

WILHELM REICH

MAN'S ORGONOTIC ROOTS IN NATURE



"Which functions govern basically both nonliving *and* living nature? Whence stems the overpowering drive toward superimposition of male and female orgonotic systems? This question turns out to be the key to a number of major riddles in astrophysics."

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COSMIC SUPERIMPOSITION

Man's Orgonotic Roots in Nature

By **WILHELM REICH**

(Quotations from the book)

The basic interest in the subject of this publication is human and not primarily astrophysical. *In what manner is man rooted in nature?*, is the question around which the theme revolves.

* * *

This study will, among other things, deal with hurricanes, the shape of the galaxies, and the "ring" of the aurora borealis. Hurricanes and galaxies and the aurora borealis come into the picture of a human being dealing with the mentally sick and newborn infants if he follows consistently the red thread of inquiry and reasoning which leads outward from unhampered observation of man's behavior toward his origin in the cosmic realm of functioning.

* * *

Somehow, the deeply searching human mind has never failed to find itself, outside the theater of human
(CONTINUED ON BACK FLAP)

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- DER TRIEBHAFTHE CHARAKTER
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- DER SEXUELLE KAMPF DER JUGEND
Sexpol Verlag, 1932. 152 pp.
- CHARAKTERANALYSE
Sexpol Verlag, 1933. 288 pp.
- MASSENPSYCHOLOGIE DES FASCHISMUS
2. Auflage, Sexpol Verlag, 1933. 292 pp.
- DIALEKTISCHER MATERIALISMUS UND PSYCHOANALYSE
Sexpol Verlag, 1934. 60 pp.
- PSYCHISCHER KONTAKT UND VEGETATIVE STROEMUNG
Abhandl. zur personellen Sexualökonomie, Nr. 3. Sexpol Verlag, 1935. 61 pp.
- DER EINBRUCH DER SEXUALMORAL
2. Auflage, Sexpol Verlag, 1935. 155 pp.
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2. Auflage, Sexpol Verlag, 1936. 250 pp.
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- ORGASMUSREFLEX, MUSKELHALTUNG UND KOERPERAUSDRUCK
Abhandl. zur personellen Sexualökonomie, Nr. 5. Sexpol Verlag, 1937. 50 pp.
- DIE BIONE
Klinische und experimentelle Berichte, Nr. 6. Sexpol Verlag, 1938. 205 pp.
- BION EXPERIMENTS ON THE CANCER PROBLEM. DREI VERSUCHE AM STATISCHEN ELEKTROSKOP
Klinische und experimentelle Berichte, Nr. 7. Sexpol Verlag, 1939. 30 pp.

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- THE SEXUAL REVOLUTION, 1945. xxvii + 273 pp.
- THE MASS PSYCHOLOGY OF FASCISM, 1946. xxiv + 344 pp.
- THE DISCOVERY OF THE ORGONE
VOL. 1: THE FUNCTION OF THE ORGASM, 1948. Second Edition, xxxvii + 325 pp.
VOL. 2: THE CANCER BIOPATHY, 1948. xxi + 409 pp.
- LISTEN, LITTLE MAN!, 1948. 126 pp.
- CHARACTER ANALYSIS, 1949. Third Enlarged Edition. xxvi + 516 pp.
- ETHER, GOD AND DEVIL, 1949. 127 pp.
- THE ORGONE ENERGY ACCUMULATOR, 1951. 56 pp.
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COSMIC SUPERIMPOSITION

Man's Orgonotic Roots in Nature

By

WILHELM REICH



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*O man! Take heed!
What saith deep midnight's voice indeed?
"I slept my sleep—,
"From deepest dream I've woke, and plead:—
"The world is deep,
"And deeper than the day could read.
"Deep is its woe—,
"Joy—deeper still than grief can be:
"Woe saith: Hence! Go!
"But joys all want eternity—,
"—Want deep, profound eternity!"*

FRIEDRICH NIETZSCHE, *Thus Spake Zarathustra*

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

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CHAPTER I

STAGE AND MEADOW

THE BASIC INTEREST in the subject of this publication is human and not primarily astrophysical. *In what manner is man rooted in nature?*, is the question around which the theme revolves. It is doubtless the orgone energy function in man's reasoning which touches on reality.

The character structure of man, the frozen history of the past four to six thousand years of human society, will determine man's fate and conditions in the near future. Looking forward through a dense fog which has obscured man's view for several decades now, the author has tried to draw the ultimate consequences from what he has learned about human functioning over a stretch of more than thirty years of intimate knowledge of the characterological backstage of the public scene. Very little of the actual drama of present-day social struggles will appear in these pages, however. The author did not intend to study the impact of the backstage events upon the performance on the public stage. On the contrary, he has opened the door which leads from the backstage of the brilliant showroom to the open, free fields and meadows which surround the theater of present-day human affairs. Observed from these meadows under glittering stars in endless heavens, the show on the stage appears strange. He has dared to join the ancient sages who seem still to be meditating about the meaning of the turmoil. Somehow, the endless heavens with glittering stars on silent nights do not seem in any accord with the show within the theater nor with the subject of the perform-

ance. All that belongs to the show seems too far off, unreal, so much out of place if seen from *outside* the theater building.

Why does man present gay or tragic or pornographic love stories on the stage, with people crowding into the auditorium to laugh or to cry or to shudder with lust, while deep in the woods which surround the meadows, policemen are busy stirring up couples of lovers in silent, quivering embrace? It does not seem to make good sense.

This is only one little, insignificant example of the great discrepancy and the varied nonsensicalities in man's existence. We shall not delve into any of these social, psychological, biological or political issues which were thoroughly elaborated by the author in previous writings. The social problem does not seem to yield to any kind of inquiry within the settings of man's thinking and acting of the past few thousand years. Let us try to look at it from outside.

The impetus to the present study came from some shaking experiences in the Orgonomic Infant Research Center which was founded by the author for the purpose of studying nature in the newborn infant. Orgonomic research had broken down completely the boundaries between the *bio-energetic* and *astrophysical* realm, heretofore kept strictly delineated by mechanistic natural science and transgressed only in mystical experiences of many religious kinds in a factually useless way. The newborn infant appears as an energy system which brings some definite cosmic laws of functioning into man's realm of operation; to remain with our picture, in the infant definite cosmic functions pass through the door which leads from the meadow in the open fields into the theater building and onto the stage of human drama.

In this respect, the newborn infant is comparable to the experience one often has when working with orgonotic pulses on the Geiger counter or on the oscillograph. One can easily switch over from the pulses in the living organism to the same type of pulses in the atmosphere. One operates in a practical manner with the *Common Func-*

tioning Principle, the CFP, between Man and Cosmos. One forgets the show on the stage and is concentrated on this amazingly practicable identity of living and nonliving functions. There is no longer any barrier between a human organism and its cosmic environment which, of necessity, also is and always has been its origin.

On the stage of human acting it is forbidden by law under punishment of fine or imprisonment "or both" to show or even discuss the embrace between two children of the opposite sex at the age of 3 or 5. Somewhere in the audience sits a human being, broken in his emotional security, full of perverse longings and hate against what he has lost or never known, ready to run to the district attorney with the accusation that children are being misused sexually and that public morals are being undermined. Outside on the meadow, however, the genital embrace of two children appears like a beautiful wonder: WHAT DRIVES TWO ORGANISMS TOGETHER WITH SUCH FORCE? No procreation is involved as yet, and no regard for the family. The newborn somehow brings this drive to unite with another organism with it from the outside when it passes to the inside onto the stage. There it is squelched outright and remains smoldering under cover, developing smoke and fog.

Inside, on the stage, the embrace between two children or two adolescents or two grownups would appear as dirty, as something utterly unbearable to look upon.

Outside, under the flimmering stars, no such reaction to the sight of the embrace of two organisms would ever occur in sane minds. We do not shudder at the sight of two toads or fish or animals of other kinds in embrace. We may be awed by it, shaken emotionally, but we do not have any dirty or moralistic sentiments. This is how nature works, and somehow the embrace fits the scene of silent nights and wide meadows with infinity above. The intellectual cynic and the smutty barroom hero, of course, belong onto the stage and not onto the meadow. They would certainly disturb the harmony, not

fitting into the picture. But we would refuse to believe that a meditating Indian sage would object to the sight or would not fit in with the harmony.

Somehow, the deeply searching human mind has never failed to find itself, outside the theater of human stage shows, on the meadows of nature, be it on high mountains or at blue lakes. Somehow, the harmony in natural functioning belonged to the sage. It does not matter here whether or not human meditation has ever succeeded in lifting the veil. It has at least always tried to do so, and it has always done so outside the realm of human stage performances, be it a theater, a political gathering or a religious ceremony. When Christ found himself in trouble, he went to meditate in utter loneliness on a meadow or a hill in silent spaces. And again, something important, though inscrutable, was brought back from the meadow or the mountain onto the human stage of acting.

Every single religious movement in the history of man has tried to bring the message of the emotional depth from the meadow onto the stage inside, in vain.

Tolerance, goodness, patience, brotherhood, love and peace are as elements of this mood under glittering stars contained in every religious creed; but the moment they were brought to the inside of the building and onto the stage, they became a farce and a sham. WHY?

Astronomy has always been in close touch with this same mood. Kepler had brought the idea of a living force which governs the heavens as it governs the living, the *Vis Animalis*, right onto the stage. It did not survive.

The constellations of the stars in the heavens in ancient times were represented, most fancifully, by different living creatures, the scorpion and the bear, Andromeda and Hercules and Pisces, and so forth. Thus man knew that somehow he belonged with the heavens, into which in nearly every religion he believed himself returning after death on earth.

Man has projected his own image onto the heavens in the shape of different gods in human form for ages. Here, again, he has shown that he believed himself to be somehow rooted in the heavens.

In the belief of the return of the soul, of reincarnation (and the believers had not been simple fools as the dried-up creatures on the political stage want us to believe), man has somehow searched for a reality to root himself in the vastnesses of the universe, so far in vain.

In recent times, more and more human thinking has come to assume that the idea of a universal natural law and the idea of "God" are pointing to one and the same reality.

Abstract mathematics, from the Pythagoreans to the modern relativists, has somehow assuredly taken for granted that the human power of reasoning is closely related to cosmic functions. True, no concrete links became evident between reason and universe. Still, the close connection was taken for granted, as it were.

And a few results of search by mere reasoning seemed to have corroborated such a close interrelation between "mind" and "universe." However, it is not readily comprehensible what these links are. Orgonomy has contributed some major insights into this riddle by disclosing the transitions from reasoning to emotions, from emotions to instincts, from instincts to bio-energetic functions, and from bio-energetic functions to physical orgone energy functions.

Thus, the impelling force to search and the religious belief meet somewhere in the vast spaces. But both reasoning and religious belief distort the clarity of the meadow-experience instantly when they transfer it onto the human stage of acting. WHY?

Is it because man is a different being on the meadow from what he is on the stage? Probably, but the answer is not good enough.

Also, the boundaries separating religious belief and pure reasoning have been crossed, or rather wiped clear off existence by orgone research. It was shown (in *ETHER, GOD AND DEVIL*) that both reason

and belief are rooted in the orgonotic, bio-energetic functioning of man. They are both rooted in one and the same functional realm.

Thus it appears that all the happenings on the stage are somehow rooted in happenings on the meadow under the stars. But the common rooting is obfuscated by definite changes which occur during the passage through the door which leads from the vastnesses of nature into the narrowness of the stage. Outside, everything seems to be ONE. Inside, the stage proper is cleanly separated from the auditorium. Outside, you can appear as you are. Inside, you have to disguise your true appearance by a false beard, or a false pose or a make-believe expression. Outside, two children in deep embrace would not astonish or shock anyone. Inside, it would immediately invoke the action of the police. Outside, a child is a child, an infant is an infant, and a mother is a mother no matter whether in the form of a deer, or a bear, or a human being. Inside, an infant is *not* an infant if its mother cannot show a marriage certificate. Outside, to know the stars is to know God, and to meditate about God is to meditate about the heavens. Inside, somehow if you believe in God you do not understand or refuse to understand the stars, and outside, if you search in the heavens you refuse, and rightly so, to believe in the sinfulness of the natural embrace. Outside, you feel your blood surging and you do not doubt that something is moving in you, a thing you call your emotion with its location undoubtedly in the middle of your body and close to your heart. Inside, you do not live with your total organism, but only with your brain, and not only is it forbidden to study emotions, more, you are accused of being an adherent of phrenology and mysticism if you feel the same as you do outside. Outside, there is such a thing as movement and quivering of everything, from the atmosphere to your nerves; inside, there is only empty space and atoms dissolved into an endless row of "particles."

Let us stop now. It was enough to show the great discrepancy.

It was said that we are moving into the open spaces to find, if

possible, what the newborn infant brings with him onto the stage inside.

This study will, among other things, deal with hurricanes, the shape of the galaxies, and the "ring" of the aurora borealis. This will astonish many a reader. What, he will inevitably ask, has a well-known, distinguished psychiatrist to do with hurricanes, galaxies and the aurora borealis? Is not this proof enough of the rumor that he went off the beam some years ago, after having reached a high degree of distinction in the field of psychiatry?

The reader who speaks thus has remained on the stage inside. He has refused to leave the theater and to follow us through the door onto the vast meadow wherefrom all being stems. He has not realized that a newborn infant cannot possibly be understood from a culture *into which* it is being born. This is its *future*. It can only be understood *from where it came*, i.e., from OUTSIDE the stage. It is not the writer who went off the beam, but the reader who thinks that way. He has forgotten his origin and refuses to be disturbed in the enjoyment of the stage show make-believe.

Hurricanes and galaxies and the aurora borealis come into the picture of a human being dealing with the mentally sick and newborn infants if he follows consistently the red thread of inquiry and reasoning which leads outward from unhampered observation of man's behavior toward his origin in the cosmic realm of functioning. Those who wish to stay inside and refuse to move out are of course entitled to do so. But they are *not* entitled to pass judgment on the experience of those who do *not* believe in the rationality of the stage show; who refuse to accept the dogma that what man displays inside the narrow space on the stage is his *true* being and his *true* nature. Those who remain sitting in the tight little place have no right whatsoever to judge what the wanderer on the outside experiences, sees, smells, lives through. No dweller on 32nd Street who never left New York would dare pass judgment on a report from an explorer

of the North Pole. Yet, without ever having cared even to peep outside through the keyhole of the door, he usurps the right to pass judgment on the experiences of orgonomy, which operates far outside his narrow, tight little show place. Let him be modest and confine himself to his own little world. But we do not permit him to opine, and with a show of authority to boot, on things he never dreamed of approaching. He may be an authority within the showroom of the auditorium, or a well-trained critic of the play; he may be a disguised actor performing the role of a professor of biology or astronomy. In both cases he is WITHIN the theater building. And unless he actually steps outside onto the meadow and looks around himself, seeing what is to be seen there in the open spaces, he had better be quiet and remain sitting comfortably where he is. Nobody will blame him. Outside, however, he is no authority whatsoever. There are no false beards around outside, only living beings wondering and searching about where they came from and why they are there. We shall be glad to take his hand and to lead him out into the night where we have learned first to *see* and to *feel* what we intend to measure. We shall be happy to do so. But first let him remove his false beard of dignity. Let him be a *man* first.

Finally, it should be clearly stated that the seeming immodesty of the scope of this investigation is a quality of the function, "Cosmic Superimposition," and not of the investigator. We are dealing with cosmic dimensions to be measured in "light years," not in seconds.

CHAPTER II

SURVEY ON MAN'S ROOTS IN NATURE*

THE SERIOUS STUDENT of orgonomy is now invited to mount an airplane and to fly high over the territory which has been made accessible through the discovery of the cosmic orgone energy. We are leaving behind us the mechanisms of distorted human nature, the biopathies and the neuroses, the miseries of infancy and the agonies of adolescence, the political irrationalism as well as the production of goods. We shall survey the land where no human foot has ever trod, where no security but only functioning exists. The survey should serve one single purpose only: to prepare for future possible settlements in a new, unknown territory. We shall survey our future home of *astrophysical* knowledge.

The existence of the new territory, now to be surveyed, became known not through the study of matter or mechanical motions but of man's basic *emotions*. To the mechanistically or chemically oriented mind this sounds queer enough: What has, so it asks, the ecliptic, the yearly path of the sun, the aurora borealis or a hurricane to do with human emotions? Mystical distortion of true knowledge is suspected. To this, in preparation for our flight, we answer: *It is always a sign of ignorance or of a mystical orientation to put man and his emotions outside the pale of physical nature.* Man is a part of nature; he grew out of natural functions. This cannot possibly be otherwise. It follows from mere reasoning about natural evolution. There is no

* Elaboration of a lecture given at the Second International Orgonomic Convention at Orgonon, Rangeley, Maine, on August 26, 1950.

valid counter-argument to this statement. Man, including his emotions, grew out of nature as one of its developmental products. Once this conclusion is accepted, the next question follows:

IN WHAT MANNER IS MAN ROOTED IN NATURE?

The chemo-physical base of operation, too, thinks of man as being rooted in nature. Here, it is the chemical elements and the electrons which connect man with nature. The whole of medicine and education of the last century was based on the chemo-physical rooting of man in nature. However, the mechanistic-materialistic viewpoint was incapable of including human emotional life; thus, mystical and spiritual dogmata filled the gaps. Here, as is well known, the spirit, the soul, the "*something*" within man that feels and cries and laughs and loves and hates appeared to be connected with an *immaterial* world spirit; it represented in more or less clear terms man's connection with the creator of the universe, with "God." Thus, mechanics and spiritualism supplemented each other, with no bridge between the two realms. We had, accordingly, a *science of physical nature* and a science of moral conduct or *ethics*.

The whole of education, medicine, government, etc., were geared to this dichotomy in man's existence. In education there were the good, God-fearing and the bad, Devil-inspired children; in medicine one injected calcium, vitamins, sulfa-drugs or one applied the knife to the frontal lobe in cases of emotional disorders; in government this view has led to the establishment of God-sent, absolute monarchs or *fuehrers* who wielded full mechanical as well as spiritual power over men. In natural science the dichotomy prevailed in the form of atoms *here* and complete ignorance of and disregard for the emotions *there*; the result of it all was an "empty space at rest" and cosmic equations which cleanly resolved to zero. The Newtonian and the Goethean view of nature remained irreconcilable. The best among

the physicists of the 20th century have given up hope regarding their own structure of thought; they, too, are looking for the new land. Lecomte du Nouy writes:

Physicists of the 19th century had drawn a picture of the universe that was as satisfactory and reassuring as today's picture is unsatisfactory. There is the same difference between our science and that of our grandparents as there is between a cubist or surrealist painting and a Meissonier or a Whistler. The small indivisible balls, which we fondly dreamed represented atoms, gave way at first to minute solar systems in which the electrons were the planets. To explain the discontinuity of energy, it then became necessary to allow the electrons to jump from one orbit to another. At that time they were considered as particles of matter but with a mass dependent on their velocity, which was most disturbing. When moving to an outside orbit a quantum of energy was absorbed; when passing from the outside to inner orbits a quantum was emitted. It was admitted that eight electrons could occupy an orbit. The central nucleus—the "sun"—1840 times heavier than the electron, carried a positive charge that maintained the electrons (negative electric particles) on their orbits. This model was certainly not ideal and raised many difficulties of detail (for example, the rotation of an electron on an orbit was supposed to entail neither absorption nor emission of energy, which is not very clear). But it had become familiar and in spite of its complexity we considered it as a friend; we had begun to forget its imperfections. It was, after all, "conceivable," and there was something reassuring in the fact that there existed only one ultimate element that was the same for matter and electricity. We had no sooner become accustomed to it, I might almost say attached to it, than we learned rather brutally that this atom was only an impostor and that the real atom had never resembled such a monster. *We were told that there were not only two elements, the electron and the proton, but at least three, one positive and one, the neutron which carries no charge; the mesons, positive and negative; the photon, quantum of light, which like the particles is constituted of energy, and two entities whose reality is limited to the necessity for balancing equations, the neutrino and antineutrino actually book-keeping particles. Furthermore, only one electron can occupy an orbit,*

and today we can hardly even speak of an orbit. We cannot even talk about an electron, in the sense that we did a few years ago, for the electron is at the same time a particle—perhaps deprived of mass—and a wave. Strictly speaking, it is not even a particle; it is only the expression of the probability that the properties that we attribute to the electron are to be found in a certain point of space. To be clearer, we can say that the electron is a wave of probability. The current notions of time and space no longer apply to these entities, which evolve in a pluridimensional space." (Italics are mine.—W.R.)

(THE ROAD TO REASON, by Lecomte du Nouy; Longmans, Green and Co., New York—Toronto, 1948, pp. 229-231.)

What has orgonomy to offer here? Does it collect the remaining fragments of a shattered old world picture which went to pieces or does it start anew?

It starts from scratch, in a basic, fundamentally independent fashion, without borrowing theories from classical science. Not because it wants to but because it HAS to. Its point of departure is not the electron nor the atom; it is not a linear motion in empty space, nor is it a world spirit or an eternal value. Its point of departure is the observable and measurable functions in the cosmic orgone ocean; from the orgone ocean all being, physical as well as emotional, emerges. Man, to this view, is, together with all other living beings, a bit of especially varied and organized cosmic orgone energy.

Obviously, what constitutes man's roots in nature is *not* what distinguishes him from nature at large. Thus, man is not rooted in nature by his ability to talk, think, walk, eat, nor by the chemophysical components of his physical structure such as salts, water, sugar, carbohydrates, etc. It is surely not his social organization or civilization which connects him with nature. These functions are altogether variations away from basic nature. Nature does not walk or think, talk or eat, nor is it composed of proteins, carbohydrates and fats. The common functioning principle that unites man with nature

is something entirely different from all these things, something thoroughly unknown.

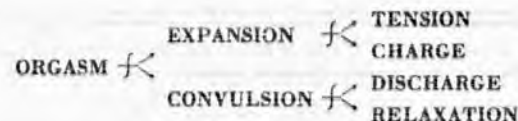
Socio-economic philosophy has dealt only with one of the many variations of man away from nature: with the economy of goods produced by tools used by man. The tool is a specifically human variation. Orgonomy, on the other hand, roots man in nature in the common functioning principle (CFP), i.e., in functions which man has in common with basic natural functions. Since the CFP is always wider than later variations, the orgonomic viewpoint is much wider as well as infinitely deeper than the economic point of view.¹

Nature, before life emerges from it as a special variation, has no economy, does not propagate, divide, walk, talk, eat or perceive. Which functions, then, govern basically both nonliving and living nature? Where is the red thread to be found which runs through all of it, from the primordial orgone unit, visible in the dark room, to the highest manifestations of life in man? A bold and terrifying question this is, indeed; however, we must not shrink away from it. On the perfect formulation of this question much of future functional natural research depends.

When the going in unknown territory becomes rough, when the view blurs and confusion impends, it is necessary to return to realms of well-established knowledge. The red thread which guided our total research hitherto was given by the *orgasm function*. It was found that the orgastic convulsion governs all of the animal kingdom at the very roots of its bio-energetic existence. It was, furthermore, ascertained that the four-beat: *Tension—Charge—Discharge—Relaxation* also governs cell-division. Expansion and convulsion, the two basic paired functions of the orgasm also dominate the development of the embryo. This same function, furthermore, is clearly visible in the behavior of protozoa such as vorticellae, etc.

¹ Cf. Reich, "Orgonometric Equations, I," *Orgone Energy Bulletin*, October, 1950, pp. 161-183.

Does the orgasm function, as formulated here organometrically



also permeate *nonliving* nature? Orgonomy answers this question in the negative. It assumes that the orgasm function in the formulation given above only governs the whole of the living realm, that non-living nature does not show the sequence: Expansion → Convulsion.

Is not the earthquake or the thunderstorm an event similar to the orgasm in the animal world? We must not yield to such appealing analogies. It is true, in a thunderstorm and in an earthquake an energetic tension builds up and is released by a discharge of energy. The analogy goes far indeed. And many a poetic mind has extensively delved into this analogy. However, careful scrutiny of the analogy between the animal orgasm and cell-division on the one hand, and a thunderstorm or an earthquake on the other hand refutes a functional identity. The question is: Does a thundercloud constitute an "orgonotic system"? Obviously, it does *not*; it possesses no "core," no "peripheral membrane," and no "energy field." It is not "organized" like a living system. Therefore it does not convulse, it only discharges accumulated charges.

It is more difficult to refute a functional identity between the orgasmic discharge in a living organism (including cell-division) and an earthquake. Here we are dealing with an "orgonotic system" in both cases; the earth's globe, too, possesses an energetic core, a membrane (the earth's crust), and an orgone energy field, the "orgone envelope." But, does the planet convulse like a living organism? We must not mistake a dislocation of parts of a system for convulsion. The convulsion in a living organism is a *total* event which not only does not threaten the integrity of the system; it does more,

it *enhances* its well-being and constitutes, as an integral physiological part of the whole, a basic function of the energy metabolism. No such function is discernible in the earthquake. It is more akin to the explosion of an overheated boiler than to an orgasmic discharge. The analogy does not work. Thus, we must conclude that the orgasmic convulsion is specific for the living domain only; that it marks the specific variation of the Living away from the nonliving realm.

Where, then, is the functional identity between the nonliving and the Living to be sought?

In the chapter on the "Expressive Language of the Living" (CHARACTER ANALYSIS, 3rd Ed., p. 390 ff., 1948), it has been established that man's orgasmic longing is somehow pointing toward cosmic functions. No answer was given or attempted there. However, it was pointed out and emphasized that the orgasmic longing of man, including all its disguised expressions such as mystical ecstasy, cosmic longing in puberty, etc., seems directed toward a basic function which *precedes* and *induces* the orgasmic discharge: SUPERIMPOSITION.



FIG. 1. SUPERIMPOSITION AND FUSION OF TWO LIVING ORGONOTIC SYSTEMS

The longing for the genital embrace is profoundly expressed in a "universal spirit," in Christianity with "God," the "creator," in basic natural science in the search for the "natural law."

The function of sexual fusion is taken too much for granted to arouse curiosity as to its place in the general course of natural events. Yet, to the searching mind it poses a stunning riddle: *Whence stems the overpowering drive toward superimposition of male and female orgonotic systems?*

This question, far from being futile, turns out to be the key to a number of major riddles in astrophysics.

We can also express this in a different manner: Since man has banned the problem of superimposition of two organisms from his scientific thinking in all his universities of higher learning, he has missed the gate to a great number of basic astrophysical functions; and since he missed this approach, he became ensnared in an insoluble, rigid antithesis between sex and morals, nature and culture, bad and good, Devil and God.

In CHARACTER ANALYSIS and in ETHER, GOD AND DEVIL it was shown *that* man runs away from his deepest core of bio-energetic existence and *how* strongly he protects himself against perception of this core. Man's biophysical armoring of the organism provides the explanation for the fact of the great runaway as well as the reason for the evasion of the basic questions of his whole life—his religion, his natural philosophy and, last but not least, his quest for knowledge about nature. Man must not, thus the answer runs, perceive or understand his own living core; he must keep it secluded and inaccessible if he wishes to maintain his present social organization. *The great misery in which he finds himself entangled is due to his armoring which cuts him off from his great bio-energetic possibilities and potentialities.*

After thus having established the *HOW* of the great runaway, we encounter the next question:

FROM *what* IS MAN RUNNING AWAY? *Why* DID HE START RUNNING AWAY IN THE FIRST PLACE?

CHAPTER III

THE FUNCTION OF SUPERIMPOSITION

THE SEXUAL EMBRACE, if abstracted and reduced to its basic form, represents *superimposition* and the *bio-energetic fusion* of two organotic systems. Its basic form is the following:

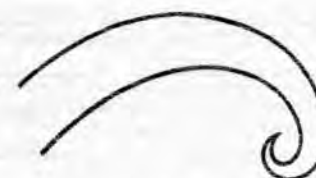


FIG. 2

We have learned to reduce form to movement. Form, to organomic functional thinking, is *frozen* movement. We know from ample evidence that the act of superimposition is due to bio-energetic forces acting beyond control. The two organotic systems involved are *DRIVEN* to superimpose by a force which, under natural conditions, i.e., not restricted by outer or inner hindrances, is beyond their control. It is *involuntary* bio-energetic action. Basically, this function cannot be stopped just as the heartbeat or intestinal peristalsis cannot be stopped, except by forceful interference or by death. When two children of different sexes, 3 to 5 years old, superimpose¹ and their organisms fuse organotically, we are not dealing with propagation, since no new individual will result from this fusion. Neither are we

¹ Cf. Reich: "Children of the Future, I," Report on the Organomic Infant Research Center, *Orgone Energy Bulletin*, October, 1950, pp. 194-206.

dealing here with the "quest for pleasure" in the psychological sense. The pleasure involved in superimposition is the experiential *result*, and not the driving force of the act. Let us forget for a moment all the complicated higher functions which later are added to natural superimposition; let us reduce it all to functioning *beyond* the individual and even the realm of the species; let us penetrate deeply enough to see this function as an energetic event which runs a certain course quite autonomically and with unimpeachable impact; if we do this, then we clearly see in it a *transindividual* happening, something that takes charge of the Living and governs it.

Further careful observation tells us that bio-energetic superimposition is closely linked up with plasmatic excitation and sensations of *energy streamings* in two organotic systems, be they children, adolescents or grownups. It is absolutely necessary, in order to visualize this function in its proper aspects, to abandon all of the many social, cultural, economic, psychological, and other implications which, in the case of man, have complicated and all but obliterated its original, bio-energetic functioning.

Reduced and abstracted in its purest form, superimposition in the biological realm appears as the approach through *attraction* and full bio-energetic *contact of two organotic STREAMS*. Membranes, organs, fluids, nerves, will-power, unconscious dynamics, etc. must be discounted here, since they do not constitute superimposition. Superimposition of two orgone streams appears as a common functioning principle (CFP) of nature which *fuses* two living organisms in a specific manner—specific to the *basic* natural function, and not to the two organisms. In other words, *superimposition of two orgone energy streams reaches, as a function, far beyond biology*. It governs other realms of nature, too, as it governs living systems. In order to find out which realms of nature *beyond* the living realm are governed by superimposition of two orgone energy streams, we must not deviate

from its basic form and movement. Orgonometrically abstracted, it is this:

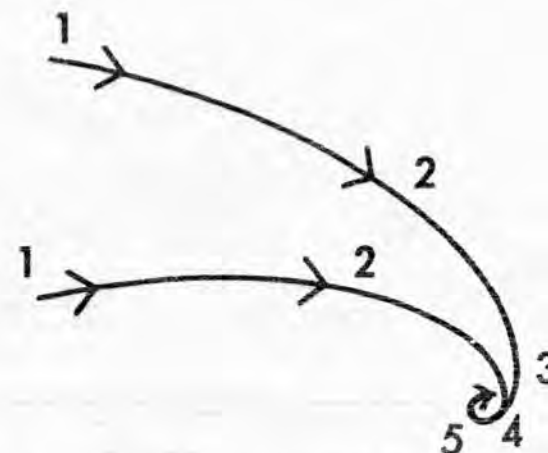


FIG. 3. BASIC FORM OF THE FUNCTION "SUPERIMPOSITION"

Its functional characteristics are:

1. Two directions of energy flow;
2. Convergence ("attraction") and mutual approach of the two energy streams;
3. Superimposition and contact;
4. Merger;
5. Sharp curving of path of flow.

Finding superimposition in realms of *nonliving* nature would be a first decisive step toward finding a *cardinal* root of man in nature; a *common functioning principle* which, already present and working in nature at large, also permeates in a basic fashion the animal kingdom, including man.

The following is a sweeping generalization. It was pointed out at the very beginning that what we are doing here is no more than flying high above a vast territory, the exploration of which will require

painstaking, detailed efforts. We are free later on to abandon parts of it or the whole aspect, should it not resist strictest observational and experimental as well as organometric scrutiny. We are also free to construct this framework of a future detailed operation, to retain its general features, its layout and its basic characteristics while changing most of its inner detailed constitution. We are free to leave the confirmation or refutation of this construction to others; however, we would have to remind anyone who would approach a task of such magnitude to be well aware of the broad factual background from which the framework of this workshop construction emerged. To those who never dare to look into microscopes or at the sky, who never sit in an orgone energy accumulator and yet are full of fake "authoritative" opinions about organometry, we say in advance: Step aside and do not disturb most serious work. Keep quiet, at least!

Years of painstaking observations and functional theory formation have hewn two major pathways into the realm of nonliving nature which revealed the function of superimposition to be at work at the very roots of the universe. The one pathway leads into the *microcosmos*, the other into the *macrocosmos*. Superimposition is the CFP which integrates both into one single natural function.

Let us begin with the microcosmic realm. We shall not dwell too long in it since, though the theoretical outlines seem clearly marked, there are many gaps in details essential to a firm foothold. The essence of the microcosmic framework is the following:

In completely darkened, metal-lined orgone energy observation rooms we can observe luminating orgone energy units pursuing certain pathways as they move spinning forward through space. These pathways distinctly show the form of a *spinning wave*:



FIG. 4

This was reported on several occasions many years ago without further elaboration. There is now ample, well-reasoned evidence to the effect that *two such spiraling and excited orgone energy units attract and approach each other until they SUPERIMPOSE*, thus:

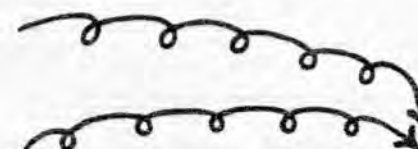


FIG. 5

It is an essential characteristic of our base of operation to assume that the primordial orgone energy ocean is entirely mass-free; accordingly, mass (*inert mass at first*) emerges from this mass-free energy substratum. It seems logical further to assume:

In the process of superimposition of two mass-free, spiraling and highly excited orgone energy units, kinetic energy is being lost, the rate of spiraling motion decreases greatly, the path of motion is strongly curved and a change takes place from long drawn-out spinning forward toward circular motion on the spot.

Exactly at this point of the process *inert mass emerges from the slowed-down motion of two or more superimposed orgone energy units*; it is immaterial whether we call this first bit of inert mass "atom" or "electron" or something else. The basic point is the *emergence of inert mass from freezing kinetic energy*. This assumption is in full agreement with well-known laws of classical physics. It is also in agreement, as will be shown in a different context, with the quantum theory.

In continuation of our train of thought, we must further assume that the material, chemical "*particles*" which compose the atmosphere, have originally emerged and are still continuously emerging through superimposition of two or more spinning orgone energy units in the orgone envelope of the planet. It matters little at this point in

what particular manner the *different* material units are created from primordial orgone energy. We restrict our curiosity to the above-mentioned basic change:

INERT MASS IS BEING CREATED BY SUPERIMPOSITION OF TWO OR MORE SPINNING, SPIRALING ORGONE ENERGY UNITS THROUGH LOSS OF KINETIC ENERGY AND SHARP BENDING OF THE ELONGATED PATH TOWARD CIRCULAR MOTION.

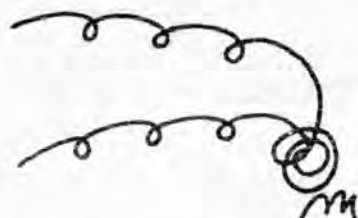


FIG. 6. CREATION OF THE PRIMORDIAL MASS PARTICLE (m) THROUGH ORGONOTIC SUPERIMPOSITION

Hereby a functional relationship is established between the spinning movement of mass-free orgone energy (OR) and inert mass (m) which also characterizes the relationship of heavenly bodies spinning in the surrounding orgone ocean:

Spheres or discs of solid matter spin on a spiraling path within a *faster-moving*, wavy orgone energy ocean, *as balls roll forward on a faster-moving, progressing water wave*. The exact numerical relationship of the two movements, though of great importance, does not matter at this point. What matters is that a functional relationship has been found between the movements of primordial orgone energy and matter which, for the first time in the history of astrophysics, makes comprehensible the fact that heavenly bodies move at all in a spinning manner; furthermore, it makes comprehensible the fact that our sun and our planets move in the same plane and in the same direction, held together in space as a coherent group of spinning bodies. *The spinning wave is the integration of the circular and for-*

ward motion of the planets, of their *simultaneous* rotation on the N-S axis and their movement forward in space. **The moving primal orgone ocean appears as the primordial mover of the heavenly bodies.**

Sharply delineated, new astrophysical problems arise which can not and should not be discussed right away. It is sufficient to have them tentatively formulated:

1. It is *necessary* to assume that the first material particles which were formed (or "created") by superimposition of two or more orgone energy units, from then onward form the material *nucleus of growth of the material body*. It does not matter at present whether these "core" elements of the future heavenly body are of a gaseous or of a solid nature, or whether they possibly go through a process of development from a gaseous to a solid state. What matters is that a *starting point* for the development of a heavenly body from primordial energy has been hypothetically established. (Cf. Bibliography, No. 30.)

2. A further logical necessity is the assumption of a *GENESIS of the function of gravitational attraction*. The growth of the material core particle of the future heavenly body would be accomplished by way of the *orgonomic potential*: the organotically stronger body attracts smaller and weaker systems such as mass-free orgone energy units and other small bits of primordial matter as they arise in the orgone ocean which surrounds the first growing core. It would be necessary, furthermore, to *distinguish* between the *orgonotic attraction of two energy waves* and the *gravitational attraction* between two material bodies. Thus, primordial organotonic attraction changes functionally into gravitational mass-attraction.

3. In consequence of points 1 and 2, we would further have to assume that the growing material core would be permanently surrounded by an orgone energy field which from now onward is subject to the gravitational attraction of the material core: this would explain the origin of the *orgone envelope* of the sun (corona) and of the

earth. Both are clearly visible and are governed by basic orgonomic functions such as wavy motion from west to east, faster motion of the envelope than the globe, lumination, blueness, and containment within the field of attraction of the material core.

4. The mass-free orgone energy stream which surrounds the material globe must, of necessity, due to the orgonotic attraction exerted upon it by the core, *separate from the general stream of the cosmic orgone energy ocean* since it must follow the rotation on its axis of the material body. Thus, the cosmic ocean, hitherto unitary, *splits up into one major and one minor orgone energy stream*. This assumption will be verified by concrete astrophysical functions. (Cf. fig. 7.)

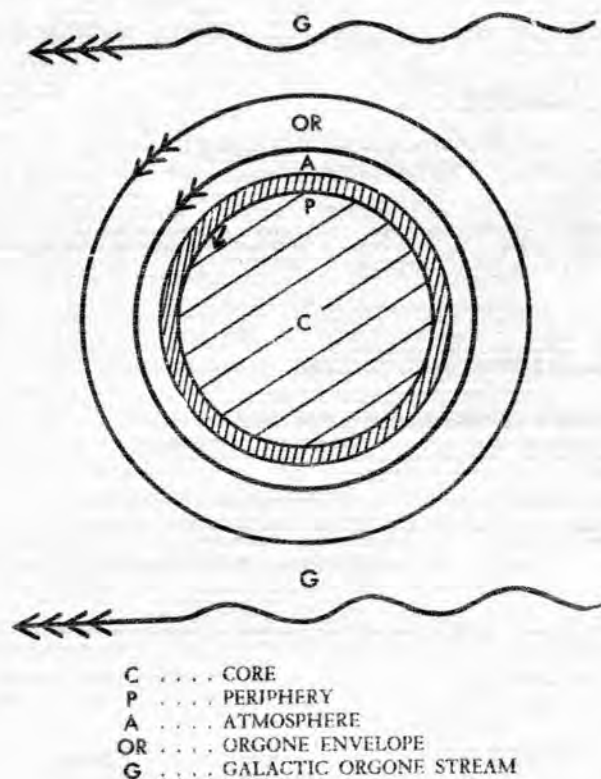


FIG. 7

5. The gaseous atmosphere which surrounds the heavenly bodies would necessarily have to emerge through superimposition of mass-free orgone energy units in the revolving orgone energy envelope. This necessary assumption would have to be confirmed in due time by the establishment of the laws which lead from the mass-free orgone energy units toward the atomic weights of the gas particles which constitute the gaseous atmosphere.

6. It follows that concentration and condensation would increase toward the core of the rotating body, the heavier elements being located toward the center and the lighter elements progressively toward the periphery, with the lightest gases, helium, hydrogen, argon, neon, etc., being located at the extreme periphery.

7. In this connection, a most striking functional identity must be mentioned which so far has not attracted attention in scientific thinking: *The chemical elements which constitute the gaseous atmosphere of the planets are identical with the elements which constitute the living orgonotic systems.* They are: Hydrogen (H), oxygen (O), nitrogen (N), and carbon (C), and their various molecular groupings such as CO_2 , H_2O , $\text{C}_6\text{H}_{12}\text{O}_6$, etc. This functional identity cannot possibly be without a deep functional significance.

The above-mentioned functional identity concerns only the primordial orgone energy functions and the transformations from primordial mass-free to secondary mass-containing functions. From here onward, but *not* previously, the well-known laws of mechanics and chemistry are fully valid. Also natural laws submit to *evolution*; they have a *genesis*. The problem to be solved in detail is the ORIGIN OF THE MECHANICAL AND CHEMICAL LAWS FROM THE FUNCTIONAL PROCESSES IN THE MASS-FREE PRIMORDIAL ORGONE ENERGY OCEAN.

The advantage of our work-hypothesis, as delineated above, is quite obvious. *Summarily:*

1. It frees us from the clumsy assumption of material bodies rolling in an "empty space," in a merely mathematically approach-

able action at a distance in a "field." The "field" is *real*, of a *measurable, observable*, and thus *physical* nature. *Space is not empty* but is filled in a continuous manner without gaps.

2. It frees us, furthermore, from the uncomfortable idea that a gravitational attraction which never could be demonstrated, is exerted from the sun over tremendous spaces upon all the planets. **The sun and the planets move in the same plane and revolve in the same direction due to the movement and direction of the cosmic orgone energy stream in the galaxy.** Thus, the sun does not "attract" anything at all. It is merely the biggest brother of the whole group.

We have done no more than drawn a sketch of the transition from the microcosmic to the macrocosmic function. We shall later return to superimposition in the macrocosmic realm in greater detail. But first we must acquaint ourselves with some important functions pertaining to the function of superimposition in the *living* realm where it was originally discovered.

We shall concentrate upon *two* basic functions only:

1. *The spinning flow of the orgone energy in the living organism ("bio-energy")*;
2. *The superimposition of two orgone energy streams in living bodies: COPULATION*, and the functional meaning of the drive to genital embrace and "ORGASTIC DISCHARGE."

CHAPTER IV

THE LIVING ORGONOME (1945)

THE FORMATION of living matter in orgone *Experiment XX* (Cf. *DISCOVERY OF THE ORGONE*, Vol. II, p. 51 ff.) integrates bio-energetic phenomena and points to a single result of great significance: This experiment reproduced the process of *primary biogenesis*, thus the *first* arising of plasmatic, living matter by condensation of mass-free cosmic orgone energy. This conclusion follows logically: After freezing of a clear solution, bion water of high organotic potency, organic forms develop which have all the properties of the Living: *form, pulsation, reproduction, growth and development*. The theme is inexhaustible. It is not our task to present it fully at this point. The reader is again reminded of Columbus's discovery of America. This discovery did not exhaust all of the future of America. It only opened the door to a gigantic realm full of possibilities. The same is true for Experiment XX.

In the following schema, accesses are presented to the manifold functions of nature, views which were opened up by Experiment XX:

1. Formation of organic forms, plasmatic "*orgonomes*";
2. Organization of protozoa (*orgonomia*);
3. Formation of bio-chemical matter: coal, sugar, fat;
4. Life- and growth-stimulating effects of the orgone water solution.

In the process of the freezing experiment energy is transformed into matter. This matter becomes alive. On drying, or burning of the flakes, carbon results; a sweet-tasting, sugary substance arises in the process. These are gross characteristics to be elaborated in detail.

Frozen orgone energy passes through all stages of the bionous forms that have been disclosed by orgone biophysics: T-forms, by taking up free orgone energy, develop into PA bions; the PA bions give rise to larger, round forms which look like small "eggs"; many of these "egg forms" elongate and become *bean-shaped*; the bean forms become mobile and form small protozoa: "ORGONOMIA." In their movement and form some among them bear a great similarity to spermatozoa. It is to be assumed that the spermatozoa and eggs in the metazoa are formed in the same manner, by condensation of orgone energy into reproductive cells. The development of bions from *distilled orgone water* leaves no doubt about the *primary* formation of living matter from free orgone energy.

Bion water is yellow in varying intensities up to brown. One thinks in this connection of the production of the *yellow* resin in trees, of *yellow* honey in bees, of the *yellow* of the blood serum of animals, the *yellow* of urine, etc. Of great significance is also the "sugar level" in the living organism. In this way, the gap in biology is slowly being filled which hitherto contained the riddle of how plants can transform "sun energy" into carbohydrates and the solid cellulose forms. "Sun energy" is our orgone energy which is taken up by the plants directly from the earth and from the atmosphere.

Here, the behavior of the leaves of the evergreen ivy is of significance: In winter the leaves lose their *green* color except for the venation which remains green and which corresponds to the branching-out of the vascular system. The rest becomes *yellow-brown* in winter. In spring the green from the leaf's venation spreads slowly over the smooth leaf again. This phenomenon permits the assumption that in winter the biological orgone energy withdraws from the periphery of the leaves, in other words, that it contracts due to cold, exactly as it does in Experiment XX, to expand again in the spring. The withered part of the ivy leaf is "reanimated."

The change from green to yellow in autumn and from yellow to

green in spring becomes perfectly comprehensible in terms of orgonotic functioning: *green* is the result, according to classical investigations, of a mixture of *yellow* and *blue*. Blue is the specific color of orgone energy, visible in the atmosphere, ocean, thunderclouds, "red" blood cells, protozoa, etc., and on *orthochromatic photographic plates* after irradiation with earth bions.

Now, it seems clear that the turning to yellow of the leaves in autumn is due to disappearance of the blue from the green; and, accordingly, the turning toward green again in evergreen ivy is due to new absorption of orgone energy in the atmosphere. Thus, the green of leaves is the result of the yellow resin and blue orgone energy in the atmosphere.

Only *one* assumption explains satisfactorily the formation of mobile, formed living substance in Experiment XX: *In the process of freezing, the free orgone energy in the fluid contracts, exactly as does living plasma.* Contraction, then, is not dependent on the existence of formed matter. It exists *before* all matter formation as a basic function of the cosmic orgone energy. *The contraction of the orgone energy is accompanied with a condensation, and the condensation is accompanied with formation of material particles of microscopic dimension.* In the classical, mechanistic conception a concrete bio-energy is unknown; accordingly, there can be no connection between *energetic movement* and *organismic form*. *Orgone biophysics can demonstrate a functional connection between form of movement and form of living matter.*

Matter once originated for the first time in the cosmos, and the process of matter formation evidently occurs continuously. One experiences the cosmic origin of one's bio-energy as an emotionally moving equation of "life—earth—sun—spring." The mechanistic conception knows only atoms which combine to form salts and organic bodies. It can explain neither the movement nor the formation of the Living, since neither the first nor the second have any similarity

with mechanical movements and known geometric forms. *Orgone biophysics, on the other hand, operates with a concrete cosmic energy. It claims that the functions of the cosmic energy in the nonliving realm are in harmony with those in the realm of the Living.*

In Experiment XX membranes, and in this way bions also, are formed from free orgone energy; they constitute forms which still cannot be designated as "living beings" in the classical sense, but which already show the typical shape of living organisms. That becomes clear from the illustrations of Experiment XX (cf. fig. 10). Most of the flakes have forms similar to those of fishes or tadpoles. If, now, forms are always the expression of (frozen) movement, we are permitted to draw conclusions from these forms to the form of movement of the orgone energy. There is a *basic form of the Living*, which does not agree with any of the known forms of classical geometry. This basic form, seen laterally, appears like this:

I. SIDE VIEW:



II. SIDE VIEW:



FIG. 8

And seen from above or below, the living form is typically this:

III. FRONT VIEW:



FIG. 9

Before we proceed to study the energetic function of this form, we want to be convinced that it is in fact *the* basic biophysical form. It is clearly valid for:

Plant seeds: wheat, corn, barley, hay, maize, beans, lentils;

Plant bulbs: potato tubers, almond kernels, apple-, pear-, plum-, peach-pits, etc.;

Animal reproductive cells;

Animal embryos;

All organs of the animal body: heart, urinary bladder, liver, kidney, spleen, lung, brain, testicles, ovary, uterus, stomach;

Single-celled organisms: paramecia, colpidia, vorticellae, cancer cells, human vaginal protozoa (*trichomonas vaginalis*), etc.;

Animal and plant bodies as total forms: jellyfish, sea stars, reptiles of all kinds; the body form of all kinds of birds, fishes, beetles, mammals including man, etc.;

Trees as a whole and each individual leaf and the blossoms as well as the pollen and pistils of the plants (cf. fig. 11).

It is worth noticing that even the organs which grow out of the torso: the arms, legs, fins, wings, the head of the snake, lizard, fox, man, fish, etc., etc., have again the "*orgonome*" form. Indeed, even the talons of birds, their beaks, the air-bladders of fish, the horns of oxes, rams, bucks, the binnacles of snails and of shell-fish show the "*orgonome*" form.

All this points to the working of a functional natural law: a natural law that manifests itself in a fashion fundamentally different from the geometric laws of classical mechanism.

Access to this cosmic energy law has to be sought in the movement of free orgone energy.

Exactly as the *expressive movements* of the living have an *emotional expression*, which has a significance with regard to the surrounding world, so also the form of the living has in itself an expression. It is a question of reading it *correctly*.

All forms of the living realm can be traced back to the EGG form, without violating the individual form variations. This basic form varies according to length, breadth, thickness. It can appear in subdivisions of the same form as in worms: but the basic form remains,

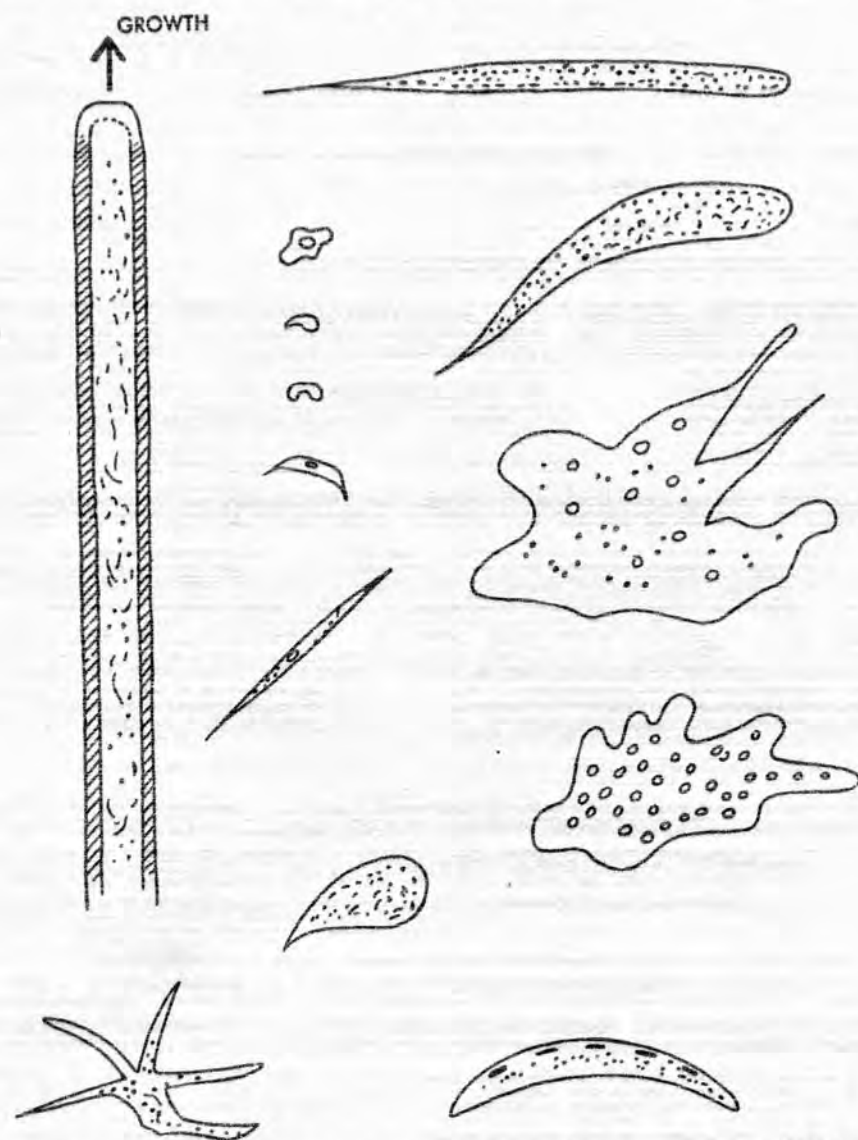
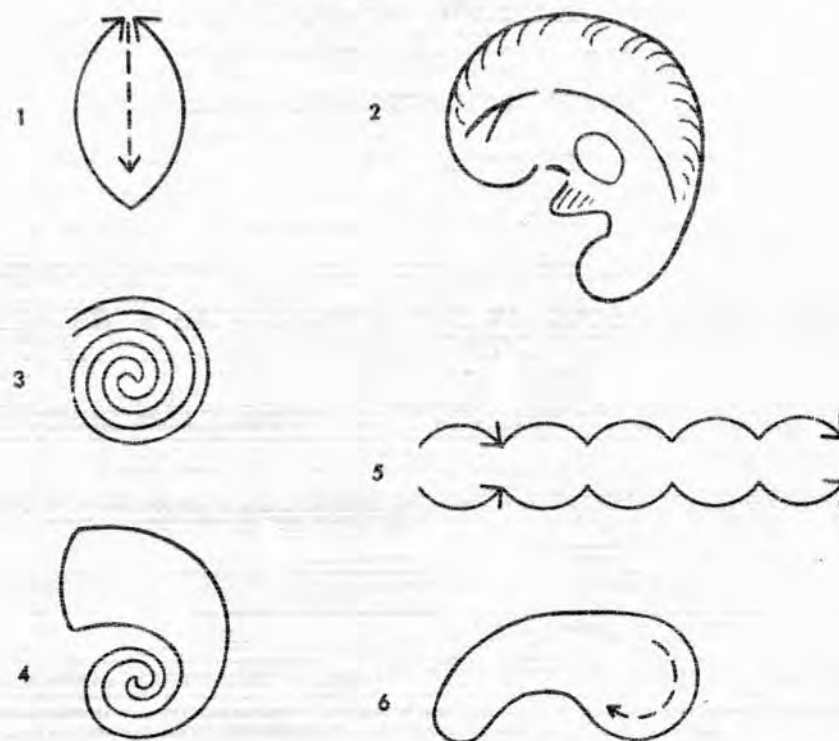


FIG. 10. VARIOUS TYPICAL FORMS OF PLASMATIC FLAKES IN EXP. XX. (1945),
DRAWN FROM NATURE: BIO-ENERGETIC ORGONOME



1. Heart; Tree and Plant Leaves; Various Fruits (Plums, etc.); Eggs;
2. Ear; Shells of Oysters, Clams;
3. Ringworm; Snakes;
4. Shell of Snail;
5. Intestines; Worms; Caterpillars;
6. Embryo; Larvae; Stomach; Brain;
Spleen; Kidney; Liver; Pancreas.

FIG. 11. VARIOUS ORGONOME FORMS, ABSTRACTED

whether in entirety or in part, always the same *egg form* as the basic form of the living.

Such a pronounced unanimity of living structure must correspond to a fundamental natural law, and, moreover, to a natural law of cosmic dimension. For the biological basic form is universal, independent of climate or region. It is as if the cosmic orgone energy in its organization into living substance obeyed only *one law*, its *own law of movement*.

We shall term the specific basic form of the Living

ORGONOME

Its typical basic form is the following generalization of microscopic forms in Experiment XX (fig. 12):

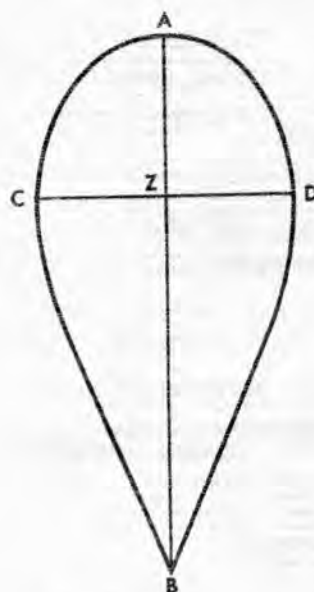


FIG. 12. CLOSED ORGONOME
Basic Form

Trigonometry of the Orgonome

As *orgonome* we wish to designate that geometric form which is represented in the purest form by the hen's egg.

The orgonome is no triangle, no quadrangle, no circle; it is no ellipse, no parabola and no hyperbola. *The orgonome represents a distinct, new kind of geometric figure*; let us try to find out orgonometrically in what way an orgonome arises.

Orgonomy had to concern itself among other things with two fundamental natural phenomena:

1. with the *orgastic convulsion*, and
2. with the *spinning wave (Kreiselwelle)*, named in brief KRW.

We meet the orgastic convulsion in the entire animal kingdom. The KRW confronts us in the observation of the atmospheric orgone energy in the dark room. The blue-violet dots swing along definite trajectories which I have already sketched schematically in "THE DISCOVERY OF THE ORGONE" (1942)¹ as follows:



FIG. 13

Let us isolate from the KRW-chain an individual wave:



FIG. 14

¹ Cf. *International Journal for Sex-Economy and Orgone Research* 1, 1942, pp. 108-130.

If we place two such KRW's with the concave sides facing one another we obtain the known form of the ellipse:

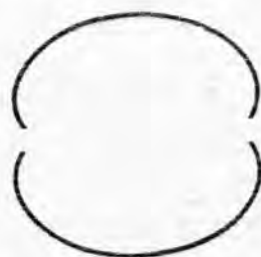


FIG. 15

On the other hand, if we bend a KRW in the middle at A, and if we bring the two ends of the KRW, B and B', to each other, we have the egg form or the *orgonome form*.

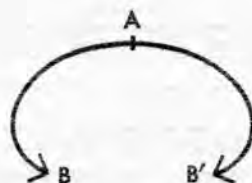


FIG. 16



FIG. 17

We could work out the described operation purely trigonometrically without establishing it orgone-physically. However, the orgasmic convulsion provides us with a *biophysical* argument which this trigonometric operation fulfills with an important significance. *The most striking phenomenon in the orgasm reflex is the striving of both ends of the body, of the mouth and the genital, to draw near to one another.* This biophysical phenomenon in fact led me on the track of the origin of the orgonome form. In the orgasmic convulsion of an

animal or in the swimming movement of a jellyfish, the body seems to give way in the middle and to approach its ends to one another.

The relation of a fundamental *biological* movement with a *physical* form of movement may appear arbitrary at first glance. But such a connection is justified if it opens wide for us the door to an obvious lawfulness in biological functioning. To my knowledge, the basic form of the living body has never been understood. If, now, the orgasm reflex leads to the comprehension of the orgonome form, we are not permitted to recoil from the facts.

The similarity of a KRW to an animal body, observed laterally, is indeed very striking (fig. 16). A detailed elaboration of this similarity cannot be given here, but it has already been worked out.

The membranes of living matter are frozen orgone energy; thus, necessarily, the form of the orgone energy movement must be represented in the form of the living orgonome. If structural form is frozen energy-movement, then, also, the form of movement of the cosmic energy is to be derived from the form of the organ or organism.

Let us return to the orgasm reflex, that richest source of bio-energetic insights.

We found that the orgasm reflex has no expression which can be rendered in words.² Its expressive language, so asserted the conclusion, would be supra-individual, not metaphysical or mystical, but cosmic. *In the orgasm reflex the highly excited organism tries to draw its two body ends close to one another, as if it tended to unite them.* If this explanation is correct, it must also be demonstrable in other realms of orgone physics. It could not be limited to the orgasm reflex.

Let us now observe the form of the living orgonome in its functional connection with the form of the plasmatic currents.

The plasmatic current does not occur continually, but in *rhythmic*

² Cf. "CHARACTER ANALYSIS," 3rd Ed., "Expressive language of the living," Ch. XV, pp. 357-397.

impulses. For this reason we speak of PULSATION. The pulsation is readily observed in the blood circulation of all the metazoa. The pulsatory current of the body fluids is the work effect of the organismic orgone energy, an immediate expression of its form of movement. We must derive the mechanical pulsation of body fluids from the functional pulsation of the orgone energy. This conclusion is based on observation of certain protozoa (amebae, cancer cells) in which pulsatory waves of excitation stream over the body and move the protoplasm. In the worms, waves of excitation of pulsatory nature move from tail to head. We see the same phenomenon in certain ameboid cancer cells. The following sketch illustrates the form of movement of the waves of excitation in the protoplasm of these cancer cells.

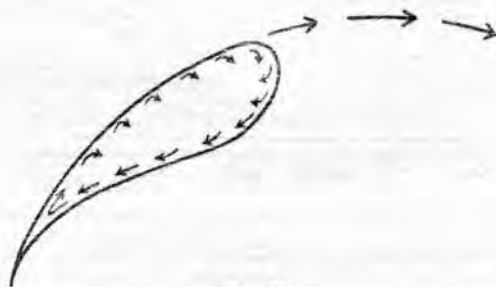


FIG. 18

We have, accordingly, to distinguish *two kinds* of pulsatory movements in the living:

The pulsatory movement of the orgone energy within the organism and its effect, the pulsatory, mechanical movement of the body fluids. We differentiate them as functional and mechanical pulsation. The mechanical pulsation is the result of the functional pulsation of the orgone energy, of its spinning forward in alternating expansion and contraction.

The movement of fluids is a mechanical one; it can only be the

consequence of the pulsatory function of the orgone energy. In the flowing ameba the functional, organotic pulsation coincides fully with the pulsing of material fluids. In the colpidia and paramecia, there is a jerky, pulsatory form of movement which is not rectilinear, but *spiraling*, and as a whole curved. We can connect together the individual points of the movement curve and obtain a geometrical figure depicting a "SPINNING WAVE" (KRW):



FIG. 19

We see that the curve of the plasmatic current is the same within the body of the cancer cell as it is in the local movement of the whole body of a colpidium. Now let us analyze the curve of the organotic plasma current into its individual constituents so that we obtain a form which is similar to the form of all living organs and organisms, seen laterally (*cf.* fig. 16).

This harmony in the form of movement of the bio-energy in the organotic wave of excitation and the form of organ, can be no accident. It is obviously governed by a common functioning principle of movement which is lawfully carried over into the individual forms of movements and into the structures. Even in the very elongated ringworm (annelida) where at first nothing can be seen of an orgonome form that turns back on itself, we find the orgonome in the *segments*. The ringworm, moreover, rolls itself into a form which is similar to the orgonome of a snail shell (*cf.* fig. 11: 3 and 4).

The following diagram illustrates the structuralized, clearly expressed original movement of the organismic orgone energy in the growth of a shell:

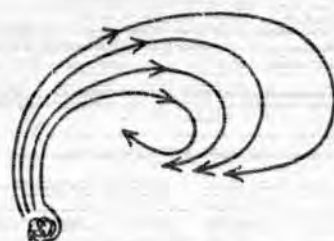


FIG. 20. GROWTH OF A SHELL

We can, then, distinguish *three states* of the organotic expressive movement:

- a. *The spinning movement of the organotic waves of excitation of the protoplasm and the locomotion of protozoa.*
- b. *The orgonome form of the animal organs and organisms, thus frozen orgone movement, and*
- c. *The orgonome form of the animal body in rest as an interphase between energetic motility and material solidity.*

We can now also comprehend the segmentary arrangement of the organotic current in man, and the segmentary sequence of the armor-ing in the biopathic character more completely from the viewpoint of biophysics:

The plasmatic (mechanical) and the organotic (energetic) currents in man, the blood circulation and the waves of excitation, have a rhythmic, wavelike and segmentary character exactly as in the ringworm.

The segmentary arrangement of the armoring is an expression of the immobilization of individual parts of the course of wave excitation, or differently expressed: One wave freezes to one structured orgonome segment.

Thus the rule of orgone therapy of proceeding in the dissolution of the armoring always from the "head end" and toward the "tail end" or "genital end" acquires its bio-energetic import: As in the ring-worm, the snake and the plasmatic cancer cell, the *organotic waves of excitation run always from the tail end over the back to the head, then backward over*

the chest and abdomen toward the genital. This course of the organotic current is bio-energetically comprehensible for it causes movement of the total body "*forward*," in the direction of the head. Were we now in orgone therapy to dissolve the armor at the tail end first, the liberated energy would, so to speak, bounce against the segment situated higher up and would not flow on. Dissolution *at the head end first* removes the armor-ring toward *where* the organotic excitation has to stream. We move in the direction of the current, thus we first clear the way for the streaming, instead of first un-armoring the original source of this current. The technique of orgone therapy, to be sure, did not proceed from this bio-physical consideration, but followed purely clinical findings, e.g., that it was advantageous to free all bodily energy before the genital is mobilized. But as we now see, the clinical and the bio-energetic aspects of the problem meet harmoniously.

Let us now return to our Experiment XX to learn more about the formation of the living protoplasm into the orgonome. Plasmatic flakes were produced in which first spherical, the *bean-shaped* orgonome forms developed. In the bean-form the orgonome again is clearly expressed. This orgonome is motile. Its movements also have orgonome-form, as we can readily determine from the spiral lines of the movement.

It is now admissible to conclude that *the orgone energy, at first freely moving in the fluid, is transformed to a very small extent by the process of freezing into matter, in the form of membranes.* Since the movement of the orgone energy is curved, it is understandable that the membranes have a curved shape. Within the membranes further free orgone energy is moving. Its striving is naturally to *stretch* the membrane, *as if it tended to break out of the "sack" in which it is imprisoned.* Naturally, it is not a matter of any "wish" or "tendency," but of a contradiction between the expansive movement of the *free* orgone energy and the enclosing *membrane*. Logical consideration shows us that *from this contradiction between energy-flow and restricting membrane nothing else than a bean-form, our orgonome, can result.*



FIG. 21

The formation of the bean-form, of course, does not satisfy in any way the movement of the free orgone within, which strives after *extension of the curve*, thus after *forward movement from the spot*. Thus emerges *local movement* for the first time, the basic line being again long-extended, curved, and rhythmically turned back in on itself.

The development of colpidia from primary germinal vesicles is especially well-suited for the study of plasmatic currents which arise from the liberation of orgone energy in the membranous sack. As soon as a membrane has formed around a heap of bions, the "germinal vesicle" develops. Its inner content reveals vesicular structure and a blue shimmer, and the membrane is taut; but the whole system is still at rest (fig. 22:1). Within the "germinal vesicle" motile impulses are liberated; this is revealed by the fact that sooner or later a *rolling movement* of the vesicles takes place. While the membrane is still at rest, the vesicles first roll at the periphery, in *one* direction along the membrane. The inner connection is slackened. With the rolling movement in one direction goes a mutual attraction and repulsion. After a while the direction of the total movement is reversed: The vesicular content reverses the direction. In this way, the bionous content gains in elasticity (fig. 22:2). The vesicle grows increasingly taut; it becomes larger. *Gradually the form of an egg, our orgonome, takes shape*. The plasmatic current is *divided at one end into two currents*. The two currents converge and are continued in the middle line backwards (fig. 22:3). One can clearly distinguish in the orgonome *two* halves which, each on its own, ever more plainly assume the bean or lateral orgonome form. After several hours of

vigorous orgonotic motility of the plasma, the vesicle usually separates into *four* "complete" colpidia. We hitherto could not determine whether the number "four" is lawful or whether division into *two* colpidia also occurs. It is important that the "head" end of the colpidium is where the originally formed current was directed. The animal swims away locally in the direction of the original orgonotic current (fig. 22:4).

This current had described an orgonome form. Now, when the local forward movement begins, the current within stops and the animal moves as a *whole* forward in spinning lines which are gently curved. The curving of the path of movement is synonymous with the curvature of the "back." The sketches (fig. 22) drawn according to life, illustrate what has been said.

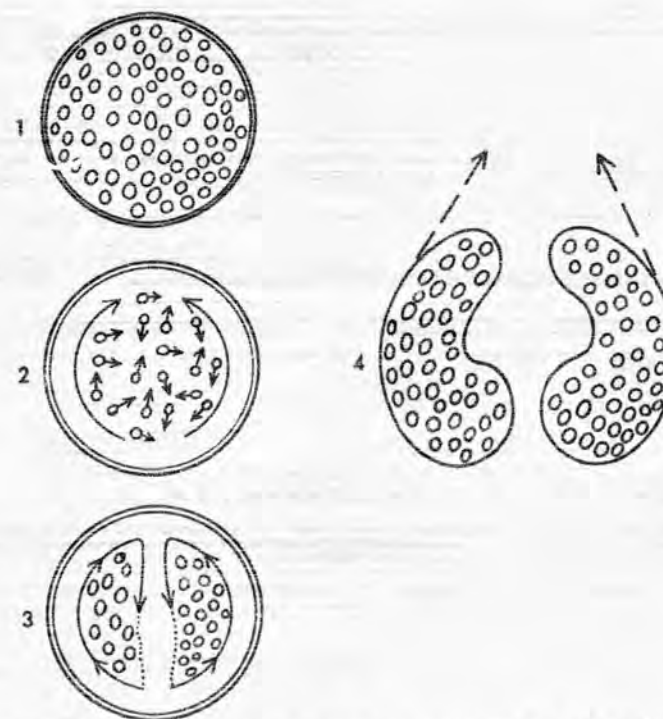


FIG. 22. FOUR DISTINCT PHASES IN THE DEVELOPMENT OF THE COLPIDIUM

Let us now recapitulate the process in the living orgonome:

1. The inner motility is supplied by wavelike, undulating, pulsating orgone energy which is confined in a membranous "sack."
2. The movement of the orgone energy induces the motility of the structured, bionous substance within the organism.
3. As a consequence of the confinement of the inner orgone energy movement by the membrane, there arises a curved path of plasmatic current in which we recognize an orgonome.
4. The "energetic" orgonome leads to the formation of the "material" orgonome. The form of the orgonome preserves the form of the original energy movement.
5. There arises an opposition between the movement of the orgone energy and the rigid membrane. The membrane at the head bends the current sharply backward. Since this happens at all protrusions of the vesicle, the currents converge at the middle and create in this way a division of the vesicle into four structural orgonomes.
6. If the division is complete, then separation and local movement of individual orgonomes occur. The local movement describes a curved line, a wave movement with alternating long and short half waves. The movement "from position" is obviously dictated by the direction of the orgonotic impulses. It is curved in the sense of the "back." The "front end" lies in the direction of the original orgonotic current.

Orgonotic Superimposition in Copulation of Metazoa

To recapitulate: The specific orgonome form of the living and its organs is the result of an opposition between free orgone energy and frozen orgone energy that has developed into membranous matter. The free orgone energy tends continually to go beyond the membrane that confines it and that is closed in on itself. The energetic orgonome is extended and open, the material orgonome is closed. Since the waves of excitation of the energetic orgonome move within the

limits of the closed material orgonome, they necessarily are impeded by the membranous enclosure, as is represented in fig. 23.

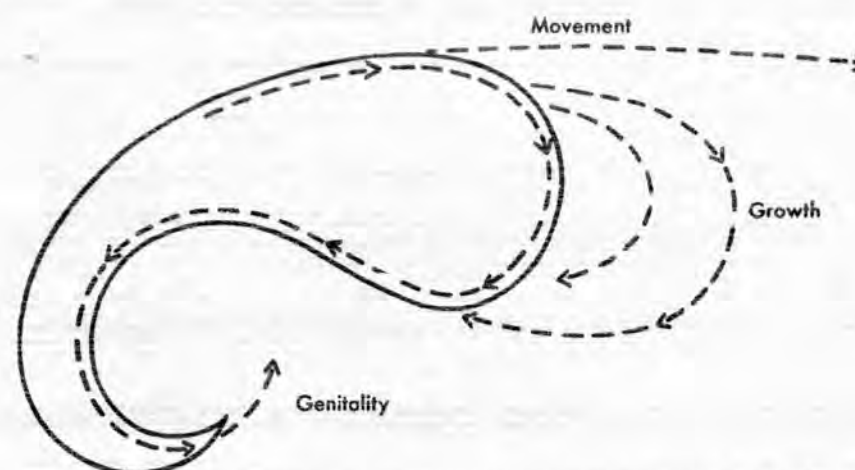


FIG. 23. MOVEMENT, GROWTH AND GENITALITY ARE FUNCTIONAL VARIANTS OF THE ORGONOTIC WAVES OF EXCITATION

In this way, a *stretching* of the orgonome occurs, in which we recognize the basis of all kinds of *GROWTH*, especially vivid in the *stretching of the gastrula* to the elongated embryo of a multicellular organism (*metazoa*). The function of growth corresponds to the *extension of the membranes of the closed orgonome*. That it is in fact a question of the *expansive functions* of the free orgone energy can be seen in the bulging protrusions which initiate the formation of every new organ in the embryo of all kinds of animals. The embryonic protrusions have again typically the orgonome form.

To what extent the *original* wave movement of the energetic orgonome clearly emerges depends upon the subtleness of the structured body membranes and upon the presence or absence of a skeleton. But even where an extensive skeleton and full musculature has obliterated the *outer* phenomenon of the waves of excitation, still there always exists the rhythmic pulse of excitation, the current of blood

circulation, and the plasmatic currents which are felt subjectively. *In the orgasm reflex the original form of movement of the energetic orgonome returns unveiled, embracing the whole organism.*

The superimposition of two closed orgonomes is the energetic basis of the superimposition of two living organisms during copulation (cf. fig. 25). In so doing, the highly excited tail ends penetrate each other bodily; the two orgonomes flow together into a single highly-charged orgone energy system. It is characteristic of the unity of all processes in the Living that the energy functions of excitation, superimposition, penetration and fusion are carried over into the like functions of the reproductive cells. For spermatozoa and egg cell continue in copulation the function of superimposition and fusion of male and female orgonomes. The division of the living orgonomes into *male* and *female* individuals still remains a riddle from the viewpoint of orgone physics.

Let us try now, on the basis of the orgonome as the biophysical basic form of the living, to comprehend the expressive movement of the orgasm reflex.

The function of the orgasm reflex cannot be, as one could assume from the viewpoint of a "purposiveness," to accelerate the passage of the male semen into the female genital organs. The orgasm reflex is independent of semen discharge for we also find it in the embryo in the typical forward position and convulsion of the tail end; in the whipping, energetic forward-movement of the tail end of many insects, e.g., in wasps, bees, bumblebees; and also in the customary position of the tail end and hindlegs in the species of dogs, cats, and hoofed animals. These examples may suffice to show that in the orgasm reflex it is a question of a far more general life function than fertilization. Mechanistic and finalistic explanations fail here; they are too narrow and do not touch on the core of the phenomenon.

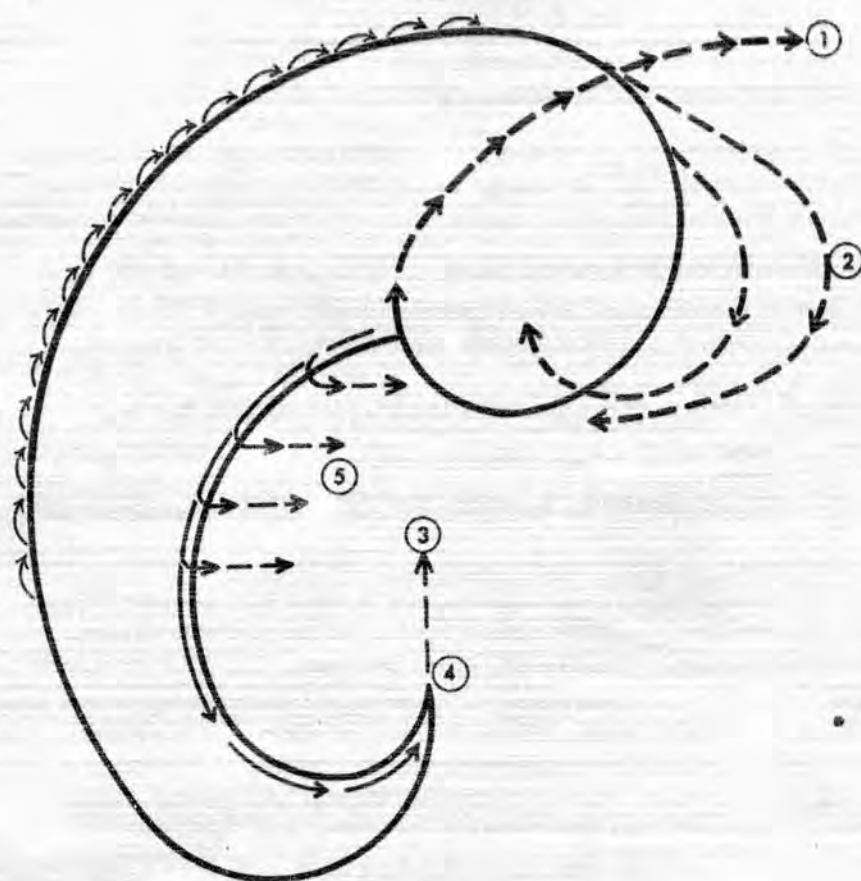
Let us try to understand the function of the orgasm reflex from its expressive movement.

The living orgonome, be it an embryo, an insect or an animal of higher organization, is characterized essentially by this: that *first, the local movement always and lawfully occurs in the direction of the larger and broader front end; that second, the genital organs always and lawfully lie on the ventral side close to the tail end; that third, in the state of orgonotic excitation of the orgonome the genital organ is extended by erection in the direction of the local movement; and that fourth, the movements which effect the penetration and fusion of the male with the female genital organ drive the whole tail end forward in a highly energetic fashion (cf. fig. 24).*

These biological phenomena apply quite generally for the animal kingdom with the exception of animal species which have reached only a little beyond the stage of the primitive orgonome form of the jellyfish.

The form and position of the body (trunk) in the vertebrates shows in what direction the orgonotic waves of excitation occurred during growth: *They ran from the tail end over the long curve back forward to the head end.* They also run during the whole lifetime of the organism in the same direction. That can be subjectively experienced when the sensations of pleasure or anxiety stream over the back; it can be objectively seen in the stroking of an animal's fur. The "hair bristles" through contraction of the mm. erectores pilorum in the direction of the orgonotic wave movement, as they are erected *forward*.

As we can observe clearly in the sketch (fig. 24), the whole back is gently curved, and in this way *in harmony with the curving of the path of orgonotic waves.* It is to be assumed that the curvature of the wave stream determines the curvature of the back, and not vice versa. But once the material, closed orgonome has formed, then it contains, as earlier presented, the energetic waves of excitation and *forces on them a deviation from the original path of the extended wave.* It is likely that the generally *frontward* formation of secondary pro-



- 1) Direction of forward movement.
Antenna, optic peduncles, primary brain vesicles
- 2) Direction of growth.
- 3) Org-movement = continuation of direction.
- 4) Highest orgonity, sharpest concentration.
- 5) Intermediary "break-outs."

FIG. 24. THE ORGASM REFLEX BRINGS THE TAIL END IN THE FORWARD DIRECTION OF THE ORGONOTIC WAVES

trusions in embryonic growth is due to this deviation of the wave of excitation. The essential fact is above all the opposition between the material and the energetic orgonome.

So long as the directions of the material and the energetic orgonome are in harmony, there is no contradiction. The body orgone energy does not force its way out beyond the orgonome sack. For this reason there is on the whole length of the back of animals no organ formation.

Growth on the longitudinal axis and local movement appear accordingly as energetic functions of the body orgone energy, as results of its striving to get beyond the confining membranous sack. In so doing, the membrane is stretched and thus forms the protruding sacks of the growing organs in their primitive state.

In antithesis to the back where solid and energetic orgonome are in harmony, we find at the front end on the ventral side a plethora of organ formations of different kinds: the forehead, nose, mouth, chin and jawbone, breasts, limbs and genitals. If, now, our functional conception of organ formation is universally valid, then organs must always arise through protrusions of the membranes on the ventral side where the direction of current of the biological energy is turned from its regular direction, thus where the body orgone has the tendency to "break out of the sack" (cf. fig. 24).

We see by our sketch that the membranes on the ventral side actually everywhere oppose the original forward direction of the orgone energy waves. Consequently, we find again and again, and moreover at almost regular intervals, as in the arrangement of limbs and breast nipples, a rhythmically recurring "impulse to break through." This contradiction between membrane and energy wave is increased to the highest degree at the tail end. The material tail end is pointed and sharp; the material orgonome bends sharply forward in the direction of the forward movement.

The sharp forward motion of the tail end in animals, on the basis

of concentrated organotic waves of excitation pressing forward, explains "genital excitation" and the orgasm reflex in a satisfactory and probably complete way. *The orgasmic convulsions of the tail end forward express the sharp pressing-forward of the organotic waves of excitation.* The sharpness of the organotic excitation at the tail end is explained by the compression of the orgone waves in a narrow space, in the pointed and less extensive tail end and particularly in the narrow genital organs. The orgone energy at the tail end turns at the genital in the original direction forward; it brings the genital into high excitation in the forward direction and into erection.

Let us now analyze copulation of animals from the viewpoint of organomic functionalism. The orgone, concentrated at the genital end and urging forward, cannot get out of the membrane; it is forced backward again most acutely. *There is only ONE possibility of flowing out in the intended forward direction: BY FUSION WITH A SECOND ORGANISM.* The direction of excitation of the second organism agrees with the direction of the orgone waves in the first. This is now in fact fulfilled in organotic superimposition, as the sketch (fig. 25) will show. We see that in the superimposition of the two orgonomes and penetration of the genitals, the hard-pressed and hence "unsatisfied" tail end can allow its organotic waves of excitation to flow in the natural direction; it does not have to turn them back sharply; furthermore, the space is widened in which the waves can stream.

Our assertion that the orgasm reflex has no direct verbal expression is correct. Its function lies beyond the boundary of speech. Still it has a concrete expression: *Superimposition* follows organotic penetration. *The pre-orgastic bodily movements and in particular the orgasmic convulsions represent extreme attempts of the free orgone of both organisms to fuse with one another, TO REACH INTO ONE ANOTHER.*

I said earlier that the energetic orgonome always strives to go

GE STRAIGHT FLOW
OF GENITAL STREAMING,
MERGER OF ♂ and ♀
ENERGY FLOW

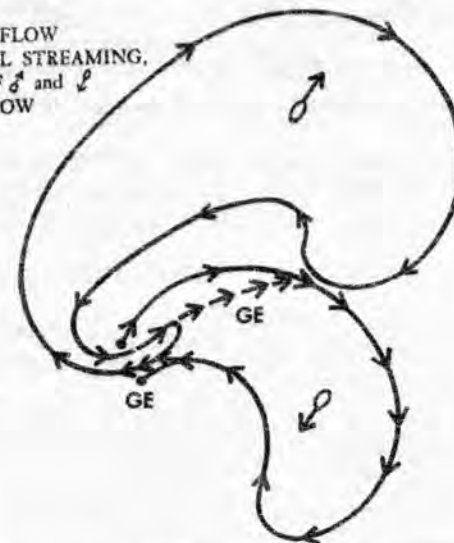


FIG. 25. FUNCTION OF "GRATIFICATION" IN GENITAL SUPERIMPOSITION

beyond the material orgonome. *Since now the energy of one organism is pouring into the energy system of the second organism, the free orgone energy in fact succeeds in flowing beyond the limits of the organism, and, fusing with a second organotic system, is swinging further.* In this way the tendency to stretching, to widening of the effectual area of the free orgone energy is taken into account. In the acme of excitation, energy in large quantities actually flows out, together with the sexual substances. The subjective sensation of "release" or "satisfaction" (gratification) is connected with this discharge. Since every expression of language mirrors directly the function of the energetic process, these words express exactly what takes place objectively.

Orgastic longing, which plays such a gigantic role in the life of animals, appears now as an expression of this "striving beyond one self," as "longing" to reach out beyond the narrow sack of one's own organism. "We yonder"—to use an apt phrase—for the beyond of

ourselves. Perhaps here lies the solution of the riddle why the idea of death so often represents the orgasm. In dying, too, the biological energy reaches beyond the boundaries of the material sack which holds it prisoner. The religious idea of "liberating death," of "deliverance beyond" acquires, then, its factual basis. The function which in the naturally functioning organism is fulfilled by the orgasm in sexual superimposition, reappears in the armored organism in the form of the nirvana principle or the mystical idea of salvation. The religious, armored organism expresses it directly: he would like to "free his soul from the flesh." The "soul" represents the orgonotic excitation, the "flesh" the confining tissue. The idea of "sinful flesh" has nothing to do with these facts. It is an idea grown in the pornographic structure of humanity.

Recapitulating, we may call attention to the *simplicity of the functional laws of living nature* as one of their main characteristics. Such far apart functions as *growth*, *movement* and *genital excitation* can be reduced to the common denominator of the relationship between free orgone energy and the confining membranous sack. The variations of this CFP are determined by the place in the organism where the contradiction acts; *growth* is the result of orgone waves pressing the confining membranes outward at the head end; *genital excitation* is orgone energy pressing forward at the tail end.

We will meet again the function of *Orgonotic Superimposition* in the astrophysical realms of nature. For it is orgonotic superimposition which knits the living organism together with surrounding nature.

CHAPTER V

SUPERIMPOSITION IN GALACTIC SYSTEMS

WE ARE TURNING now toward the macrocosmic phenomena of orgonotic superimposition. The bridge from the microcosmic and bio-energetic to the macrocosmic realm is given by the well-established principle of the "ORGONOMIC POTENTIAL." This basic function is sufficient to explain the GROWTH of microcosmic toward macrocosmic orgonotic systems: The first superimposition of two orgone energy units necessarily disturbs the equilibrium of the evenness of distribution of cosmic energy through formation of a *first "stronger" energy system*; this first stronger system from now onward attracts other, weaker units and thus *grows*. There is basically no limit to the growth of an orgonotic system except solidification or freezing of energy into *inert* mass. This same principle also holds for living orgonotic systems: Solidification of the bone system demonstrates clearly the limitation of infinite growth in metazoa. Similarly, so we may assume, the formation of a solidifying core in a macrocosmic system must impede its further growth.

However dark the detailed functions of such growth still may be, classical astrophysical research has already clearly though unknowingly demonstrated that the *creation of certain galactic systems is due to superimposition of two cosmic orgone energy streams*. Most "spiral galaxies" show two or more arms which unite toward the "core" of the total system.

The following photograph of a spiral nebula was taken at the Mount Wilson Observatory, March 10 and 11, 1910, with the 60-inch

reflector telescope (exposure 7 hrs. 30 min.). The nebula is numbered G9—M 101, NGC 5457 (*cf.* fig. 26).

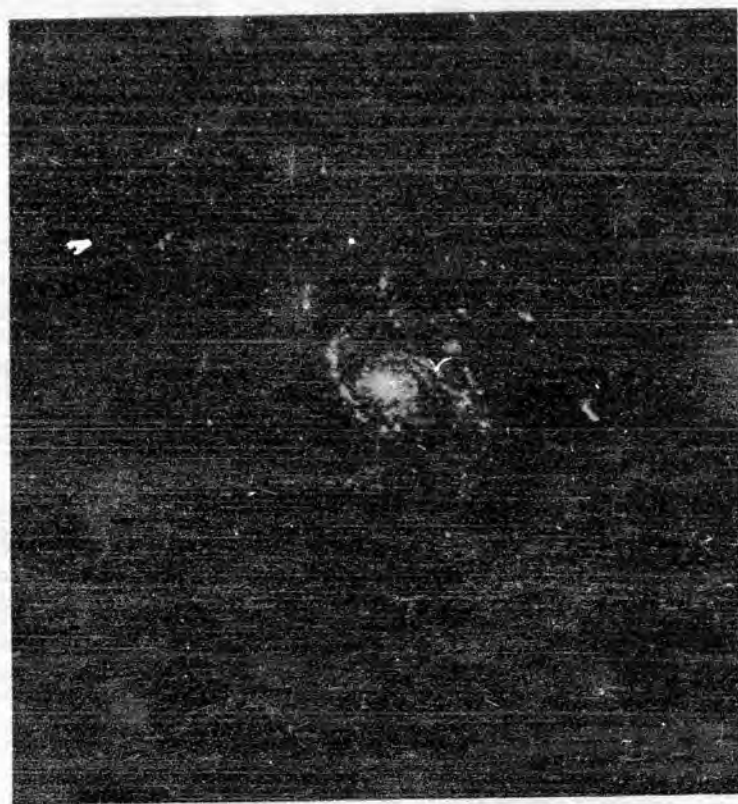


FIG. 26. MESSIER 101, SPIRAL NEBULA (*Mount Wilson photograph*)

At least four arms are clearly discernible, and possibly five or six arms constitute the total system. There cannot be any reasonable doubt as to the spiraling motion depicted in the photograph. It is a most impressive picture of COSMIC SUPERIMPOSITION of more than two cosmic orgone energy streams. At the center we see the nearly circular form of the future "core" where the merger of the various streams takes place. It is the growing initial disc-like core of the galactic system.

Various opinions have been voiced in astrophysical literature as to whether the arms of the spiral nebulae indicate a dissipation or unification of the galactic systems. At least one astronomer, Harlow Shapley, astronomer at Harvard University, expressed the belief that the spiral nebulae with their arms indicate the beginning stage of a *growing galaxy*.¹ The existence of the orgone energy compels us to support and to qualify this view. It makes many features of the total picture of the spiral nebula comprehensible:

1. The unmistakable expression of the spiraling motion.
2. The rotation of the total system.
3. The superimposition and merger of two or more cosmic energy streams.
4. The beginning solidification of the denser core.
5. The birth of a gravitational center of the total structure.
6. The orgone energy envelope of so many heavenly bodies which rotates faster than the material core.
7. The differentiation into a hard "core" and a "periphery" with an energy "field" of the heavenly organotic system.

Of course, countless problems remain unsolved. However, as a workshop form for future detailed inquiry the organomic hypothesis seems most promising and deserves to be tested by observation and measurement.

As an appropriate model for our future workshop tasks, the fol-

¹ "The possibility that the end products of spirals such as ours may be spheroidal galaxies appears to be worth considering. It is proposed only as a working hypothesis. On such a plan, the evolutionary tendency among the galaxies would be from the Magellanic type to the most open spiral . . . ; and thence through the other spiral forms . . . to the elliptical and spherical systems. Recently we have found that spiral arms appear more as condensations in great star fields than as ejections from a central nucleus. . . . The direction of development usually assumed, from compact spheroidal to open spiral, implies the appearance of supergiant stars and star clusters late in the history of a galaxy—an unlikely procedure it seems to me." (*GALAXIES*, Blakiston Co., 1943, pp. 216 ff.)

lowing assumption regarding the stages in the development of fixed star systems seems necessary.

First phase: Moving streams of cosmic orgone energy, still unformed, structureless, with little or no effective differences in density potentials: the so-called *Magellanic Cloud* (cf. fig. 27). *Orion Nebula*



Orion nebula → FIG. 27. ~~MAGELLANIC~~ CLOUD (Mount Wilson photograph)

Second phase: Mutual approach of two or more of such cosmic orgone energy streams, followed by superimposition and formation of a *spiral nebula* with two or more arms (cf. fig. 26).

Third phase: Merger and fusion in the spiraling center followed by concentration and *microsuperimposition* with the effect of creation of matter and a progressively hardening *core* or *nucleus*.

Fourth phase: Formation of a disc-shaped or spheroidal galaxy;



FIG. 28. NGC 891, ANDROMEDA, SPIRAL NEBULA ON EDGE
(Mount Wilson photograph)

on spiral arms of new phase a better illustration.

progressive slow-down of total motion; disappearance of the arms of the spiral form, as best represented by Spiral Galaxy NGC 4565 and by NGC 891 in Andromeda (Mount Wilson Observatory photograph, cf. fig. 28).

edge-on view

Our own galactic system, as manifested in the "Milky Way," still shows clearly the spiral form with ~~two~~ ^{several} arms.

5th elliptical galaxies a globular cluster a galaxy!

Fifth phase: Formation of a GLOBULAR CLUSTER which consists of already clearly differentiated single stars, densest toward the center of the total cluster (cf. fig. 29).

Here is the natural limit of our survey. It is, however, essential to allow the same functions which govern the formation of galactic

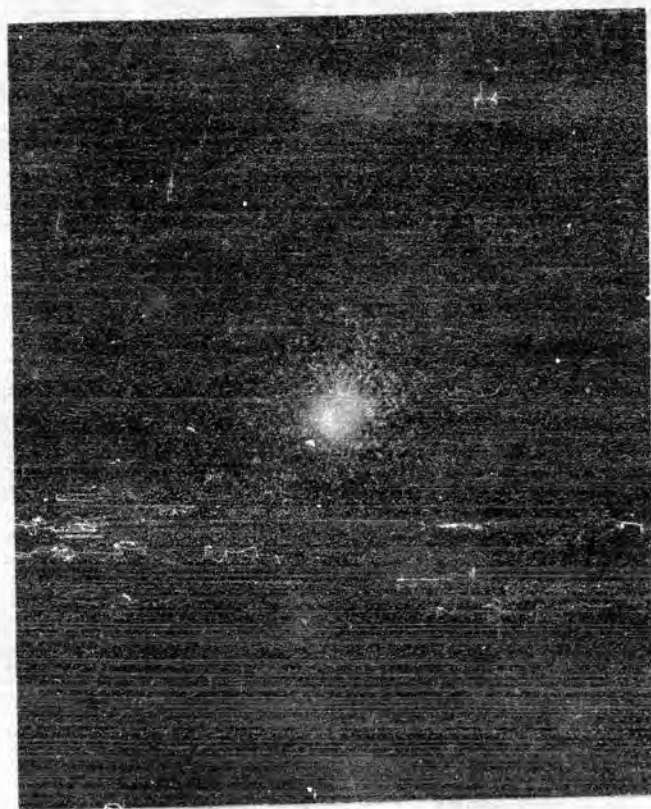


FIG. 29. MESSIER 13, "GREAT HERCULES CLUSTER" (Mount Wilson photograph)

Seen: had "blue hazy" appearance at core - when seen with telescope

systems also to govern the formation of single stars within the galaxy and of single planets around a fixed star. The Ring of Saturn seems to demonstrate the origin from a disc-shaped concentration of orgone energy.

The basic form of the cosmic, galactic superimposition is the same as the basic form of organismic and micro-orgonotic superimposition:

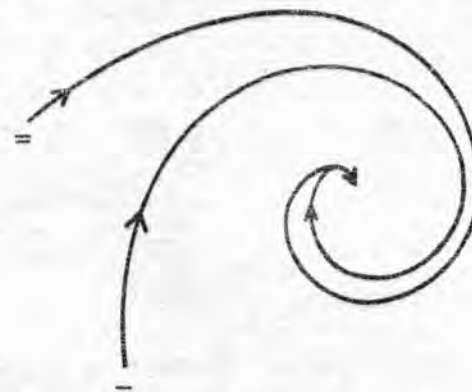


FIG. 30. COSMIC SUPERIMPOSITION OF TWO ORGONE ENERGY STREAMS

The function of cosmic superimposition is most clearly visible in the following photographs:

In the spiral form NGC 1042 (cf. fig. 31):



FIG. 31. A DRAWING FROM FIG. 32 SHOWING THE DIRECTION OF FLOW OF THE TWO ORGONE ENERGY STREAMS

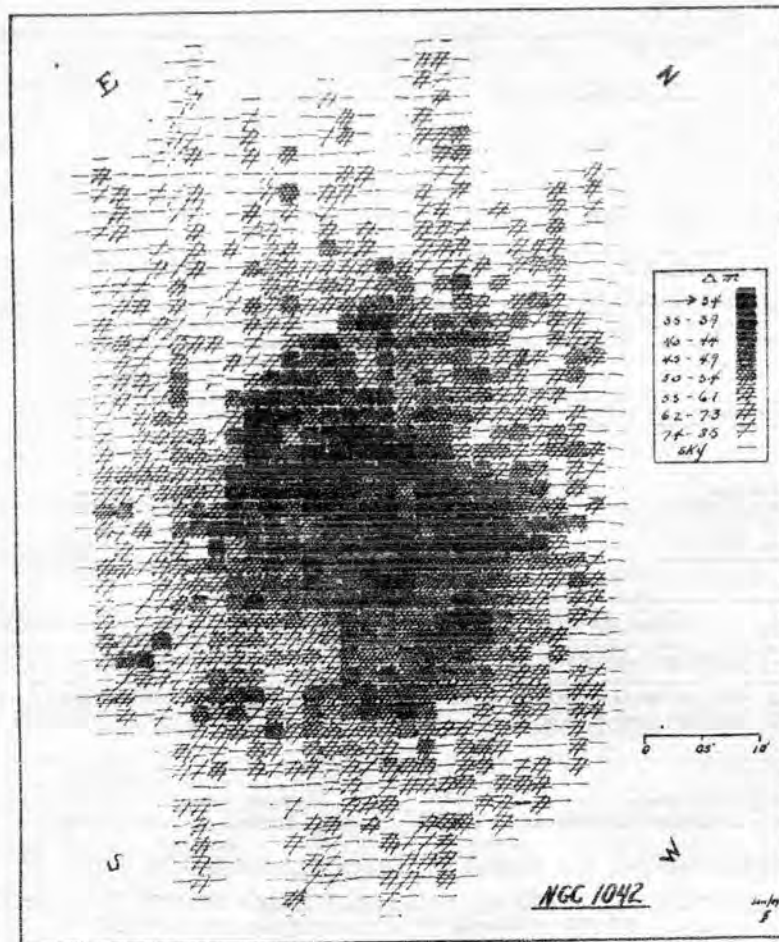


FIG. 32. A MICRODENSITOR ANALYSIS OF A SPIRAL FORM BY MISS F. S. PATTERSON, WORKING ON A PHOTOGRAPH MADE AT OAK RIDGE, ACCORDING TO SHAPLEY'S GALAXIES

Here two cosmic orgone streams seem to be approaching each other from nearly exactly opposite regions of space.

In the spiral form NGC 1566 (cf. fig. 33):

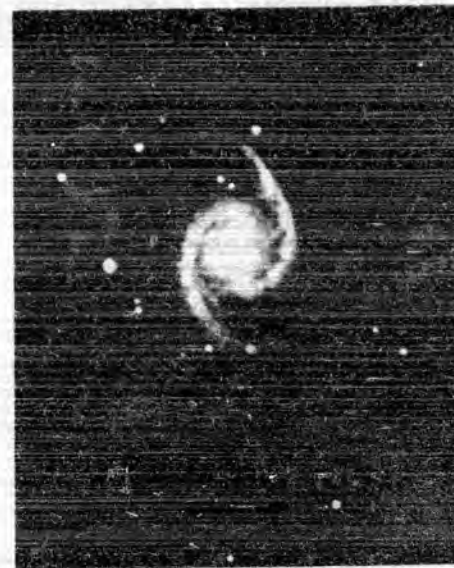


FIG. 33. NGC 1566, A SOUTHERN SPIRAL GALAXY PHOTOGRAPHED WITH HARVARD'S SOUTHERN REFLECTOR

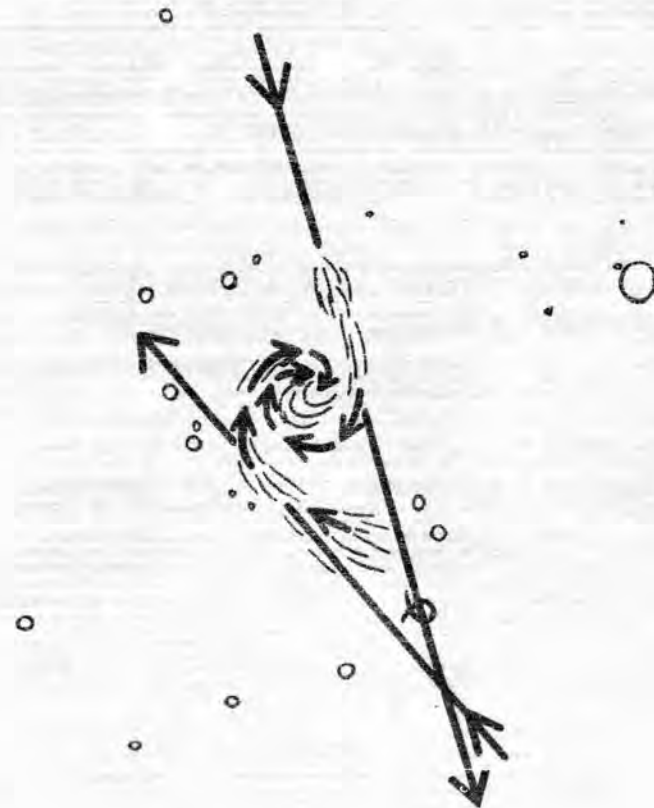


FIG. 34. A DRAWING FROM FIG. 33, SHOWING THE DIRECTION OF FLOW OF THE TWO ORGONE ENERGY STREAMS

Here the angle of approach is 180 degrees less approximately 23-25 degrees.

In the spiral form G 10 (cf. fig. 35):

Here the approach is nearly exactly from opposite directions in a parallel manner (angle of approach, 180 degrees).



FIG. 35. MESSIER 81, SPIRAL FORM G 10 (*Mount Wilson photograph*)



FIG. 36. A DRAWING FROM FIG. 35 SHOWING THE DIRECTION OF FLOW OF THE TWO ORGONE ENERGY STREAMS

These examples may, for the moment, suffice to demonstrate the high probability of the orgonomic work-hypothesis regarding the creation of spiral nebular forms from superimposition of two or more cosmic orgone energy streams. Thus, not matter, particles or dust, but primordial orgone energy would constitute the *original* "stuff" from which galaxies are made. It is clear that this hypothesis tends to compete with the atomic theory which places material particles in the form of "cosmic dust" at the very root of cosmic creation. The orgonomic, energetic hypothesis requires that matter emerges from orgone energy through superimposition in the microcosmic domain just as the whole galaxy emerges through superimposition in the macrocosmic domain.

CHAPTER VI

THE RING OF THE AURORA BOREALIS, R—76 (1943)

EVER SINCE the orgone energy was discovered in the atmosphere in 1940, it has become increasingly imperative to find the concrete links which connect the orgone energy *within* the living organism ("bio-energy") and the (cosmic) orgone energy *outside* the living organism. Long before the discovery of the atmospheric orgone energy, the aurora borealis had been a major object of inquiry for organomic search. From 1940 onward, however, this search acquired a systematic framework of thought and, thus, a clear direction. The following facts and assumptions were the guiding lines:

1. The unquestionable existence of a specific organismic orgone energy (1935) quite logically forced the postulation of its origin *beyond* the living organism somewhere in nature at large. At that time it was assumed that orgone energy develops from matter as in the bions. This was correct but far from complete. It was unknown at that time that there existed a mass-free orgone energy ocean which fills the universe. However, already at that early stage of the development, it was perfectly clear that the specific bio-energy *inside* the organism must be derived from an identical energy *outside* the organism. *How could bio-energy otherwise possibly have gotten into the Living in the first place?* Thus sounded a most primitive question.

2. In 1939, it was established that orgone energy possessed the capacity of autogenous *lumination*. The specific color of orgone energy in its natural state was already established as a *blue, blue-green, or blue-gray*.

3. *Pulsation*, as seen in living cells and organs, was a third important characteristic of orgone energy.

4. The *functional* thought technique (cf. ETHER, GOD AND DEVIL, 1949) was as yet far from its present state of development. However, already at that time attention was directed toward the *pairing* of natural functions and the search for a *common functioning principle* (CFP).

5. It was clear that classical astrophysics had failed to comprehend the phenomenon of the aurora lumination. The word "ionization of the upper atmosphere" did not tell much, for, where did the "particles" come from, and also, how was it possible that ions came down to the earth from the sun over a stretch of some 90 to 100 million miles?

The first valid observations of the aurora borealis were made in Norway 1937—1939 with little understanding. It was not until 1940, in Forest Hills, New York, that the observations gained systematic direction. The basic conclusion derived from many years of observation was the following:

The aurora borealis or "northern lights" are the effect of organotic lumination at the outer fringes of the orgone energy envelope of the earth planet.

Let us first describe the aurora lumination in its relation to basic orgone energy functions which became increasingly well-known since the summer of 1940:

The *color* of the aurora borealis is on the average of an intense bluish or bluish-gray to bluish-green color. We know this color to be specific for most orgone energy phenomena. Protozoa, cancer cells, bions of all kinds, and the frames of the red blood cells are blue, easily observable in any good microscope. The sky is blue. Deep inland lakes and the ocean are blue. So are thunderclouds. The lumination in charged vacuum tubes appears blue to the eye and blue on colored film (cf. *Orgone Energy Bulletin*, Vol. I, No. 1,

1949). The radiation from bions, too, directed toward colored film, results in a blue color. In the metal-lined orgone room the lumination appears bluish-gray at first, then increasingly blue up to intense violet. The soft glow of the firefly is bluish-green. The "haze" on a clear sunny day before mountain ranges is blue. Blue are the sun spots, and also at dusk the flat valleys on the moon. One of the hurricanes which was personally experienced by the writer in 1944 was of a deep blue-black color. This enumeration may suffice at present.



KARI BERGGRAV

FIG. 37. ORGONE ENERGY LUMINATING IN AN 0.5 MICRON PRESSURE VACUUM TUBE

The *movement* of the streamer type of the aurora borealis is of a slow, undulatory, at times pulsatory and wavelike nature. Slow expansion and contraction as well as fast-moving protrusions as in the

protoplasm of amebae is characteristic of the aurora. This motion is of the same kind that can be obtained in highly orgone-charged orgone gas tubes through excitation by a moving orgone energy field derived from the body or the hair. Furthermore, some aurora movements have a pushing or searching expression. This, of course, does *not* mean that these phenomena are life expressions. It only means that the same energy that constitutes the bio-energetic movements of pushing and searching are also present in the nonliving realm of nature. It is not unnecessary to mention this self-evident fact since there are, especially among psychoanalysts with a bad conscience toward orgonomy, strong tendencies to depreciate orgonomy with such remarks, among others, as "mystical" or "seeing blue lights and ghosts." Every observer is deeply impressed by the beauty and emotional impact of the flaming aurora. To experience it on silent nights is always exciting, quite different from the observation of a glowing radium dial (*cf.* fig. 38).

Color, movement and the rich emotional expression of the northern lights merge into *one* when they extend to nearly the total sky. The process is, on the average, this:

The aurora lumination usually starts at the northern horizon, at times directly at the horizon, at other times in a region some 20 to 30 degrees above the horizon. In the latter case, very often a more or less regular *arch*, concave toward the earth's surface and sharply defined, separates the aurora from the northern part of the horizon. It is as yet entirely unknown what role is played by the North Pole in the typical emergence of the aurora in the *north*. Whether or not the huge iron deposits in the vicinity of the North Pole have anything to do with it, would be hard to determine. This guess is based on the single observation of strong bluish lumination of the N-pole of a strong magnet held close to the metal wall of an orgone energy room.

The aurora lumination often remains low above the northern horizon without extending further. However, on many occasions the

orgonotic excitation in the upper atmosphere drives the lumination into higher altitudes. If lasting long enough, the lumination will tend, in the form of *pulsating streamers*, to reach out toward the region of the zenith of the observer, which is nearly exactly 45 degrees northern declination, according to the equatorial coordinate system, at Orgonon, near Rangeley, Maine, USA (1800 feet above sea level).

We are now approaching the crucial point in the presentation of the aurora borealis: "R—76."

In describing the aurora borealis, the Encyclopaedia Britannica (1940) mentions this basic phenomenon with a few words only:



FIG. 38. NORTHERN LIGHTS OBSERVED FROM ORGONON, RANGELEY, MAINE, SEPTEMBER 5, 1950

"Further north the direction of the dip needle approaches the observer's zenith and the corona effect is seen with rays spreading in all directions from this *central ring of light* and even reaching to the horizon." (Italics mine—W. R.)

This "central ring of light" in the region of the zenith constitutes our point of departure into deep secrets of the orgone energy in the universe.

Careful observation of the "RING" of the aurora impels the observer to concentrate keenly on this function.

First: The rays of the aurora do *not* emanate from the ring toward the horizon. It is the other way around. When the aurora, coming usually from the north, lasts long enough, it reaches with its pulsating digits toward the region of the zenith of the observer which, at Orgonon, Maine, is nearly exactly 45 degrees northern declination. To the best knowledge of the writer, no attempt has heretofore been made either to define the exact location of the ring of the aurora or to comprehend this basic phenomenon.

Second: The "ring" (R—76) comes about only under certain well-definable circumstances: The aurora lumination must be strong and have a pulsatory, pushing quality. It must push upward in order to reach the region of the zenith. It must, furthermore, overshoot the zenith by a few degrees. *Then, and only then*, will the *southern* part of the sky, too, begin to luminate and pulsate. This was observed for the first time on September 18, 1941 in Forest Hills, New York, and was later confirmed on many occasions (see table of aurora events, p. 71). The southern lumination usually develops first in the vicinity of the zenith. However, in spite of the fact that later on it spreads farther south, the pushing, reaching-out movements are directed *toward the zenith*, and not away from the zenith.

Thus,

Third: The northern aurora lumination regularly induces lumination in the southern part, and

Fourth: Northern and southern lumination are directed against or toward each other. They meet in a seemingly lawful spot several degrees to the south of the zenith of the observer at 45 degrees northern declination at the longitude of Maine, USA.

Fifth: The southern lumination which is induced by the northern lumination at the zenith, and only under this condition, according to observations heretofore, does not seem to reach farther south than some 30 degrees. The writer has never seen the southern lumination reach down fully to the southern horizon.

Sixth: It is amazing to observe that the southern lumination disappears when the northern lumination recedes again from the zenith toward the northern part of the sky, and that it regularly returns when the northern lumination again is strong enough to reach beyond the zenith toward the south. This seems to satisfy the assumption that there are TWO energized fields in action, the northern and the southern, which excite each other into lumination.

Seventh: The "ring" itself does not always appear immediately as a ring. At times it does not form at all in a clear fashion. Instead, one can see that northern and southern aurora digits, in the process of their mutual approach *intertwine*, winding around each other, receding slightly, intertwining again, merging and separating, merging again. This process, at times, takes the shape of a SPIRAL; at other times a clear-cut circular RING is formed. It is, therefore, clear that the ring is formed by two, and not one, *streams of luminating energy*. When the intertwining is most outspoken, the inside of the ring or the spiral becomes sharply delineated by the fact that *it does not luminate*. One has the impression that the center region of the ring escapes the excitation which otherwise induces the aurora phenomenon.

Eighth: Once the northern and the southern lumination have fully developed, the eastern and western sky are usually affected also and begin to luminate, until one sees a most impressive, moving, pulsating, cone-shaped, gothic-like DOME. With the disappearance of the

ring or the spiral at the zenith the dome also slowly begins to vanish. The display of "ring" and "dome" lasted on a few occasions for from two to three hours, mostly around and after midnight.

Before attempting to understand more of this amazing function, a table is presented which summarizes those aurora displays which have been carefully studied. The number "R-76" denotes the appearance of a ring or a spiral. The + + + signs indicate by their number approximately the intensity of the phenomena. An analysis of the meaning of the number 76 will follow thereafter. R simply denotes "ring." Not all aurora displays between 1946 and 1950 were registered in the table, since not all of them have been sufficiently observed. All notations "R-76" marked with an asterisk rest upon measurements of the position of the ring by means of a celestial navigator star compass, a compass used during the war by night fliers.

OBSERVATIONS OF R-76 IN AURORA BOREALIS (1946-1950)

No.	Date	Region of Origin	Form	R-76	Remarks
1.	Aug. 30	North	Dome	76-78°	
		South	Streamers Digits		
2.	Aug. 31	North	Dome	+++	
		South	Streamers Digits		
3.	Sept. 16	North		+	
		South	Streamers		
4.	Sept. 17	North		++	
		South	Digits		
5.	May 4	North	Arch	0	
			Digits		

The Ring of the Aurora Borealis

No.	Date	Region of Origin	Form	R-76	Remarks
6.	1949 May 5	North	Arch Digits	0	
7.	1949 May 30 23.30 — 23.45 h	West- East!!	Sharp Bands	++	First observation of W → E bands
8.	1949 June 5 23 h	From all directions	Curtain	Tendency only, incom- plete	
9.	1949 Sept. 1 24 h	North	Arch 20-30° above horizon	0	
10.	1949 Sept. 25 21.45 h	North	Arch Curtain	0	
11.	1949 Oct. 14 21-22 h	North	Dome	++	
12.	1949 Oct. 15 18-19 h 22-24 h	East- West South also	Arch Dome	+++ ++++	Strong pulsation; Arch bends north- ward; R-76 per- sistent, brilliant; superimposition perfect; spiraling
13.	1949 Oct. 27 18.30 h	North East-West	Streamers No Pulsation	++	
14.	1950 May 27 23.15 — 23.45 h	East- West	Parallel Bands	+++	

Observations of R-76

No.	Date	Region of Origin	Form	R-76	Remarks
15.	1950 June 5 23.30 h	North	Curtain	+++	
16.	1950 Aug. 7 21.30 h	—	Streamers Pulsing	+++	
17.	1950 Sept. 5 22 h	North	Bands Curtain	0	
18.	1950 Sept. 8 3 h	North	Streamers	0	
19.	1950 Sept. 17 21.45 h	East- West	Narrow Band	Meeting of East with West at R-76 + no RING forma- tion	Eastern Band bending north- ward toward Galactic equat. plane

CHAPTER VII

THE MEANING OF R—76

THE TABLE SHOWS that all registered ring phenomena have in common a position between 73 and 78 degrees northern altitude or, in terms of the equatorial coordinate system, some 29 to 33 degrees northern declination. This is a *lawful* occurrence of a natural function; therefore, it must have some definable functioning meaning. Let us now try to approach this lawful position of R—76 in an attempt to understand it *functionally*. WHAT BRINGS THE RING—76 ABOUT?

A few remarks are essential regarding the aurora display on May 30, 1949. It is of great significance that on May 27, 1950, the same type of display occurred exactly at the same time, between 23:30 and 23:45 h, with the ring, on both occasions, beginning to form at 23:30 h. On both occasions, furthermore, there was no northern or southern display. In both cases a sharply drawn, narrow arch consisting of several narrow, luminating, straightly curved bands appeared in exactly a west-east direction. The ring was on both occasions formed by approach and contact of two band streams, one from the east, the other from the west, with the circular center in the usual position, R—76. In neither case did the center of the ring luminate. On both occasions, furthermore, the bands of lumination ran parallel, at times merging into one, at other times separating distinctly, but always held together constituting one unitary west-east straightly arched band. The second display of this type on May 27, 1950 lasted some 10 minutes longer than the first on May 30, 1949. The color of

the aurora was strongly bluish. The west-east bands disappeared soon after the ring vanished.

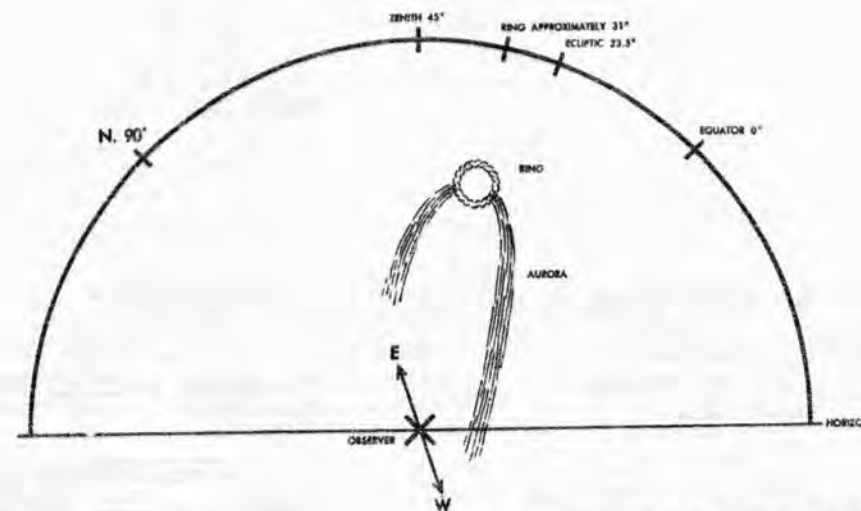


FIG. 39. DRAWING OF THE WEST-EAST BANDS MEETING AT THE RING OF THE AURORA ON MAY 30, 1949

The Aurora Display on October 15, 1949, 18 to 24:30 h

On October 15, 1949, at about 18 h, a complete, beautiful aurora borealis began to develop which deserves special description. It was preceded by an incomplete display on the evening of October 14. Both aurora phenomena were observed from the Orgone Energy Observatory at Orgonon, near Rangeley, Maine.

The aurora on October 14, 1949, developed in the north, about 21 h. It consisted mainly of streamers with little pulsation; however, there was a marked streaky structure and tendency to converge toward the zenith. The streamers did not, however, reach the zenith. An approximate measurement of the position of the point of conversion in the region of the zenith, 45 degrees n., gave approximately

76 degrees northern altitude in the horizon coordinate system; since at Orgenon, 45 degrees northern declination in the equatorial system corresponds to 90 degrees northern altitude in the horizon system, the fictitious point of conversion of the northern streamers was located nearly exactly 31 degrees northern declination: 45 degrees plus 31 degrees northern declination = 76 degrees northern altitude.

The following evening at about 18 h a much more general and also more intensive aurora began to develop. It began with a narrow band of lumination with sharp even margins directed from *west to east*. There was already in the beginning of the display a region of a circular broadening of the west-east band between 18 and 19 h. A rough measurement of the position of this broadening of the band gave approximately 78 degrees northern altitude, i.e., 33 degrees northern declination. In the course of the evening, this region of the luminating band changed its shape many times. Sometimes at this point the western part of the band separated from the eastern part, joining again after a while. In the process of separation and rejoining, either a nearly complete ring formation, a circular disc or a mutual torsionlike entanglement of the two bands, developed. At any rate, this essential spot was the most labile of the whole band, the rest being rather steady all through the display.

There was in the beginning no northern lumination. Sometimes one could see the west-east band bent toward the north as a whole. Later on, streamers set in from the south, 45 degrees northern altitude, as well as the north toward a region exactly south of the zenith which was located according to several repeated measurements at between 75 and 78 degrees northern altitude, i.e., again between 30 and 33 degrees northern declination.

The display gained in strength as well as extension. Two hours before midnight, a total "dome" all over the sky had developed. This dome was visible until after midnight. It was always centered as in the tip of a cupola at approximately 31 degrees northern declination

in a formation which resembled a ring or a circular disc; sometimes, when the streamers would recede for a short while, it was centered in a non-luminating meeting spot.

During the last two hours, extremely strong pulsations marked the display, especially from the south, beginning at about 22 degrees northern altitude, i.e., some 23 degrees south of the equatorial plane, reaching out in broad pulsatory bands toward the "Ring."

The ring, thus appears to be the area of contact between two streams of luminating orgone energy, northern and southern, or western and eastern. It is the product or result of two basic orgone functions, and we can, therefore, apply to it the organometric form of "creation" which is

$$\begin{array}{c} V_x \\ N \leftarrow \quad \rightarrow A \\ V_y \end{array}$$

N depicting the primordial cosmic orgone energy, V the principle of variation, x and y the two kinds of variations, and A the product of the superimposition of x and y, the ring of the aurora. Thus, A is known as the ring, but we must now try to comprehend the nature of x and y. We assume they represent two varied orgone energy streams. Let us try to approach their characteristics concretely.

The Reality of the Galactic and the Equatorial Coordinate Systems of Thought

What is to follow now, will astonish the reader; it has shaken the observer. Here, the objective validity of human thinking, if it follows logical sequences, will reveal itself with perfect clarity. Functional thinking will rightly have to be acknowledged as one of the basic roots of nature in man which is equal to his emotional and bio-energetic rooting in the universe.

¹ Cf. *Orgone Energy Bulletin*, October, 1950, "Organometric Equations, General Form," pp. 161-183.

Orgonomy has deduced from observation of and reasoning about the type, direction and speed of the atmospheric orgone energy that there should exist an orgone energy envelope which not only surrounds the earth's globe, but also carries it along as its mover just as water waves carry a rolling ball along in the direction of their progression. With this conclusion, an important view as to the nature of the MOVER of the earth's globe has been found. We now know *why* the earth's globe revolves and moves onward at all. It is being carried along by the EQUATORIAL ORGONE ENERGY STREAM. Let this stream be the *y* in our organometric equation. Let, furthermore, the ring of the aurora be *A*. Then two tasks result:

1. to establish the exact position of the ring with relation to the equatorial orgone energy stream, and
2. to find the concrete meaning and quality of *x*, the pair of *y* in the organometric equation of "creation."

The measurements of the position of the aurora ring yielded as an average 76 degrees northern altitude in the horizon coordinate system, or correspondingly, 31 degrees northern declination in the equatorial coordinate system of classical astrophysics.

Since, in the equatorial system, the declination of the equatorial plane is zero (0 degrees), we obtain a function, the "ring" 31 degrees *north* of the plane in which the equatorial orgone energy stream moves along.

If we now replace 0 for the equatorial orgone energy stream and 31 for the ring, *x* which is searched for must have some relation to 0 and 31.

While pondering about the nature of *x*, depicting the *second, unknown* natural function which pairs with *y*, depicting the equatorial orgone energy stream and resulting in the ring *A*, the number 62 (degrees) was found. 31 is the arithmetic resultant of 0 and 62, if the latter represents vectors of two equal forces.

Astronomy uses in its calculations of the positions of heavenly bodies, besides the equatorial and the horizon system, the ECLIPTIC SYSTEM and the GALACTIC SYSTEM of coordinates. The equatorial system of coordinates has as its X-axis the plane of the equator of the earth, extending into the celestial sphere. The horizon system has as its X-axis the (varying) horizon of the observer (at Orgonon 45 degrees northern declination). The *ecliptic* system is oriented regarding its X-axis according to the (apparent) path of the sun among the stars; it is inclined by 23.5 degrees toward the equatorial plane.

In terms of actual movements this means:

The earth *rotates* on its north-south axis in the *equatorial* plane, but it moves along in space "around the sun" on the *ecliptic*. Thus, the earth and all other planets do not move, as one would have to expect with regard to the direction and momentum of its daily rotation in the equatorial plane, but it is being *pulled NORTHWARD* with relation to its *equatorial* rotation to the amount of 23.5 degrees. Naturally, the question arises: *What kind of force causes the deviation by 23.5 degrees to the north, off the plane of daily equatorial rotation?*

Such a force must exist, according to well-known mechanical laws, since otherwise the daily rotation and the forward motion (spinning) in space would have to occur in the same plane, namely in the equatorial plane.

This question had for many years been in the mind of the writer with no answer in sight. The position of the ring of the aurora provided the answer. Its position is about 7.5 degrees north of the ecliptic; thus it could not be a function of the ecliptic itself, as was originally and tentatively assumed.

The number 62 finally solved the riddle in the following manner.

1. THE MILKY WAY in astrophysics is used as constituting a plane, along the GALACTIC LONGITUDE which is *inclined by 62 degrees toward the equatorial plane*. The degree of the inclination of the galactic

*also
Sun's position
w. ecliptic*

toward the equatorial plane thus provides the concrete number (62) which coincides with 31 degrees north of the position of the ring of the aurora. The ring position (31 degrees) thus appears the resultant middle between the *galactic* (Milky Way) plane, 62 degrees, and the equatorial plane of the earth with the corresponding celestial equator 0 degrees. This is a numerical fact which unavoidably forces upon us major conclusions with regard to celestial mechanics. The following is a schematic presentation of what has just been said:

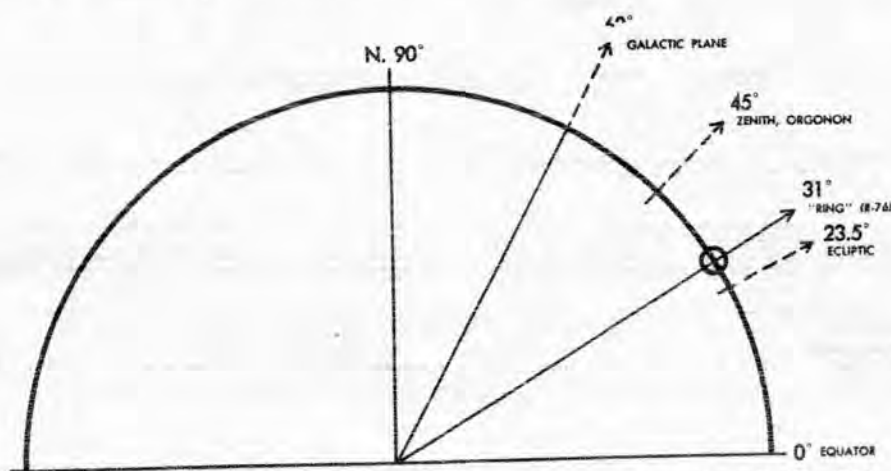


FIG. 40. SCHEME DEPICTING THE ANGULAR RELATIONSHIP OF "RING" (R-76) TO GALACTIC AND EQUATORIAL PLANE

2. We have just performed a major operation of thought: WE HAVE SUPERIMPOSED TWO COORDINATE SYSTEMS, THE EQUATORIAL AND THE GALACTIC. This means: We have applied the function of *superimposition*, which is a *concrete*, real, observable natural function, to our *thought* operations proper. In astrophysics, the coordinate systems are merely used as imaginary frameworks of reference for astronomical measurements. No realities are assumed to be represented by these coordinate systems apart from the reality of the plane given by the Milky Way. Furthermore, in astronomy only one

of the four coordinate systems are used practically to determine the position of a star in the heavens.

3. We have deduced a natural function, the aurora ring, with regard to its position at 31 degrees northern declination, as a resultant of two other natural functions which are characterized by the numbers 0 and 62 respectively, the equatorial and the galactic plane, *as if they were realities of two cosmic forces*. We have, briefly, *filled the two coordinate systems with energy doing concrete work in producing concrete celestial phenomena, the ring of the aurora*. This happened in the course of a logical thought operation. The basic conclusion which follows is:

The *second* force, x in our equation, which pairs with the *equatorial orgone energy stream*, y, resulting in the ring of the aurora, A, IS AN ORGONE ENERGY STREAM IN THE GALACTIC PLANE, 62 degrees off the equatorial stream.

4. We have filled all space of the Milky Way galaxy with streaming orgone energy, and we have deduced the existence of *two* orgonotic streams within the planetary system, inclined toward each other at an angle of 62 degrees. The path of the sun on the ECLIPTIC which deviates from the equatorial plane by 23.5 degrees, thus appears as the *resultant of the galactic and the equatorial orgone energy streams*, with the latter constituting the slightly stronger force. This conclusion also requires that the plane of the galactic longitude be *real*, i.e., it is not only a circle running all around the celestial sphere corresponding to the Milky Way, but it constitutes a plane which runs through the plane of motion of the planetary system. The ecliptic, accordingly, would be the result of a pull exerted upon the planetary system by the galactic orgone energy stream, making its course deviate from the equatorial plane by 23.5 degrees.

5. A further unescapable conclusion is the following:

The reality of the equatorial orgone envelope provides the concrete physical mover of the planets. The planets rotate on their north-

south axis and are carried along like rolling balls on progressing water waves, *slower* than the waves. The sun does *not* "attract" the planets. It rolls along in the same plane and in the same direction, carried along together with the planets in the equatorial orgone energy stream. The path of the planets is neither a Copernician circle nor a Keplerian ellipse. It is of necessity *open*, and not closed, since there is a *forward* motion in space of sun and earth which never returns into its own path. Correlation of the classical astrophysical calculations which use the circle and the ellipse with the orgonomic "open path" of the course of the planets, becomes now a major task of natural science. Since the path of the planets is necessarily a spinning wave the coordination of classical and orgonomic astrophysical observations will have to deal with the integration of the Keplerian ellipse with the spinning wave.

At any rate, the PRIME MOVER of the heavenly bodies has been postulated to be the cosmic orgone energy flow. We are now freed from the clumsy assumption that spheres revolve and move onward in an "empty space," thus with no actual physical forces responsible for the motion of the celestial bodies; with an ecliptic deviation of 23.5 degrees from the direction of force of rotary spin for no apparent reasons; with sun and planets moving in the same direction in the same plane with no physical reason accounting for this lawful behavior.

Up to this point we have deduced our conclusions from one single celestial function, the ring of the aurora and its position in relation to the galactic and the equatorial plane. The rest was the result of thought operations, and not of direct observations. Though entirely consistent, the conclusions drawn with regard to celestial mechanics require more observational evidence. An important piece of evidence came forth when the riddle of the ring of the aurora was solved. This solution led in an entirely unforeseen direction. A new piece of evidence was found hidden in a most unlikely spot.

Functioning of Hurricanes

The following presentations are based on *factual observations* of hurricanes, compiled by Ivan Ray Tannehill, chief of the division of synoptic reports and forecasts, U.S. Weather Bureau, in Washington, D.C. (HURRICANES, Princeton University Press, 1945). The orgonomic presentation will restrict itself to those hurricane functions which are related to the main issue of this treatise—the existence of two concrete orgone energy streams, the equatorial and the galactic. Certain functions of the hurricane which have remained unexplained will become comprehensible from this point of view. No attempt at an interpretation of the hurricane "from the standpoint of orgonomy" will be made. The writer does not believe in and intensely dislikes "interpretations of unknown functions from this or that standpoint." He believes in the rule of not approaching natural functions with interpretations, but of "letting nature speak," i.e., *letting the theoretical integration of various functions emerge from the natural processes themselves*. The aurora ring had been observed for many years with no attempt at an interpretation, until it yielded its secret. The same is valid for the hurricane. It was not interpreted. It yielded its secret.

This, it is hoped, will clearly come forth in the course of the presentation of the subject. The author would like to add that he is not a professional meteorologist though he has studied weather functions in their relation to orgone energy functions in the atmosphere since 1940.

The emergence of the aurora ring from the function of superimposition of two cosmic orgone energy streams, corresponding to the equatorial and the galactic plane respectively, was known in its essential characteristics for years. The question was how to prove this functional relationship at closer range. The waiting period was filled with elaboration of these basic aspects of the problem:

To be in harmony with the theory, any new cosmic function yet to be discovered had to show clearly the function of superimposition, to be visibly a merger of two or more arms, as in the spiral galaxy; its motion would have to be of a spinning nature, and, finally, it would have to agree with the assumed existence of two cosmic streams which cross each other at an approximate angle of 62 degrees.

On August 22, 1949, a hurricane was in progress off Key West, Florida; it was photographed by Navy Photographer K. G. Riley with radarscope. The picture appeared in *The New York Times*. This picture clearly demonstrated that the hurricane consisted of

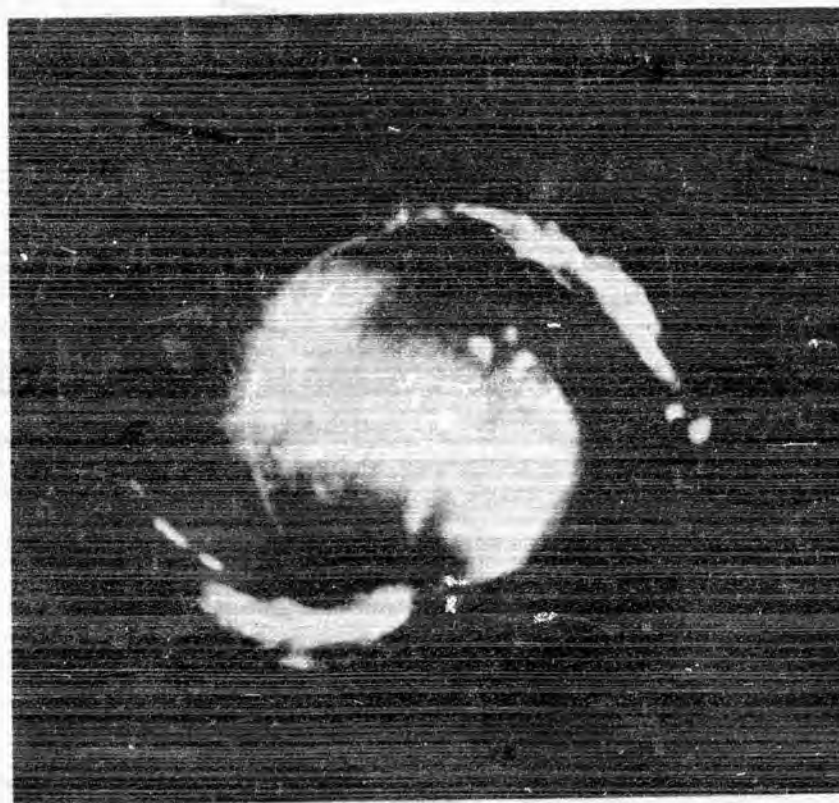


FIG. 41. HURRICANE OF AUGUST 22, 1949 (*Wide World Photo*)

two arms which merged into the "eye" or "core" (cf. fig. 41). We obtained an original photograph from *Wide World Photo*, and wish to acknowledge this source of the evidence. Careful analysis of the picture shows:

1. TWO ARMS corresponding to TWO streams;
2. Approach from nearly opposite directions;
3. Curving inward of the two streams toward each other;

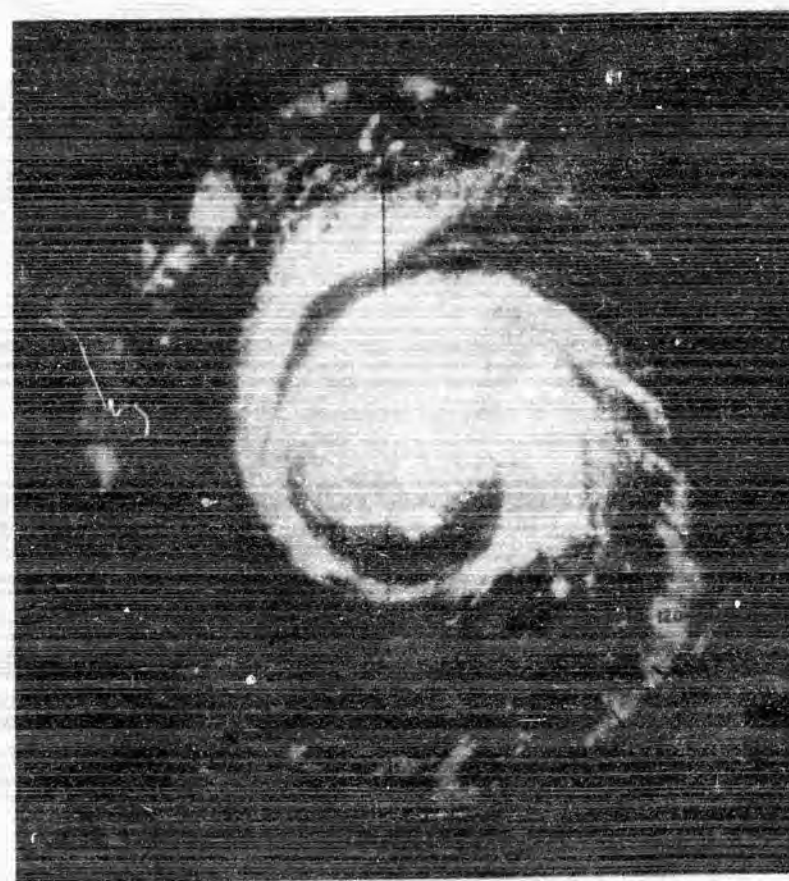


FIG. 42. HURRICANE OF SEPTEMBER 21, 1948, 11:31 A.M.
(U. S. Naval photograph, No. 706634)

4. Intertwining and merger into ONE CORE OR EYE: SUPERIMPOSITION.

The U.S. Naval Air Station, Key West, Florida, kindly provided from its files another radarscope picture of a hurricane which developed on September 21, 1948, and was photographed at 11:31 A.M. off the Florida coast (cf. fig. 42).

This hurricane picture shows still more clearly the approach, superimposition and merger of two streams, as in a galaxy, forming a core with a counterclockwise spin. About two hours later the same

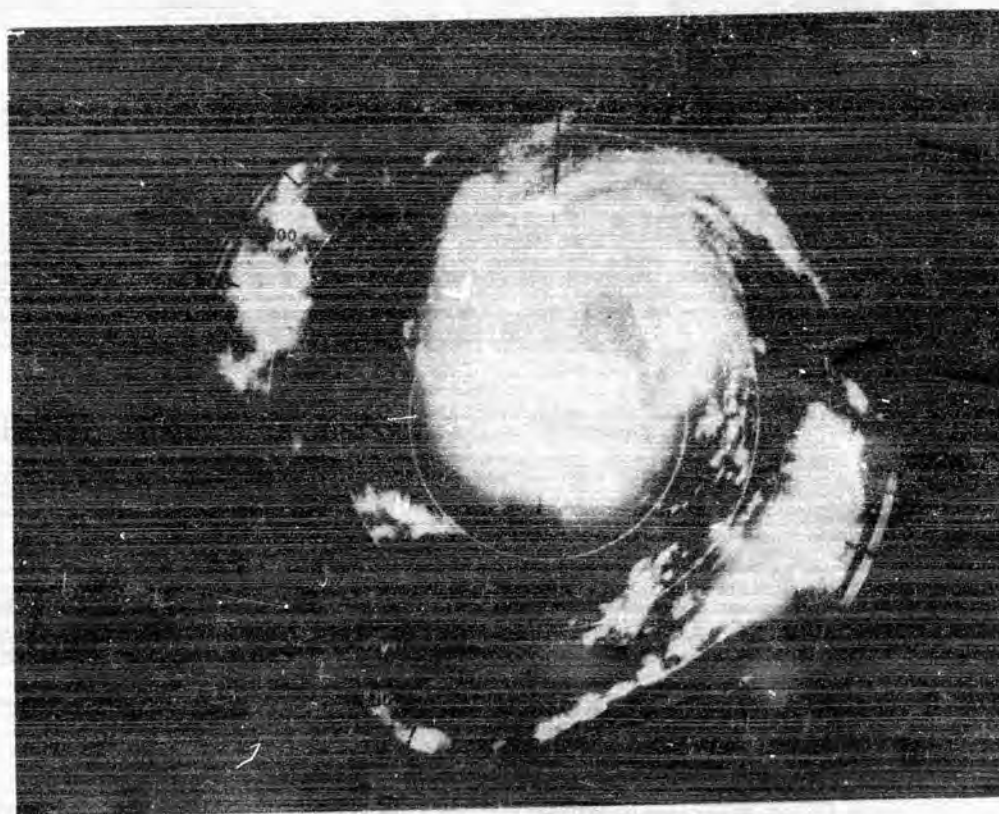


FIG. 43. HURRICANE OF SEPTEMBER 21, 1948, 1:00 P.M.
(U. S. Naval photograph No. 706635)

day, at 1:00 P.M., another picture of the same hurricane had been taken (No. 706635). This second picture shows the two arms less clearly, though still distinguishable; the "eye" or "core," on the other hand, has grown. Direction of spin is the same, i.e., counterclockwise.

Thus, another proof of a natural function composed of two intertwining and superimposing streams was obtained. The hurricane is a *natural cataclysm, due to the superimposition and merger of two cosmic orgone energy streams*. The fact that the hurricane consists of two arms is not mentioned in Tannehill's book and seems to be unknown in the literature. If this is wrong, the writer would be glad to correct his statement. Let us now return to other important characteristics of the hurricane.

Direction of Spin and Forward Motion with Regard to Northern and Southern Hemisphere

It becomes perfectly clear from Tannehill's summary that there is a *lawful* behavior in the movements of hurricanes with regard to their origin in the northern and southern hemisphere. Tannehill writes under the heading "The Law of Storms," (p. 26, 6th edition, 1945):

On ships at sea passing through tropical cyclones, changes in direction and force of the wind are fully understood. A knowledge of the law of storms is an essential part of the education of ship's officers. To the landsman who experiences a tropical storm, the direction from which the wind blows, in relation to the position of the storm center, is sometimes puzzling. After the wind blows from one general direction for a considerable time, increasing in force, a calm succeeds, followed by a violent wind from nearly the opposite quarter. It simply means that the storm center has passed over the place. Nevertheless, it is frequently said that the "storm came back." When the wind blows from northeast toward the southwest, the conclusion is that the storm is coming from the northeast and moving toward the southwest. Then when the southwest wind suc-

ceeds the calm, the conclusion is that the storm has come back and is now moving from southwest to northeast. Such conclusions are altogether erroneous.

The wind is not "coming back," of course. The navigator had first passed one direction of the circular movement of the main body of the storm; then, after passage of the calm eye-center, he passes through the opposite direction of the flow. It has been established that hurricanes spin in the *northern* hemisphere in COUNTERCLOCKWISE direction, and in the *southern* hemisphere in a CLOCKWISE direction. This lawful behavior has, to my knowledge, not been explained; it is obviously of extreme theoretical importance. Definite natural functions must be responsible for it.

The problem can be approached satisfactorily within the framework of the orgonomic postulation of two cosmic orgone energy streams which meet, approach, intertwine, superimpose and merge. The sketch (fig. 44) will facilitate the understanding of the different directions of spinning north and south of the equator.

Let us assume that the two arms which constitute the hurricane represent the *equatorial* and the *galactic* orgone energy stream. Then, their courses are inclined to each other at an angle of 62 degrees. It does not matter in the present context whether we let the galactic stream flow from southwest toward northeast or from northeast toward southwest. With the *equatorial* orgone energy stream in *both* cases flowing from west to east, the counterclockwise spin in the northern and the clockwise spin in the southern hemisphere follows logically from the meeting of these two streams.

The sketch (cf. fig. 44) presents the first alternative, the flow of the galactic stream running from southwest toward northeast with an angle of inclination toward the equatorial west-east stream of 62 degrees. In this case, the equatorial stream, before reaching the point of the crossing, will necessarily be drawn *northward* and the galactic stream *westward*. The two will approach and superimpose

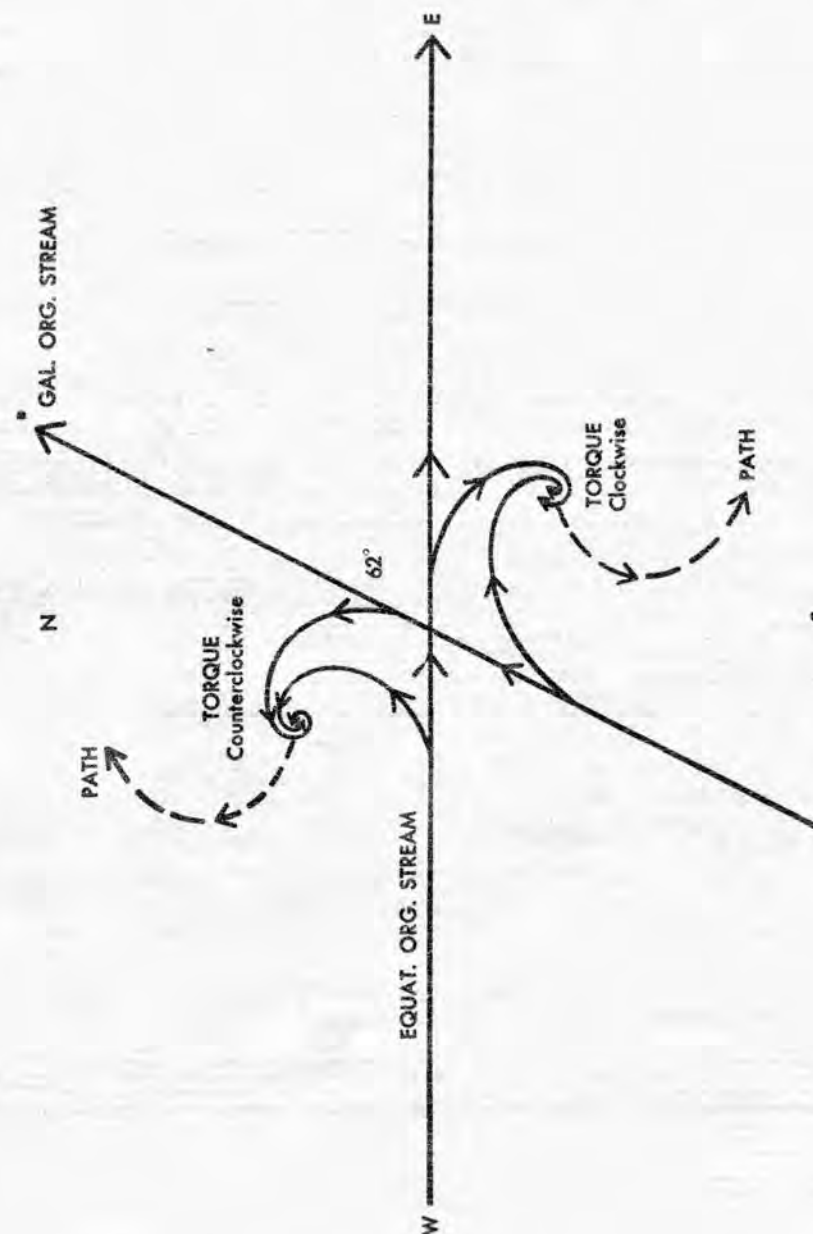


FIG. 44. TORQUE AND PATH OF HURRICANES

no hurricanes within $50^\circ \pm$ of Equator
The Meaning of R-76

several degrees north of the equator and will merge in a *counterclockwise* spin. The momentum of the counterclockwise spin soon after the merger, being strongest then, will exert a force pressing *westward*. The total forward motion of the hurricane will at first necessarily be toward the *west* or *northwest*, i.e., it will be directed *against* the general direction of both the equatorial *west* $\rightarrow$ *east* and the galactic *southwest* $\rightarrow$ *northeast* directions. However, with progressing loss of momentum of torque, the hurricane will have to yield to the overall west-east direction of the motion of the orgone envelope of the earth and will reverse its direction toward west-east. The turn, however, will be interfered with by the galactic northeastward stream. Thus, as a consequence, the hurricane will, in the northern hemisphere, sooner or later be forced into a more or less *northeastern* direction.

This explanation of the original and the later direction of forward motion of the hurricane is in agreement with the factual observations as far as they have been registered and charted. The diagram (fig. 47), taken from Tannehill's presentation with the permission of the publisher and author, will show that there is a *lawful movement of most hurricanes* in the northern hemisphere *first westward or north-westward, in accordance with the counterclockwise momentum of spin, and that later on every hurricane which does not pass over toward the Gulf of Mexico into Texas (in continuation with the direction of spin) will turn northeastward*. An approximate measurement of the average degrees in the northeast turn, yields the number 60 to 65 degrees in near accordance with the angle of 62 degrees between the equatorial and the galactic orgone energy flow.

This work hypothesis seems to be in disagreement with the concept that the solar system is no more than a tiny speck in the galaxy. We must leave the problem of this disagreement for further thorough scrutiny in a wider context.

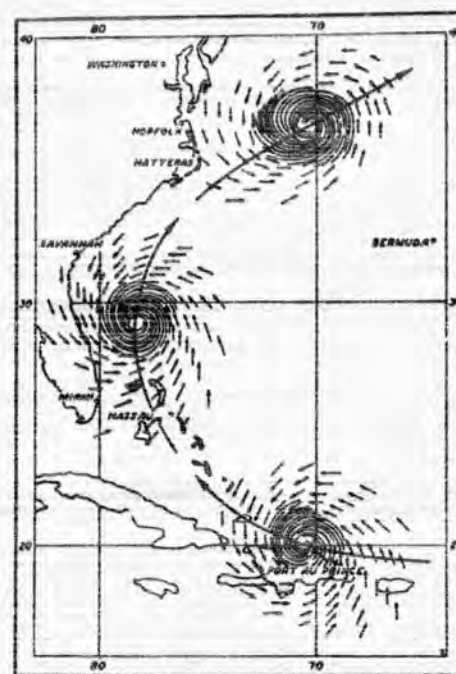


FIG. 45. TRACK AND WIND SYSTEM OF A TROPICAL CYCLONE IN THE NORTHERN HEMISPHERE (Tannehill's HURRICANES, p. 5)

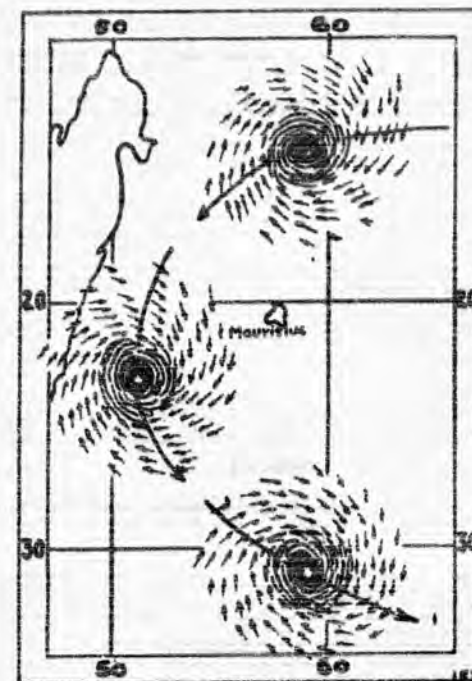


FIG. 46. TRACK AND WIND SYSTEM OF A TROPICAL CYCLONE IN THE SOUTHERN HEMISPHERE (Tannehill's HURRICANES, p. 6)

Contradiction Between Direction of Spin and Direction of General Movement

The spin in *counterclockwise* fashion on the northern hemisphere would, according to well-known mechanical laws, require a path of progression of the hurricane in, first, a *westerly*, then *south-westerly*, and finally a *southern* direction, since the path would curve in accordance with the curve of the spin. This is *not* the case. The general movement is opposed to the force and direction of the counterclockwise spin; it runs *northward* and finally *northeastward*. This requires a mechanical force acting *against* the direction of the spin, deviating

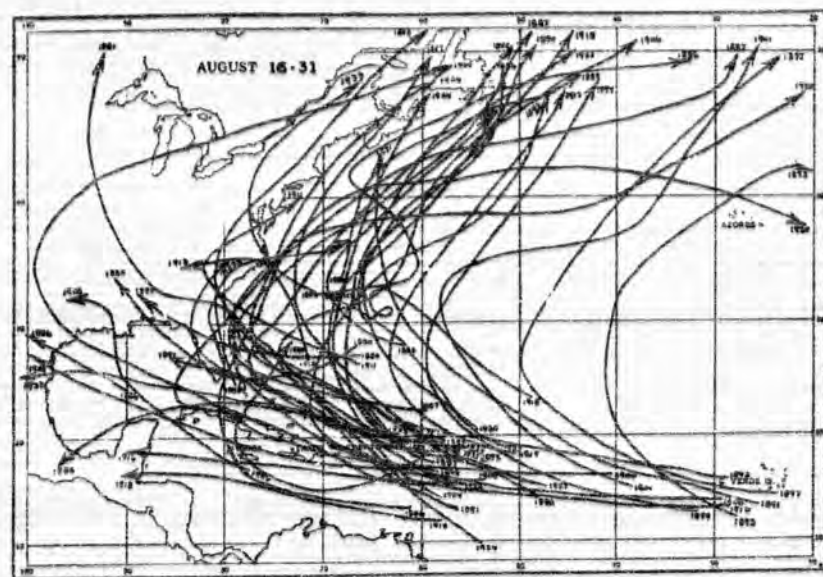


FIG. 47. TRACKS OF TROPICAL CYCLONES OF HURRICANE INTENSITY, AUGUST 16 TO 31, 1874-1933 (HURRICANES, p. 66)

from the path in exactly the opposite direction. Also, in the southern hemisphere this contradiction becomes evident from the charts of the paths of southern hurricanes. Here the *clockwise* spin should produce a curve from *eastward* toward *southeast* and finally *south* and *westward*. The opposite is factually the case: Southern hurricanes, as the sketch (fig. 44) clearly demonstrates, run in the direction *opposed* to the force of the spin.

The deviation on the northern hemisphere toward northeast can be explained by either one of three directions of force opposed to the direction of the spin: by the galactic orgone stream which runs north-northeast 62 degrees off the equator, the *ecliptic* which runs northeast 23.5 degrees north, and the equatorial orgone envelope which runs eastward in the equatorial plane. On the southern hemisphere the problem remains open as to the southwestern, southern and final southeastern directions. It seems safe to assume that *the turn*

eastward is due to the loss of momentum of spin with final prevalence of the general direction of the rotation of the globe.

The Seasonal Occurrence of Hurricanes

Another major problem arises in connection with the *seasonal occurrence of hurricanes*. It cannot be dealt with in this context since the requirements for its discussion are much too complicated. However, it is important to state the problem clearly:

The general course of rotation of the N-S-axis of the earth's globe, the general direction of the postulated galactic orgone energy stream in the plane of the Milky Way and the *resultant* of the two, the *ecliptic*, remain the same. It is, then, not comprehensible why hurricanes only arise at certain seasonal periods, and not all year round. There must be some good reason that the hurricane season on the northern hemisphere only lasts from about May to November, with a steep peak of frequency in September, whereas the period from December to May is nearly free of hurricanes in the strict sense of "tropical storms" (Tannehill).

Upon careful study and compilation of the relevant material contained in Tannehill's book, this problem arose in connection with a certain organometric problem which cannot be brought in here at this point. It can only be indicated that the problem just mentioned is of paramount importance in connection with celestial mechanics. Tannehill wrote upon special inquiry, and I quote with his permission from his answer of February 13, 1950:

Poey's (the original compiler of the occurrence and frequency of hurricanes, 1856) list included some hurricanes between December and June. He listed five in January, seven in February, eleven in March, six in April and five in May. I omitted these from my list, because there is every reason to believe that these were not hurricanes, that is, storms of tropical origin. . . . In the last fifty years there have been a few storms of tropical origin in May and at least two have lingered into December, but there is

no definite indication of storms of tropical origin in the Atlantic Gulf and Carribean area during the months of January to April . . .

On the basis of carefully reasoned deductions we must agree with Tannehill's distinction of "tropical" and other storms. This distinction, with specially marked differentiation between the seasonal period May until November, and December until May, will prove to be of paramount importance for the understanding of certain functions in celestial mechanics. It will take time to formulate the whole set of arising problems in a heuristically valid fashion. However, the natural function of superimposition of two or more orgone energy streams has opened up many avenues to the solution of basic riddles of cosmogony as well as celestial dynamics.

The following survey depicts the curve of frequency of tropical hurricanes from January to December, totaling 897 hurricanes in the northern hemisphere (Atlantic) which occurred from 1494 to 1944, compiled from Poey's and Tannehill's listings.

If we assume, as we must, that hurricanes are concrete manifestations of certain celestial dynamics, the sharp rise in frequency from about June to the peak in August and September should be carefully studied. For the time being, this exposition must suffice. The table was compiled by the author from material published in Tannehill's HURRICANES.

It is also significant that the average peak of hurricane activity falls in the month of September. September is the period when the ecliptic, the true path of celestial motion, approaches and crosses the equatorial plane from north to south at the autumnal equinox.

If our assumption is correct that the ecliptic represents the *factual*, astrophysical resultant of the equatorial and the galactic orgone energy stream, the meeting at the autumnal equinox is concretely expressed in the sharp autumnal rise in hurricane incidence. The next highest frequency falls appropriately in August when the ecliptic

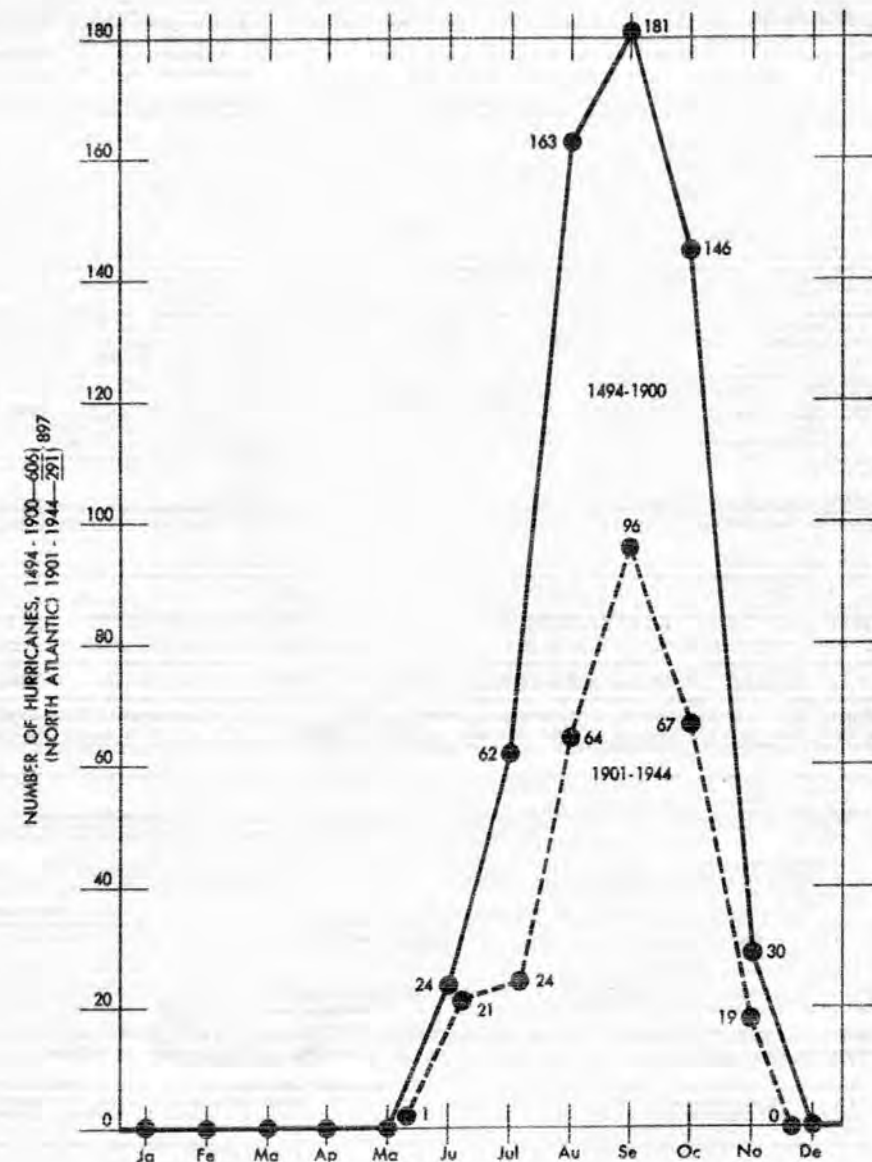


FIG. 48. CURVE OF FREQUENCY OF TROPICAL HURRICANES FROM JANUARY TO DECEMBER

approaches the autumnal equinox from the aphelion in June, the month which is *lowest* in the seasonal hurricane activity.

We must, accordingly, assume that:

1. Each planet possesses a disc-like orgone energy envelope which rotates faster than the globe.
2. All planets swing in a common galactic orgone stream, coordinated in time and plane of general motion.
3. Celestial functions such as sunspot cycles, aurora borealis, hurricanes, tides, major weather phenomena, etc., are immediate expressions of an interplay of two or more cosmic orgone energy streams.

The reader realizes that much can be expected from further elaboration of this base of astrophysical thought operation. From here the path of inquiry leads directly into a reconstruction of the planetary movements in terms of open, spiraling, mutually approaching and receding pathways, and no longer in terms of closed elliptical curves.

Gravitational Superimposition*

Any attempt at an orgonomic theory of GRAVITATION must proceed from *functional* and not mechanical principles. It will, *first*, have to abandon the absolute, eternal aspect of gravitation and will have to replace it by the genetic view, according to which the basic natural laws themselves are being created and perish again as do all other natural functions. According to this view, the gravitation of inert masses toward each other must have *arisen with the creation of mass from mass-free primal cosmic energy*. It will, *second*, dissolve the mechanical gravitation of classical physics, not by mathematical abstractions, but by the closest possible observation of actual gravitational functions.

It is astonishing to witness the emergence of new insights from changes in theoretical principles. The functional principle of superimposition readily applies to the function of gravitation in the following manner:

The appearance of freely falling bodies misleads the observer into believing that an apple, for instance, falls vertically toward the *center* of the earth. This is true only with reference to the relationship: *Earth—Apple*. However, if we replace this immediate relationship of two variants by the CFP of *both* earth and apple, the orgone energy stream, we see that the apple actually does *not* fall vertically, and, furthermore, that it never reaches the center of the earth and never will, even if the substance of the earth would permit penetration toward the center. This is demonstrated by the behavior of the moon with respect to the earth. According to Newton, the moon appears to be falling like an apple toward the center of the earth. And

* The following is no more than a functional workshop arrangement.

the mathematical calculations corroborate this statement. Yet the moon never even reaches the surface of the earth. Thus, a gap is given between the theory and the appearance. The introduction of a *centrifugal* force which balances the *centripetal* falling does not abolish this gap. It only complicates it by introducing a *new* unknown.

Let us follow the movements of *both* the moon *and* the earth with respect to their CFP which is the flow of the cosmic orgone ocean. We are then in a position to integrate the appearance with the theory of mass gravitation.

The drawing (cf. fig. 49) demonstrates the factual interrelationship. Both moon and earth spin along in space, with their respective *open (not closed)* pathways mutually approaching and separating again. Therefore, it is *not* the gravitational masses, BUT THE PATHWAYS OF THE GRAVITATIONAL MASSES which meet.

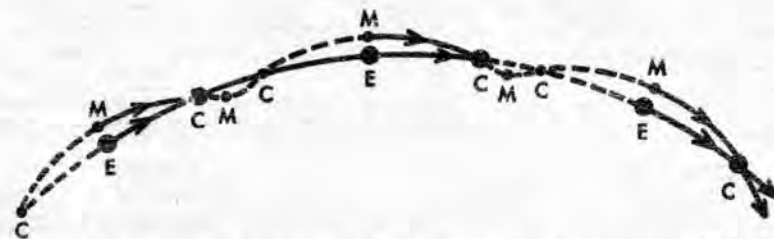


FIG. 49. "MOON (M) 'FALLS' TOWARD CENTER (C) OF EARTH (E)"
GRAVITATIONAL SUPERIMPOSITION OF PATHS OF MOON AND EARTH

The moon does *not* "circle around the earth," since the lines of movements are *open*, spiraling curves. The moon does *not* reach the center of the earth. But it reaches actually a *point in space* where the center of the earth HAS BEEN OR WILL HAPPEN TO BE sooner or later.

The cosmic orgone energy flow which carries both moon and earth along in the same direction, in the same plane and in perfect coordination of their speeds, is the true agent of the gravitational free fall. It is with reference to the *functional* CFP of both earth and moon, the

orgone energy stream, that otherwise contradictory statements about gravitation of heavenly bodies are proven to be TRUE:

1. The moon actually falls toward the center of the earth. But it is also true that the actual material center of the earth is no longer present where, at that specific moment, the center of the moon passes through on its run "around" the earth.

2. It is apparently true that there is a "PULL" exerted by the earth upon falling bodies. But this function is functionally not due to a pull by the inert mass of the earth (it could never be demonstrated), but it is *due to the primordial converging movements of two orgone energy streams*. This has been demonstrated in connection with the formation of galaxies. Gravitation as a function of converging streams of primordial energy is strongly suggested by the basic natural function of SUPERIMPOSITION of two orgonotic streams. Thus, it is again the CFP, the cosmic orgone energy stream, which accounts for the "gravitational pull."

3. It is, furthermore, true that the actual falling of the moon toward the center of the earth is counteracted by an equal force acting in an opposite direction, resulting in an apparently circular motion around the earth's center: the moon never reaches the actual center of the earth, but it reaches the *virtual* center or, in other words, the point in space where the center of the earth had been a short while ago or will be a short while later.

It is fascinating to study these functions of nature as they are reflected in the searching mind of man, being true and untrue at the same time, depending on the point of view which is applied in the particular case.

To summarize:

The function of gravitation is real. It is, however, not the result of mass attraction but of the converging movements of the two original orgone energy streams; from these converging streams the "attracting" and "gravitational" masses once emerged; and they are still

carried along in the universe by the same streams in an integrated, unitary fashion as expressed in their common direction of movement, their common plane of motion, the mutual approach of their centers, and the mutually coordinated speed of their spinning motion (cf. fig. 50).

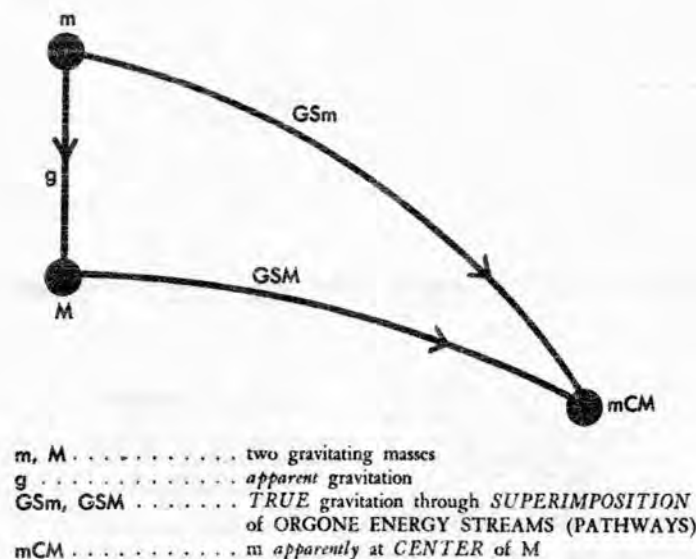


FIG. 50. GRAVITATIONAL SUPERIMPOSITION

This seems to provide a solid framework of workshop activities for the future detailed elaboration and numerical definition of the planetary movements. The hypothesis of gravitation as a function of superimposition of orgone energy streams is well deserving of close attention, paired with utmost caution and strict factual scrutiny of its realities.

CHAPTER VIII

THE ROOTING OF REASON IN NATURE

The Yearning for Knowledge

WE HAVE FINISHED our surveying flight over the new territory flaming with new knowledge, yet to be harvested. We are turning homeward again, back into well-charted, familiar terrain. While we go over in our thoughts what we have seen unfolding beneath us, it may be well-advised to ponder about the greatest riddle of all: *The ability of man to think*, and by mere thinking to *know* what nature is and how it works. This ability is generally taken for granted. Yet, it remains the greatest unsolved riddle so far. And on the solution of this riddle most probably depends the solution of the next-greatest riddle, the riddle of the existence and perpetuation of the tremendous human misery for ages into ages. Men of knowledge do not feel called on to solve these riddles on order, as it were. They can only keep aloof as best they can from the maze and entanglements of daily routine and *ad hoc* public opinion, and pursue their well-reasoned trains of search and thought.

There can be no doubt that rational thought, and not political maneuvering, that hard, straightforward work on problems of existence, and not mere voting, will open up the vastness of future human potentialities. It thus appears appropriate to ask ourselves at the end of our flight what place the human function of *knowing* may occupy in the scheme of natural events. We do not propose to enter into a complicated philosophical debate. We simply want to know

what KNOWING itself does to man. So far it seems to have done rather little to improve his lot. On the contrary, the more he learned to know up till now, the worse became the mass killing which has become one of the most horrible routines of daily life.

In pessimistic moods of hopelessness one is prone to ask what use there is in saving people from death by cancer if babies are being killed emotionally before and soon after birth by the million in nearly every single home all over the planet with the consent and help of their parents, their nurses, their doctors; when, furthermore, these emotionally flat-ironed human babies later on as grownups carry any and every misdeed of cranks, politicians, dictators, emperors and whatnot to evil power over men.

"SO WHAT?" From a biological and cosmic point of view it does not seem to matter at all; so goes one type of reasoning. Man has been maimed and killed by the billion over millennia. Whole species of living things have arisen and perished. Civilizations have grown and vanished again. Religions have come and gone. Mighty empires which shook man's existence for centuries have crumbled with no trace left, except a few ruins left over as witnesses of decay. SO WHAT, it sounds into our searching minds again and again.

The cosmic orgone ocean, which has been surveyed in some detail in this paper, pursues its eternal course whether we know it or not, whether we understand the cancer scourge or not, whether the human race exists or not. It does not seem to matter. One understands well the mood of the retired and praying monk who lives only to return to God. Knowing about the cosmic orgone ocean one has a better understanding of and feeling for the essentially ascetic nature of all major religious systems. Nothing matters . . .

Yet, there lives and thrives in us a quest for knowledge which is stronger than any philosophical thought, be it life-positive or life-negative. This burning yearning for knowing can be felt like a stretching out of our senses beyond the material framework of our

body; we understand the rational in the metaphysical view of existence.

While we yearn to know and to know better and safer all the time, to pick up what those before us have learned, and to transmit it with our own little insights to the next and the following generations, we feel, in spite of all the SO WHATS and IT-DOES-NOT-MATTERS, that we could not stop yearning for knowledge. We feel as tools of this yearning to know, like babies and puppies most likely feel as tools of their plasmatic movements no matter whether there is sense and meaning in these movements or not. Seen from the bio-energetic standpoint, the human yearning for knowledge obtains concrete meaning with regard to cosmic events.

The quest for knowledge expresses desperate attempts, at times, on the part of the orgone energy WITHIN the living organism to comprehend ITSELF, to become CONSCIOUS of itself. And in understanding its own ways and means of being, it learns to understand the cosmic orgone energy ocean which surrounds the surging and searching emotions.

Here we touch upon the greatest riddle of life, the function of SELF-PERCEPTION and SELF-AWARENESS.¹ This riddle is shrouded with awe; at times it results in frightening amazement up to complete confusion and disintegration of the searching ego, as in schizophrenia. All striving for perfection appears, in this light, as striving for fullest integration of one's emotions and intellect; in other words, it is striving for the fullest measure of bio-energy flow without blockings and deterring splitting of self-perception. Therefore, the full emotional merger in the sexual embrace (pornography excluded) with full swinging of bio-energy is most longed for and gratifying, as well as most beautiful in the aesthetic sense.

In this sense, and only in this, striving for perfecting knowledge

¹ Cf. CHARACTER ANALYSIS, "The Schizophrenic Split," 1948, pp. 398-510.

has *cosmic* meaning. In penetrating to the deepest depth and the fullest extent of emotional integration of the Self, we not only experience and feel, we also learn to *understand*, if only dimly, the meaning and working of the cosmic orgone ocean of which we are a tiny part.

This full self-awareness is, seen from a deeper angle, since the "SELF" is only a bit of organized cosmic orgone energy, a step in the functional development of the cosmic orgone energy itself. Life energy has been defined as cosmic orgone energy, streaming and swinging within a membranous system. From this basic functioning all other and "higher" functions of the living system, including the intellect and the faculty of reasoning, emerge. Basically, the function of reasoning is not opposed or contradictory to the bio-energetic streaming. There is ample evidence in the biographies of great explorers, philosophers and religious pioneers that their original reasoning grew out from their experiencing of their own life functions as cosmic events. And justly so.

Thus, in an ultimate sense, in self-awareness and in the striving for the perfection of knowledge and full integration of one's bio-functions, *the cosmic orgone energy becomes aware of itself*. In this becoming aware of ITSELF, knowing about itself, growing into consciousness of itself, what is called "Human Destiny" is taken out of the realm of mysticism and metaphysics; it becomes a reality of cosmic dimensions; it merges *understandably* with all great philosophies and religions of and about living man, as conscious design of one's life.

No great poet or writer, no great thinker or artist has ever escaped from this deep and ultimate awareness of being somehow and somewhere rooted in nature at large. And in true religion this was always felt, though never realized in its factual concreteness. Up till the discovery of the cosmic orgone energy, this experience of one's own roots in nature was either mystified in the form of transpersonal,

spiritual images, or ascribed to an unknowable, forever closed realm beyond man's reach. This is what has always turned the quest for knowledge into mystical, irrational, metaphysical, superstitious beliefs. Thus, again "everybody is right in some way, only he does not know in what way he is correct." The discovery of the cosmic orgone ocean, its realities and concrete physical manifestations such as the streaming of life energy in living organisms, puts an end to the compulsion of turning deeper searching into unreal, mystical experiences. The human animal will slowly get used to the fact that *he has discovered his God* and can now begin to learn the ways of "God" in a very practical manner. The human animal might well continue fighting his own full self-awareness for centuries to come; he might well continue to murder one way or another those who threaten his self-imposed blindness by organomic disclosures. He will most probably, as a mechanist or chemist, defame this truly physical insight as a return to the phlogiston theory or to alchemy, and as a religious fanatic he may well feel inclined to regard such a quest for extension of knowledge as a challenge to the greatness of the idea of an unknowable God, as criminal blasphemy. However this may be, the events cannot be reversed any longer. The discovery of the cosmic orgone ocean and its bio-energetic functioning is here to stay.

Objective, Functional Logic and Man's Reasoning

The chain of events which unfolds during basic natural research depicts the *logic* of connections between various natural phenomena. The young research scientist experiences the unfolding of the logical chain of events as if there existed such a thing as "reason" in the universe. This is especially the case when *mathematical* logic enters into the chain of sequences. It is most likely that the first ideas about an absolute "world spirit," no matter what you name it, in other words, the beginning of religious thought, emerged from man's capacity to observe and to reason about nature in such a fashion that

consistent, objective logic emerged from this activity. We also have good reason to assume that once in the historic past the human animal was flabbergasted at this ability to reach logical chains of events which were beyond himself, so to speak. What we are used to calling "objective natural science" is the summation of such chains of logical connections *beyond* ourselves.

Now this sounds like mysticism of the first order. The practical, technical business mind and the glibly brilliant intellectual are wont to sneer at such statements. However, they would fail completely in comprehending the fact that abstract mathematical reasoning is able to predict objective natural events. The deep-going processes of basic scientific thought are foreign to them. So are the connections between deep intuition and crystal-clear intellectual elaborations of first intuitive contacts with natural functions. So are, furthermore, such bio-energetic functions as the perfect care of mothers for their offspring in the animal kingdom; the rational, logical activities of organs; most of the rational (objectively logical) processes in the growth of plants; the production of a true musician or painter. To refer to these functions as the doings of an unconscious mind means nothing here. To identify the "unconscious" with "irrational" is nonsense. The next question is unescapably: **WHENCE STEMS THE UNCONSCIOUS MIND?** And, if all functions below the conscious intellect are "irrational," how is it possible that life functioned well long before the development of reason? There can be no doubt: *Natural, objective functions are rational, to begin with.*

The objective logic which leads from superimposition in the genital embrace to superimposition in the microcosmic (creation of matter) and in the macrocosmic realms (creation of the ring of the aurora, of hurricanes and galaxies) has stunned the discoverer and shaken his emotions to their innermost depth. He has rejected these results for years and refused to believe that the conclusions from these results could possibly be true. He balked at admitting that true religion

could, in spite of all its mystical distortions, be so very rational; that there could be such a thing as a *rational* core of all religious beliefs in an objective rational power governing the universe. He did not change his natural-scientific position; he did not now believe that a personified or absolute "spirit" governed the world. On the contrary: More than ever his conviction was confirmed that there exists and acts a *physical* power in the universe at the roots of all being; a power, or whatever you may call it, which finally has become accessible to being handled, directed, measured, put to useful purposes by man-made tools such as thermometer, electroscope, telescope, Geiger counter, etc. The discovery of the cosmic orgone energy, the primordial creative force in the universe, soared to new triumphant heights. This was not the main reason for the shake-up of the discoverer's emotions. What shook him to the very roots of his total emotional and intellectual existence, was the tremendous impact of the workings of an *objective* functional logic in the natural functions beyond his personal being. He understood, in the midst of his emotional upheaval, the absolute necessity of the emergence of the idea of "GOD" all over this planet among all peoples no matter what their race or the kind of their primitive awareness of this logic in nature may have been. It did not matter then that the rational, logical chains of happenings in the universe had been so badly mystified and personified; or that religious feelings and thought had so often and so cruelly been misused in the interest of secondary drives such as wars, exploitation of human helplessness and misery, and the like. "GOD," at this point, *appeared to be the perfectly logical result of man's awareness of the existence of an objective functional logic in the universe.* Furthermore, it now appeared quite logical that man had again and again realized, in spite of all distortion and confusion, that somehow this same logic of nature was functioning *within himself.* Otherwise, how could man possibly have become aware of the logic outside in nature? How could he, furthermore, fail to become

aware that he played a double role in the stream of nature: *First*, in realizing his ability to become actively aware of the logic in nature beyond his own Self; and *second*, in spite of this ability, being so badly and helplessly *subjected* to the powerful logic beyond himself, in birth and death, in growth and love, and, above all, in his insuperable drive toward the genital embrace. He must have felt right from the beginning that his genital drive made him "lose control" and reduced him to a bit of streaming, convulsing nature. Here, the now well-known human *orgasm anxiety* may well have originated. It is no wonder, then, that most religions which tended toward monotheistic thought condemned the genital embrace through complete denial of all pleasure, as in the Buddhist religion, and through defamation of the genital embrace as "lust" as in the later Catholic religion. It is safe to assume that the impelling drive to overcome the basic natural function of the orgasmic convulsion which rendered man helpless, was later on confirmed and justified by the development of ugly, secondary, perverse, sadistic cruel drives in man. Against these later *distortions* of nature, the first fight of the founders of many religions was quite obviously and sharply directed. Since no distinction between natural genital and secondary, perverted, cruel, lascivious drives was as yet possible, the most essential root of man in nature, his orgasmic convulsion, fell prey to suppression, physiological blocking and finally to severe condemnation together with the secondary antisocial drives from which the primary drives were not distinguished.

In this manner, man "*lost his paradise*" (orgasmic root in nature) and fell prey to "*sin*" (sexual perversion). He lost contact with one of his most crucial roots in nature, and thus with nature itself, not only in the sensory and emotional, but also in the intellectual realm. From here onward, nature could neither be contacted nor understood, except in devious, mystical or abstract reasoning ways. In higher

mathematics a few human animals retained a bit of natural contact with logic in objective nature, and they stood out as particular and prominent minds, separated from the rest of mankind which had lost its sense of natural functions within and without. From here onward, furthermore, Life, God, Genitality remained as if forever tabooed, inaccessible, unreachable whether they were glorified into heaven or condemned into hell. The ambiguity of hell and heaven, God and Devil, their mutual interdependence and exchangeability remained a basic characteristic of all moral theology. This sharp antithesis was reflected in many other dichotomies over the millennia such as nature versus culture, love versus work, etc.

Let us not further follow this line of sequences. It has been dealt with on many occasions, in many different contexts of human pathology, sociology, ethnology, in early orgonomy as well as in many other branches of human knowledge. The only additional piece of insight to be secured in this treatise is the basic identity between objective logic in nature, as it meets man's senses, and the power of reasoning itself *within* man. To express the same thing in terms of our orgonomic, functional language:

Natural processes $\nless$ objective functional logic of orgone energy
subjective functional, logical reasoning on the
basis of *orgonotic self-perception*

To repeat: The discoverer of the primordial orgone energy, which functions *within* man (*bio-energy*) and *without* man (*cosmic primordial energy*), found himself confronted with this functional identity of objective and subjective natural logic. He felt himself as a tool of this logic, as a very active and faithful tool. He followed it with awe and a deep sense of responsibility as well as humility, wherever it would lead him. The functional identity of biological and cosmic superimposition was the result of this symphony of outer and inner natural logic.

What basic function, then, in the flow of natural development has the discovery of the cosmic orgone energy?

It is not empty speculation to determine one's place in the stream of natural events. What is specifically meant here is not the fact that man as an animal grew out of the cosmic evolution; the question here is what the *process of the discovery of the orgone energy flow within and without man entails for his place in and his handling of nature*. Man is not only rooted in nature; he also perceives, tries to comprehend and to use nature.

The undoing of the *mystification* of nature will be a necessary consequence of the discovery of the primordial dynamics of nature. Is it then too much to say:

The discovery of the cosmic orgone functions within the human animal may well represent a major evolutionary step forward in the direction of a FUNCTIONAL UNITY of the cosmic and the intellectual flow of developments, free of contradiction.

Human history leaves little doubt that until this discovery, man's intellectual activities functioned mainly in a direction *opposite* to the cosmic energy. Partially this opposition expressed itself in mystification and personification of the primordial mover and creator; in other respects it expressed itself in the form of rigid, mechanistic interpretations of nature. This was especially true for the last three centuries. The mechanistic, atomic, chemical view grew in opposition to the mystical distortion of nature. In *ETHER, GOD AND DEVIL*, an attempt has been made to show that the primitive animistic view was closer to the natural functioning than the mystical and the mechanistic. The first was overcome by the latter; however, mysticism never lost its hold on the minds of the majority of mankind. Both mysticism and mechanism have failed as systems of thought. Mechanism had to abdicate during the first half of this century, beginning with the discovery of nuclear radiation and Planck's demonstration of the quantum action at the basis of the universe. The *animistic* view, and

not the mystical, was a forerunner of functional thinking, as expressed most clearly in Kepler's "*vis animalis*" that moves the heavens.

Orgonomy, first without being aware of it, had picked up the thread which led in a hidden manner from the most primitive perception of nature by ancient man (animism) toward the establishment of the perfect functional identity between the life energy (organismic orgone energy) and the cosmic orgone energy.

This identity of the two forms of existence, naturally, is a late development. Before man could ponder about nature, he had to exist as an organized tiny part of the cosmic orgone energy; and before he could exist he had to develop out of a long series of predecessors: these predecessors, whether they pondered about their origin or not, again had to develop from most primitive plasmatic, organotic living beings which doubtless already possessed the ability to perceive and to react to the surrounding orgone energy ocean. This is merely a survey in order to reach a firmer hold on our basic problems:

1. *Why did man as the only living animal species develop an armor?*

2. *Was the armoring of the organism, which clearly is responsible for the mystification as well as mechanization of nature, a "mistake" of nature, as it were?*

The problem of why man as the only animal species did develop an armor around his living core, bothers the organomic educator and physician in his daily tasks. He has to remove the armor in sick people, and he has to prevent the armoring in children. In this difficult task he not only experiences the terror which strikes man or child when the armor is dissolved; he also suffers from all kinds of dangerous attacks upon his work and very existence on the part of people everywhere in his environment. If now, there is nothing in existence beyond the confines of natural processes, why then does the armoring of the human species exist at all, since it *contradicts* nature in man on

every single step and destroys his natural, rich potentialities? This does not seem to make sense. Why did nature make this "mistake"? Why only in the human species? Why not also in the deer or in the chipmunk? Why just in man? His "higher destination" is, clearly, not the answer. The armor has destroyed man's natural decency and his faculties, and has thus precluded "higher" developments; the 20th century is witness to this fact.

Or is the process of armoring in man no mistake of nature at all? Is it possible that the armor came about in some understandable, rational manner notwithstanding its irrational essence and consequences?

We know that it is mostly socio-economic influences (family structure, cultural ideas on nature versus culture, civilization requirements, mystical religion, etc.) which reproduce the armor in each generation of newborn infants. These infants will as grownups force their own children to armor, unless the chain is to be broken somewhere, sometime. The present-day social and cultural compulsion of the armor does not imply that at the very onset of the armor in the far away past of the development of man, it was also socio-economic influences which set the armoring process into motion. It seems rather the other way around: The process of armoring, most likely, was there first, and the socio-economic processes which today and throughout written history have reproduced armored man, were already the first important results of the biological aberration of man. The emergence of the mystical and mechanistic way of life from the armoring of the human animal are too clearly expressed and too well-studied to be overlooked or neglected any longer. With the breakdown of the armor the total outlook of the human being changes in such a basic and total manner, in the direction of contact and identification with his natural functioning, that there can be no longer any doubt as to the relationship between armor and mysticism as well as mechanism.

Still the question of how the armoring of the human animal as the

only animal species came about remains with us, unsolved, overshadowing every theoretical and practical step in education, medicine, sociology, natural science, etc. No attempt is made here to solve this problem. It is too involved. The concrete facts which possibly could provide an answer are buried in a much too distant past. Concrete reconstruction of this past is no longer possible.

What follows now is more than empty speculation, since it is based on present-day and abundant clinical experience. It is less than a practicable theory since it does not provide any better hold on the problem. However, it is interesting to follow a certain line of thought, to see where it is going to lead, and, finally, to reflect upon one's own relation to one's *ability to think* and to reason out such things as the reality of two cosmic orgone energy streams which by superimposition produce hurricanes which spin counterclockwise north and clockwise south of the equator. Thus, our curiosity is well justified.

The development of orgonomy was guided throughout by the logical integration of natural functioning:

First: It was functional reasoning about the layering of human character structure which led toward the deepest emotions confined in the armor.

Second: From the logical, functional peeling off of the armor layers, resulted the discovery of the deeply hidden orgastic anxiety and the orgastic convulsion.

Third: It was reasoning about the transpersonal and transpsychological nature of the orgasm function which disclosed its *bio-energetic* nature and the well-known fourbeat of the Life Formula: Tension—Charge—Discharge—Relaxation.

Fourth: It was functional reasoning again, more and more closely mirroring natural objective functions, which led from the Life Formula to the bions or energy vesicles and from here to the discovery of radiating bions: i.e., BIO-ENERGY.

Fifth: The same red thread of functional thinking led from the

energy *within* living organisms to the same kind of energy *outside* in the atmosphere and from here further into the universe at large: COSMIC ORGONE ENERGY.

Sixth: Finally, it was again the orgasm function, abstracted into a generally valid natural principle, *superimposition*, which led toward the understanding of the ring of the aurora and from there to the characteristic spin of multi-armed hurricanes and galactic nebulae.

The reader may well be aware of the fact that such sequence could not possibly have been thought out arbitrarily. No human brain and no keen human phantasy could match this factual logic in abundance of phenomena and interconnections which yielded their secret to the natural observer who did the functional reasoning.

This consistency of thought with the chain of the increasingly numerous natural functions which revealed themselves, was no less amazing and at times even frightening to the observer who reasoned, than it must be to the reader of organomic literature covering a period of some thirty years. As the process of functional reasoning unfolded more and more, the observer not only worked out the method of this kind of functional reasoning, but he also *experienced most vividly his own amazement at his own power of reasoning which was in such perfect harmony with the natural events thus disclosed. The function of reasoning itself, as part of natural functioning, came to be a major problem.* And here are some of the thoughts about the faculty of reasoning itself:

Before there was any life, there was the streaming of cosmic orgone energy. When climatic conditions were sufficiently developed on the planet, life began to appear, most likely in the form of primitive plasmatic flakes as reproduced in Experiment XX. From these flakes, single-cell organisms developed over the aeons. Now, the cosmic orgone energy not only was flowing in the vast galactic spaces, but also in tiny bits of membranous matter, caught within membranes and therefore flowing, still in a spiraling fashion, within these membranes,

following a *closed* system of flow. We cannot assume that this little bit of streaming protoplasm already had developed the faculty of perceiving itself, though it already possessed the faculty of reacting to outer and inner stimuli. It was excitable, in agreement with the excitability of the orgone energy which flows *without* the confines of membranes.

The confinement of a bit of cosmic orgone energy by and within membranes was the first clear differentiation of life from nonlife, of organismic from nonliving orgone energy. This much seems clear, even if it is as yet impossible to say much about the *Hows* and *Whys* of this genetic differentiation.

A large number of years, unimaginable to human thinking, must have passed, before this orgone energy, flowing within membranes in closed paths like the blood in higher animals, began to develop the faculty of perceiving its own flow, excitation, expansion in "pleasure," contraction in "anxiety." Thus, the first beginnings of *self-perception* most likely ensued, following after a long evolutionary interval the objective streaming of a physical energy within membranes.

We already have here *three* organotic streamings, integrated with each other, emerging from one another: The *cosmic flow*, the *confined flow within membranes*, and the *first perception of the flowing itself*: ORGONOTIC SENSATION. A worm or snail might well represent the stage of development where sensation was added to objective plasma streaming. This organotic sensation is most clearly expressed in the drive to superimposition in the sexual process. Convulsion and discharge of surplus energy are already formed. This state of affairs must have lasted again over an immense period of time until it reached the stage of the higher animals. In a deer or an elephant, objective streaming of energy and sensation of streaming are still united; there is probably as yet no contradiction, no blocking, no wonderment; only pleasure, anxiety and rage govern the bio-energetic scene.

Then man developed. At first, over long stretches of time, he was

little more than an animal which already had instinctual judgment, with the FIRST ORGONOTIC SENSE of orientation in full swing. But there did not exist yet what we are used to calling *reasoned thinking*. This type of natural functioning must at some time have slowly developed from the exact, sure contact between nature *within* and nature *without* the orgonotic system. Whether or not the brain has anything to do with reasoned thinking, we do not know. The purposeful behavior of animals without a developed brain tells us that life does not require a fully developed brain to function properly. It is probable that reasoned thinking, in contradistinction to primitive, orgonotic reasoning as in all animals, somehow developed with stronger gyration of the brain; we must ask *what kind* of functioning forced the animal brain into a higher or more complicated form of existence. We generally assume that *functioning precedes and induces structural developments of organs*, and not the other way around. Whatever the answer to this riddle may turn out to be: Man slowly began to reason *beyond* his strong orgonotic contact and harmony with nature which heretofore had been entirely sufficient to keep him alive and to develop him further, even into a reasoning being. We know nothing and cannot know anything about those distant times when man began to think.

It is, however, obviously wrong to assume that thinking is a sharply distinguishing mark between animal and man. The transitions, to judge from natural processes in general, are always and everywhere slow, evolutionary, stretched over immense periods of time. In the process of this development, man must have begun to *reason about his own feelings of streamings*, about his *ability to perceive himself and to perceive at all*. To judge from the studies of the theories of knowledge, nothing can compare with man's amazement at his capacity to feel, to reason, to perceive himself, to think about himself and nature around him.

In thinking about his own being and functioning, man turned in-

voluntarily against himself; not in a destructive fashion, but in a manner which may well have been the point of origin of his armoring, in the following way:

We know well from schizophrenic processes that an overstrained *perception of self-perception* necessarily induces a split in the unity of the organism. One part of the organism turns against the rest, as it were. The split may be slight and easily vanish again. It also may be strong and persistent. In the process of this "*depersonalization*" man perceives his streamings as an OBJECT OF ATTENTION and not quite as his own. The sensation of bodily streamings then appears, even if only in a passing manner, as alien, as coming somehow from beyond. Can we dare to see in this sharp experience of the Self the first step toward mystical, transcendental thinking? We cannot tell exactly, but the thought deserves consideration.

There is much good reason to assume that in such experiences of the Self *man somehow became frightened and for the first time in the history of his species began to armor against the inner fright and amazement*. Just as in the well-known fable, the millipede could not move a leg and became paralyzed when he was asked and started thinking about *which* leg he puts first and *which* second, it is quite possible that the *turning of reasoning toward itself induced the first emotional blocking in man*. It is impossible to say what perpetuated this blocking of emotions and with it the loss of organismic unity and "paradise." We know well the consequences of the blocking of emotional, involuntary activity: It immobilizes the organism and disturbs the integration of all biological functions. These consequences may well have been the same when man first turned his attention upon himself. From here onward everything follows by its own inner logic of life-negative design. (Cf. fig. 51.)

The conclusion following from these thoughts is clear: While turning against his own streaming in an attempt to understand it and himself, MAN FIRST BEGAN TO ARMOR AND THUS TO DEVIATE FROM

NATURE. The first split into a *mystical* alienation from himself, i.e., his *core*, a mechanical order of existence instead of the organic, involuntary bio-energetic self-regulation followed with compulsive force. In the brief sentence, "Cogito, ergo sum," (*I think, therefore*

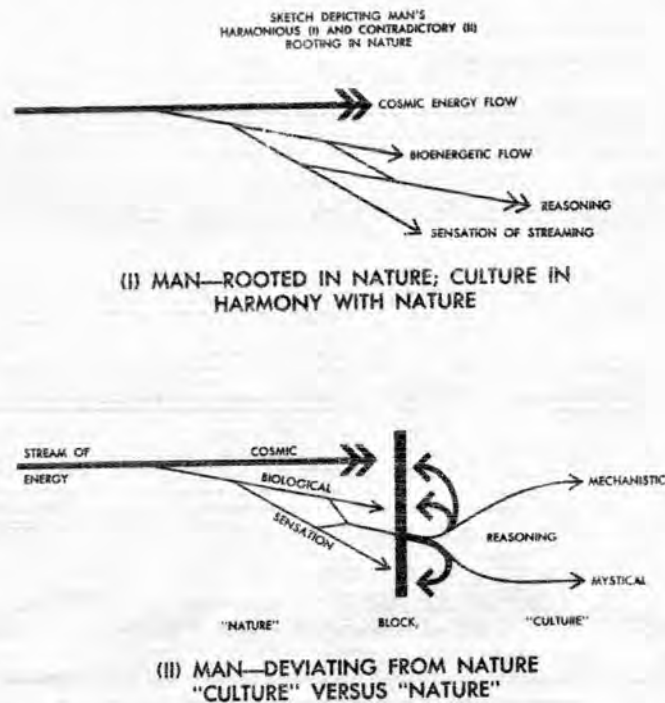


FIG. 51. SKETCH DEPICTING MAN'S HARMONIOUS (I) AND CONTRADICTION (II) ROOTING IN NATURE

I am) the conclusion of one's personal existence follows from the statement of the ability to think. The fright which overcomes man still in our time when he thinks about himself; the general reluctance to think at all; the whole function of repression of emotional functions of the Self; the powerful force with which man resists knowledge about himself; the fact that for millennia he investigated the stars but not the inside of his own organism; the panic that grips the witness of

orgonomic investigations at the core of man's existence; the fervent ardor with which every religion defends the unreachability and unknowability of God, which clearly represents nature *within* man, and many other facts speak a clear language regarding the terror which is connected with the deep experience of the Self. To stand aside, entirely logical and drily "intellectual," and observe your own inner functioning amounts to a splitting of the unitary system which only a very few seem to bear without deep upset. And the few who, far from being frightened, enjoy the submerging in their own Selves are the great artists, poets, scientists, and philosophers. Are they, now, exceptions from the rule or the original rule itself?

There are, at present, only very few who, far from being frightened, submerge in their innermost Selves and create from the depth of their free-flowing contact with nature within and without; in higher, abstract mathematics no less than in poetry or music.

Are now these creative workers, artists, inventors, discoverers, composers, engineers, philosophers, social reformers, etc., exceptions from the rule of the average; or is the majority of the human species the exception in the sense that it deviated from the oneness with the natural orgone energy flow, whereas the few did not. On the answer of this question—this is perfectly clear—depends the basic answer to the misery of man. For, if the multitude represents the rule of the nature of things, and the few are the exceptions from the "normal," as so many want us to believe, then there is no hope of ever overcoming the split in the cultural setup, the wars which emerge from this split, the splitting of character structures, the hate and universal murder. Then, thus runs the conclusion, all the misery is a natural manifestation of the given, unalterable order of things.

If, on the other hand, the majority is the exception from the general run of things, and the few creators are in agreement with this general rule, then things would look better. It would become possible, by the most strenuous effort ever made in the history of man, to adjust the

majority to the flow of natural processes. Then, if our exposition of the armoring blocking is correct, man could return home to nature; and what appears today as exceptional in a very few could become the rule for all.

It will be exactly those who suffered most from the deviation who will most strenuously object to the second possibility.

Here we encounter the possible effect of the discovery of the cosmic orgone energy upon further human development in its fullest consequence. The discovery of the bio-energy is, as said before, here to stay. It will be opposed, most severely, by exactly those who lost contact with nature to the greatest extent. They will object, malign the discovery of life energy in the future as they have done for years in the past; they will defame the discoverer and the workers in the field of orgonomy; they will not shy away from any measure to kill the discovery, no matter how devilish the means of killing may be; they will shy away only from *one* thing: from looking into microscopes or from doing any kind of observation which confirms the existence of an all-pervading cosmic energy and its variant, the bio-energy.

In this process of fighting the discovery of the cosmic orgone energy, a slow, but most effective process of *softening up* of the rigidities in the armored character structures will inevitably take place. The hardest, the toughest and most cruel character structure will be forced to *make contact with the basic problem of the existence of a Life Energy*, and, thus, for the first time in the history of man, the rigidity in the human structure will begin to crack, to soften, to yield, to cry, to worry, to free life, even if, to begin with, in a hostile, murderous manner. The need for medical help by medical orgonomists will do its share in the softening-up process.

It is to be expected, furthermore, that as the public discussions of the orgone energy functions will spread over ever-widening areas of the globe, other human problems of existence will come into flux, too;

they will be subjected to a new type of scrutiny, and many gaps in understanding things will be filled by what is already known about the basic cosmic force. The Catholic will have to revise his attitude toward the natural genitality of children and grownups; he will learn to distinguish pornography ("lust") from the natural embrace ("happiness," "body"); he already has begun to change his viewpoint with regard to the sexuality of children. Government officials will learn through sharp experiences in dangerous situations that man is far more than a *zoon politicon*, that he is an animal with emotions which determine the course of history, with *irrational* emotions to boot, which messed up the world in the 20th century. One could even imagine that such rigid politicians as the Russian dictators would feel "weakness" toward human affairs creep up in their frozen bodies. Religion will most probably revise its basic foundations as to the sharp antithesis of man and nature, and it will rediscover the real truth which had been proclaimed with little factual knowledge or effect by most founders of religion all down the line of history. **WORK** will enter the social scene as the toughest and most efficient combatant of political irrationalism. Man will learn *to work for his life* and love and children and friends, and not merely babble about the politics of the day, forced upon him by non-working parasites of society.

In this manner, the blocking of natural contacts with the Self and the surrounding world will slowly, maybe as long as over several centuries, diminish and finally, as the prevention of the armoring in the newborn generations succeeds, will completely vanish from the surface of this earth.

This is no prophecy. Man, and not fate, is burdened with the full responsibility for the outcome of this process.

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stage shows, on the meadows of nature, be it on high mountains or at blue lakes. * Tolerance, goodness, patience, brotherhood, love and peace are as elements of this mood under glittering stars contained in every religious creed; but the moment they were brought to the inside of the building and onto the stage, they became a farce and a sham. WHY? * We are moving into the open spaces to find, if possible, what the newborn infant brings with him onto the stage inside.

* * *

The sexual embrace, if abstracted and reduced to its basic form, represents *superimposition* and the *bio-energetic fusion* of two orgonotic systems. * Finding superimposition in realms of *nonliving* nature would be a first decisive step toward finding a *cardinal* root of man in nature; a *common functioning principle* which, already present and working in nature at large, also permeates in a basic fashion the animal kingdom, including man.

* * *

There is a *basic form of the Living*, which does not agree with any of the known forms of classical geometry. * *Orgone biophysics can demonstrate a functional connection between form of movement and form of living matter.*

* * *

The moving primal orgone ocean appears as the primordial mover of the heavenly bodies.

ETHER, GOD AND DEVIL

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volume to
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By **WILHELM REICH**

In this book Wilhelm Reich describes the process of functional thinking, and how the inner logic of this objective thought process led him to the discovery of the cosmic orgone energy and other basic organonomic discoveries of the past three decades. Functional thinking and organ sensation are shown to be essential tools of natural-scientific research and crucial for handling the problems of the Living. The difference between the thought technique of organonomic functionalism and the mechanistic and mystical ways of thinking, is clearly shown through a presentation of the relationship of cosmic orgone energy to the two basic pillars of human thinking: "God" and "Ether." Reich shows how the "Devil" in religion and folklore represents a distortion of man's body sensation, and how orgonomy goes beyond the realm of the Devil.

QUOTATION FROM THE BOOK

*"Every single major religious or social movement failed and degenerated sooner or later. * The common denominator of all these cruel failures is man himself who cut himself loose from his own nature. Whatever he takes over is bound to perish so long as he does not finally attack his own biophysical structure. And this is no longer a question of 'politics' but of the disarming of the human animal, of how our newborn babies grow up."*

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