outlined—that free biological pulsation is the most secure basis for psychic health that is known so far—we must make the demand that all teachers and other people who have to do with the upbringing of children avail themselves of the knowledge about

this biological basis of health, as this gradually becomes possible, and that they can themselves feel and experience enough of it so that they are capable of natural contact with children and of seeing at least the cruder forms of inhibitions in biological pulsation. If we take our starting point in medical science, in psychology and biology as they were prior to Freud and Reich, it seems as if there was no other way of discovering this basis of health except through psychoanalysis, character analysis, and orgone therapy—this was, at least, the way actually taken by the research.

Personally, I do not think that this long road will be necessary in the future. I think that a biotherapy which directly aims at freeing biological pulsation will be both the shortest and the most secure way of healing the biopathies, particularly the neuroses. And I think that an education and upbringing of children which is always aware of the necessity of protecting this basis of health and of correcting those difficulties that already may have appeared in this regard, that this and only this can prevent and reduce the number of biopathies, just as public health measures against infection have reduced the number of infectious illnesses. Finally, I think it will demand less time and work and expense to give a large number of teachers the necessary knowledge of and experience in biotherapy than it would take to provide them with corresponding psychoanalytic knowledge and experience.

In the long run, however, it will not suffice to have only therapists and teachers whose eyes have been opened to the *biological* significance of health. If society is to get rid of the biopathies, the present general view of many things must change, and the new view must come to be expressed in social institutions and in politics, especially in school and housing policies. Without such a change in the general point of view, the work of the therapists and teachers will constantly come up against barriers of prejudice which are certain to make the work more difficult and to increase the danger of lapses from the results obtained. There is need for

large educational endeavors, of which I shall mention here only the most important goals. The goal which I would put first is the spreading of knowledge of the *biological foundation of health* and of the most common factors that may disturb this foundation and lead to biopathies. Such factors are, among others, the inhibition of *natural* activity, which apart from the fact that it is in itself one of the most important sources of pleasure, is also a necessary regulator of the psycho-physical energy economy. If the sexual activity is free, it will be easier for an individual to find adequate outlets for his other activities, either by adapting to external circumstances where this is necessary or by reshaping the environment.

As you understand, such a knowledge of the biological foundation of health would conflict with the view of morals which is still most prevalent among a large proportion of people. We see the kind of resistance which has to be met when the subject of reproduction is introduced into the schools, despite how little the books on this subject tell of the significance of the sex life for complete health. An exposition of this subject which would be satisfactory biologically, medically, and psychologically would probably meet with the most violent protests on an even larger scale—and even meet with resistance from many of the so-called experts in the field concerned, who would merely be giving vent to expressions of traditional prejudice.

One of the demands that would be a consequence of such a view of health would be that each individual—child, youth, adult, and old person—had the right to a sex life corresponding to his or her need, when this need did not conflict with the right of other people to their own person. Acknowledgement of this right would make an end to much of that censoriousness which is raging so fiercely in many circles, perhaps most in the narrow and isolated ones.

The right to a satisfactory genital love-life would also imply a demand for housing so that each person could have the oppor-

tunity to be alone or in just one other person's company when he or she felt the need for it. A housing policy with such a goal would demand quite another housing standard than the one which most people now have. As far as I can see, four things would be needed in order to meet the need of a satisfactory housing standard: 1) a general increase in productivity with an eye especially to more housing units, 2) a far-reaching rise in people's economic status, 3) a conscious regulation of the number of children, and 4) a considerable reduction in unproductive expenses, i.e., in the defense expenses.

I shall add no more to this rather brief statement of the consequences that would follow if the work for health were done on the basis of the biological concept of health which has been outlined and if health received the attention in social policies which corresponds to its fundamental importance for all welfare, all happiness, and all progress.

The concept of health that I have tried to present has its basis in the study of the neuroses and of neurosis-therapy, later widening to the biopathies in general and to the laws of energy that operate here. The study of the cosmic orgone energy shows that these same laws of energy that we find regulate our own biological functioning are valid also in the universe in general. This is the energy which makes itself felt in the life-creating and life-furthering processes, and if one wants to accept the definition of the American Baptist and theological professor, Wieman, who defines God as the creating process, one can say that the work—in therapy, in the rearing of children and in politics—which builds on these laws of energy, is a work according to God's will.

ABOUT THE AMERICAN COLLEGE OF ORGONOMY

The American College of Orgonomy (ACO), located near Princeton, New Jersey, is a nonprofit educational and scientific organization devoted to setting and maintaining standards for work in orgonomy, the science developed by Dr. Wilhelm Reich. Elsworth F. Baker, M.D., a psychiatrist who trained and worked with Dr. Reich, and entrusted by him with the future of orgonomy, founded the ACO in 1968.

Reich, a student and colleague of Sigmund Freud, discovered an energy present in all living things, an energy he named “orgone.” His study and extensive scientific investigations of this energy led him to develop the science of orgonomy. Today, Reich’s pioneering work provides an energy-based understanding and approach to psychiatry, medicine, biology, the physical and social sciences, and atmospheric environmental research.

The ACO conducts a postgraduate medical orgone therapy training program for qualified psychiatrists and physicians of other specialties. Medical orgonomists offer a unique treatment that is based upon Reich’s energetic understanding of the connection between mind and body. This approach provides treatment for a wide range of emotional symptoms, illnesses and disorders, usually without medication. The ACO also conducts a training program in social orgonomy for psychologists, social workers, and other qualified individuals.

In addition to its professional educational programs, the ACO sponsors:

- A Referral Service for patients seeking qualified medical orgonomists
- Lectures and conferences
- A Speakers' Bureau
- The *Journal of Orgonomy*
- The sale of books about orgonomy
- Lab courses for both professional and lay people
- Basic and applied research

For more information about the ACO, its activities, training programs, and referral service contact:

The American College of Orgonomy
P.O. Box 490
Princeton, NJ 08542-0490
Phone: (732) 821-1144
E-mail: aco@orgonomy.org
Fax: (732) 821-0174

Visit the ACO web-site www.orgonomy.org for:

- Announcements of ACO events
- Articles about medical orgone therapy
- Secure E-commerce site for instant web purchase of books, as well as subscriptions and back issues of the *Journal of Orgonomy*.