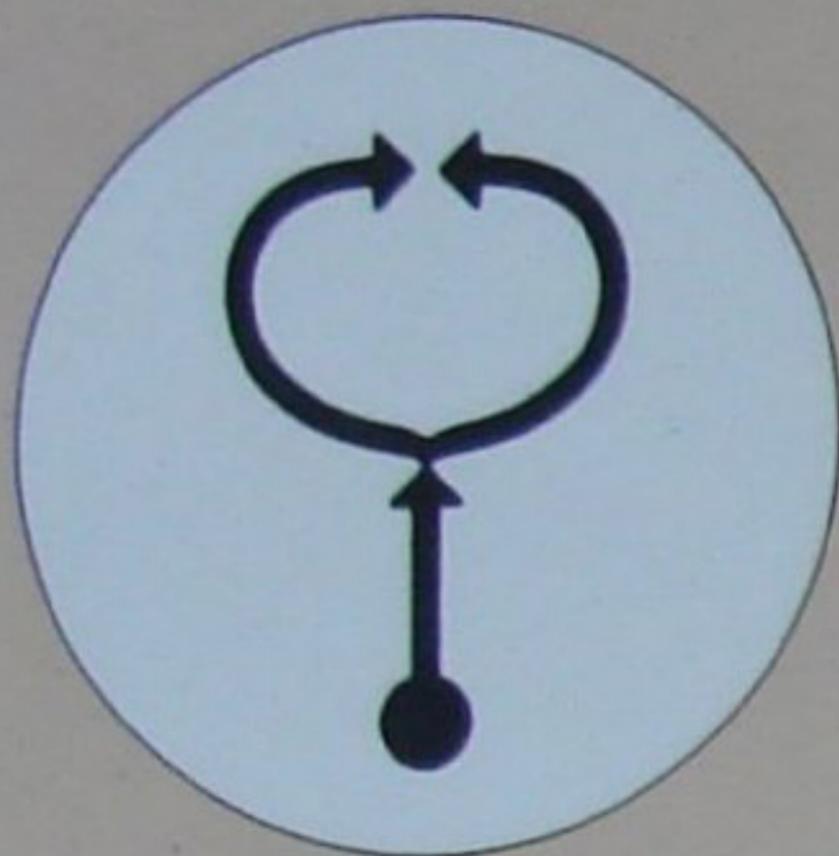


ERGONOMICS FUNCTIONALISM

A JOURNAL DEVOTED

TO THE WORK OF

WILHELM REICH



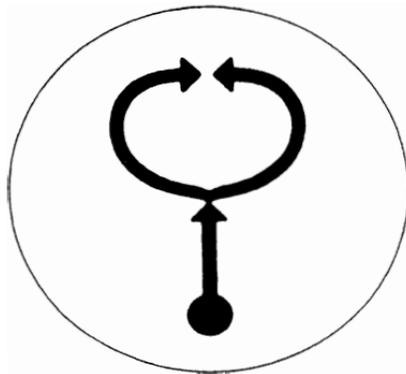
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*Love, work, and knowledge are the wellsprings of our life.
They should also govern it.*

Wilhelm Reich

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Introduction

Scholarly journals are ordinarily composed of a variety of articles by persons working in the same discipline. It is therefore unusual to introduce a periodical devoted exclusively to the work of one man. *Orgonomic Functionalism* is such a publication, for it will present only writings by the Austrian-born physician-scientist Wilhelm Reich.

Reich was a controversial figure who, despite persistent attempts to censor or silence his work, continues to draw interest today, more than three decades after his death. This tragic event occurred in the abysmal environment of a prison cell where he was confined following his conviction for violation of an injunction against his work obtained in 1954 by the Federal Food and Drug Administration. The injunction had been issued in default after Reich refused to enter the case, denying the court any authority in matters of basic natural research.

Despite the turmoil that surrounded his life and work, there has been a sense, noted in frequent references to him, that Reich may have discovered something important. But since his work involved the investigation of life itself, a subject always relegated to the realm of mysticism, there has been little detectable interest on the part of the scientific community and thus little, if any, immanent criticism. Instead, it has been fashionable to discredit Reich personally, thereby diverting attention from a serious inquiry into the nature of his findings.

Reich's career spanned a period of approximately thirty-five years (1922–57). During those eminently productive years, he had one consuming interest: to search for the answer to the question "What is Life?" He felt from the beginning that "there was no denying the principle of a creative power governing life, only it was not satisfactory as long as it was not tangible, as long as it could not be described or practically handled." The scientific investigation of this creative power governing life constitutes Reich's legacy.

His search was stimulated initially by the work of Sigmund Freud. Freud had introduced the idea of a "psychic energy" to explain psychical processes and had intended to look for its organic basis. But he soon lost interest and merely retained it as a psychic concept. Reich, however, found clinical confirmation of the existence of such an energy in his study of the orgasm and he resolved to submit it to biological experimentation. He even thought that one day it might be possible to measure the energy itself. This idea of a perceivable and measurable energy which functions in living matter was pursued by Reich with relentless determination, utilizing a method of thinking and investigation which has become known as "orgonomic functionalism."

To understand the context of Reich's research, the reader will have to discard the mechanistic tendency to view the sciences as discrete categories of inquiry and replace it with a functional view in which the guiding precept is the identity of variations in a unifying principle. This can be graphically expressed in a symbol which consists of two arms, signifying two antithetical functions or functioning realms of nature (e.g. body and mind), emerging out of a base, which represents their unity in a common functioning principle. Reich found that principle in a demonstrable energy which exists in living and nonliving nature. He called it "orgone" to indicate the derivation of its discovery from his study of the function of the orgasm, and because it has the unique capacity to charge organic matter.

Reich knew, of course, that in a world dominated by a mechanistic outlook a favorable reception of his findings would not soon be forthcoming. He knew that he could expect resistance from armored human beings simply because their rigid structure renders them fearful or incapable of experiencing the moving, living quality of the life function. To such persons, the living organism is a complicated machine whose spontaneous motility they merely attribute to a "something" beyond their ego sensations, to an external, supernatural phenomenon. What attracts their attention primarily is structural detail and the application of mechanistic thinking and machine technology to its study. While our burgeoning technology may provide expedient

solutions for fundamental problems of life, there will be no basic solutions without the recognition and understanding of life's living essence, its inherent autonomous motility. Reich's contribution to this knowledge will prove to be indispensable. It will finally serve to extricate the life function from the realm of mysticism where it has been confined for millennia.

How valuable it would have been if Reich had been able to continue his work and guide its dissemination. Unfortunately, his premature death has deprived us of the authority he would have provided as the only legitimate representative of the inchoate science of orgonomy. There has been no one with his stature in natural scientific research to adequately represent him in the elucidation of his discovery and its ramifications, and Reich must therefore continue to speak for himself through his writings. *Orgonomic Functionalism* provides a new opportunity for him to do so. Hopefully, its readers will greet these writings with the same enthusiasm that we, the editors, are experiencing in preparing them, an enthusiasm that comes with a feeling of discovery long anticipated.

Mary Boyd Higgins
Chester M. Raphael, M.D.

New York, 1990

*The Developmental History of Orgonomic Functionalism**

Since the best way to introduce someone to a new realm of knowledge is to describe the process by which it has evolved, I shall attempt to introduce the reader to orgonomic functionalism by presenting the uniformity of the results which have been obtained over a period of three decades.

Thus far, I have provided essentially thematic and historical descriptions. What I now want to do is to rearrange the familiar material, the many observations, clinical and experimental facts, and theoretical conclusions, and I want to do this in such a way that the *rationality* of consistent natural research presents itself to us in a logical sequence of observation, hypothesis, experimental confirmation, and new findings. This arrangement of the orgonomic facts will ultimately lead us to formulate functional equations which will link up with the thought operations of classical mathematics and provide satisfactory insight into the *modus operandi* of a thinking being who seeks to comprehend the natural world around him. Observer and natural function, subjective sensation and objective stimulus, perception and object will appear to us in the new light of a functional unity of all nature. Ultimately we will have to acknowledge that the biological structure of the observer cannot be excluded from his study of nature or from any assessment of the results of his research. Scientific thinking embodies a certain logic and rationality, and these reflect nothing less than the harmony of natural events which, until now, have been extolled only in great poetry. We will also be able to assign the irrational to its proper place and trace its history for a short distance.

*Translated from the German by Derek and Inge Jordan.

THE REALM OF THE PSYCHE IS NOT OF SUPERNATURAL ORIGIN

The development of the system of functional thought proceeded from one unproven conviction: *Human emotional life is not of supernatural origin. It is located within the bounds of nature and is investigable. Like the rest of nature, it obeys the functional laws of matter and energy.*

This conviction had to wrestle with two gigantic facts with which it was at variance:

1. The laws of natural events as uncovered by chemistry, physics, and mathematics cannot be brought into accord with the functions which characterize emotional life. Seen from a fundamental standpoint, the mechanistic *material* view of nature covers only unessential realms of the living.

2. For the vast majority of human beings, the broad realm of emotions, sensations, philosophies of life, and practical lifestyles is anchored in mystical, supernatural forces which are universally based, in one form or another, on the idea of a God-like entity existing beyond the range of all sensory perceptions. This idea contradicted the view that human emotional life was located *within* the sphere of comprehensible natural processes.

Thus, even before it could begin to operate effectively, the technique of functional thinking came up against the rigid walls of the two systems of thought employed by humankind, namely *mechanism* (materialism, atomism, chemism, etc.) and *mysticism* (idealism, metaphysics, spiritualism, etc.) which can look back on several thousand years of development and are supported by powerful social organizations.

There was no question of providing a purely philosophical basis for the *this-sidedness* of the emotional sphere of life. This would not have solved anything and, sooner or later, it would have silently disappeared. There was only one route to take, and that was to engage in the direct observation of natural events and to explain these observations by logical analysis. The words "function" and "functional" were in use at the time but they said nothing about the basic problem. On the contrary, they of-

ten led people astray, as for example in the case of psychiatry, where "functional" illnesses were regarded as "imaginary" complaints. And there was a deep, unbridgeable gap between the medical and the physical concept of what is "functional."

NATURAL FUNCTIONING IS BASICALLY AN ENERGY PROCESS

To the ancient Greek observers of nature, the inanimate world seemed filled with *substance* in motion. There was a prevailing view that everything moves, everything is "in flux." This basic viewpoint persists in present-day natural research. "Movement" and "energy process" are inseparable because movement, or the overcoming of space, presupposes a force which impels the substance. Today I can no longer explain why in my natural scientific conception I gave preference to the "energy" process over "matter" or "substance." This attitude on my part was more likely to create problems because the principal direction of thought in physics and chemistry was atomistic, i.e. *materialistic*; in other words, all nature was conceived of as having evolved from atoms in motion. This view had imposed itself on the electron theory, which was at the time (approximately 1919) gaining considerable ground. Even the smallest units of electricity possessed mass, i.e. they were particles, although of a special kind. The contradiction contained in the emerging theory of functionalism was thus as follows:

If natural functioning is *basically* an energy process, it follows logically that there must also be a primary or primordial energy. However, since electrons already possess mass, then "matter" or particles must also have a primary existence. In purely logical terms it is unlikely that two such different entities as energy and mass could simultaneously be primary phenomena. And classical physics, including the modern energy-mass relationship, concluded that mass *and* energy are primordial natural phenomena. Einstein had already eliminated the absolute distinction between mass and energy. Energy (E) was now mass moving at the speed

of light (mc^2), but it was still "mass" and not in *purely* primary terms, mass-free. True, it had been known since Becquerel and Curie that matter converts or breaks down into energy, and it was understood how this happens. But nobody, with the exception of a few ether philosophers, suggested that *mass could form from energy*. Matter with its mass (m) was and remained a primordial, not further derivable natural phenomenon. I did not suspect at the time that this limitation is due to the nature of mechanistic thinking. It would not have helped much to know this because immediately a new problem would have presented itself, namely, if mass is not primordial then how can it be formed from energy?

Embryonic functionalism gave precedence to energy in natural development, without being able to prove it. And there was nothing at the time which would have explained where a young natural scientist might have acquired this prejudice. It was not a mystical inclination, because evolving functionalism sharply rejected any metaphysical conception of nature, such as entelechy, vis. spiritualism. From my present standpoint, it seems as if this preference was based simply in the sensations of motion in my own organism. It was nothing more than a prejudice which later proved to be well-founded.

From the first supposition that emotional processes are within the realm of comprehensible natural phenomena, and from the second supposition that all natural phenomena are primarily energetic, it follows logically that emotional and psychic phenomena must be ascribed basically to energy processes.

THERE IS A "PSYCHIC ENERGY"

Somewhere around 1919 my initial functional assumptions linked up with the theories formulated by the science of psychoanalysis, which at the time had not yet abandoned its energy-related orientation, as it has done today. Freud was, I believe, the first researcher in the field of psychology to assume the existence of a "psychic energy." According to this view, psychic ideas and perceptions were associated with varying amounts of

“affect.” These affects, which were later simply called “emotions,” were expressions of biological drives. For example, a process of repression might only act on an idea, as in the case of hysteria, while leaving the associated affect unrepressed; or it might act merely on the affect, while leaving the idea untouched, as in the case of obsessional neurosis. Also, both the idea and the affect may be repressed, as happens in certain cases of total amnesia. In this view there was no connection between ideas and affects, either functionally or genetically. “Idea” and “affect” were completely different and separate psychological entities.

At that time, psychoanalytic theory was based on the same principle as classical physics. Just as in nonliving nature “matter” or “mass,” which were primary, were moved and displaced by “forces,” so in the psychological sphere “amounts of energy” became affixed to static ideas, moving and displacing them. The ideas corresponded to the “matter,” and the “drives” corresponded to the “forces” or “impulses” of classical physics.*

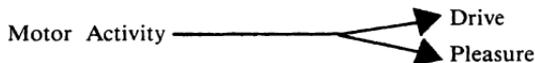
It was at this point that the first major effort to utilize the functional technique of thinking commenced.

The theory of sexual economy, which in those days was still in the embryonic stage, was used to make a thorough study of the function of the orgasm. It found among other things that a sexual idea, such as that of the sexual act, could not be produced if the corresponding emotions were lacking or if the organism had just lost its state of high tension through gratification, i.e. through “discharge of energy.” Thus there was somehow a closer link between an idea and an energy process than was assumed by psychoanalytic theory.

Detailed phenomenological studies on the pleasure sensation left no doubt that it cannot be separated from the drive function. It was not a case of a drive here striving toward a pleasure there, but instead *the drive was nothing more than the motor function of pleasure itself.*

*This initial attempt to devise a natural scientific formulation of psychology in the early years of the twentieth century has in the meantime been completely stifled by run-of-the-mill theories about human nature.

Now, since the sensation of pleasure is a *psychic* function while a drive is a *physical* function, two previously separate functions in the organism were, with one stroke, combined into a "functional unit." *Drive and pleasure were one and the same as far as motor activity is concerned.*



Motor activity was no longer a function of "drive"; instead, the drive urge was the function of a still undefined biological motor activity. The same was true for the sensation of pleasure.

Bodily excitation, the drive, was identical with a psychic sensation with respect to a certain biological process, sexual motor activity. At that time it was not clear *what* was moving in the body. And it was equally unclear what was meant by the term "sexual function." Freudian sexual psychology was fully aware of these uncertainties. Freud assumed that the drives "are rooted in biological processes" and that these processes are in some way chemical in nature. Later, psychoanalysis completely lost its orientation regarding such fundamental questions of science. It became bogged down in an embarrassing mixture of psychiatric business and loose talk about human beings.

However, the thought technique of organomic functionalism had gained its first important position: *Ideas may come and go. Their existence depends on the state of motion of the body's energy.*

Sensation and excitation are identical in one still undetermined common functioning principle. Sensation is a function of excitation, and excitation in turn is a function of sensation. They are inseparable and form a functional unit; and at the same time they are not one and the same, but different from each other, indeed even opposed to each other. This gave rise to the first formulation of the "simultaneity of identity and antithesis."

This development occurred between 1919 and 1923. It was not clearly understood at the time that this was an innovation in thinking, but the result was presented in my paper entitled

“Über Triebenergetik”* (1923) and in my psychoanalytic studies on genitivity from then on.

These initial observations were the starting point for the formulation which was so important in shaping my later comprehension of the processes of consciousness, namely that *ideas are “concentrations of energy quanta,”* i.e., that psychic ideas can be traced back to energy processes.

This innovation in thinking was totally without precedent in the field of natural science. The fundamentally new element here was the assumption that *two functions could be simultaneously identical and antithetical.* Natural philosophy could only offer the monistic view of the unity of body and soul, the dualistic conception of psychophysical parallelism, the mechanistic-materialistic, one-sided dependence of the soul on the body, and the spiritualistic (idealistic-metaphysical) dependence of matter on a supernatural world spirit. Freud’s method of thinking was essentially materialistic, but dualistic. It operated with two types of drive which had no connection in the depths. At first, there were the “sexual instincts” and the “ego instincts”; later, there were “sexual instincts” and the “death instinct.” It was not until many years later, around 1927, that I found out about the system of thought known as “dialectic materialism” postulated by Friedrich Engels (“Anti-Dühring”).

This initial, still groping attempt to relate a psychic idea to an energetic state of movement decided the course of my work up to the discovery of the cosmic orgone and the orgonomic functional equations of 1947. It is not easy to clarify this here in simple terms, but the following diagram may serve to indicate why the psychoanalytic formulation and my initial functional formulation on the emotional process inevitably led in two opposite directions.



Diagram of the Relationship between Idea and Drive Energy

*“Concerning the Energy of Drives.” Included in *Early Writings*, Volume One, Farrar, Straus and Giroux, New York, 1975. [Eds.]

Psychology very soon ignored the amount of affect "which attaches to the idea" and concentrated more and more on the contents, the experiences, conflicts, human relationships, etc. Although psychology is aware that experiences, conflicts, etc. are charged with affect to varying degrees, it is not interested in the origin of the affects. Indeed, psychology often commits the gross error of assuming that this wealth of affect itself derives from a mother fixation. In so doing, it overlooks the fact that the strong mother fixation is itself already the result of a special energy state of the infant organism.

Functionalism, which later led to the discovery of the cosmic orgone energy, instead concentrated its attention *on the dependency of psychic contents*—ideas, conflicts, experiences, etc.—*on the energy state of the organism*. Excessive mother fixation in a child, for example, now appeared as an expression of "pent-up drive" or "energy stasis," i.e. it corresponded to a disturbance in the release of energy by the organism. This theory was confirmed clinically inasmuch as the conflict was resolved when the capacity for the orderly discharge of energy was restored. A genitally pent-up child clings orally to the mother. A genitally gratified child does not cling to the mother but has playmates of its own age.

Psychology analyzes and breaks down experiences and conflicts and relates them back to earlier, historically important experiences. Current ideas and instinctual goals understandably emerge from earlier or repressed ideas and instinctual goals.

Functional orgone therapy does not break down experiences; it does not operate with associations of ideas, but primarily with instinctual energies which it releases from characterological and muscular blocks, thereby allowing the energies to flow freely again; it eliminates energy stasis. It is of no consequence to orgone therapy *what* experiences have led to the energy becoming dammed-up. The therapeutic goal of psychology is to recall forgotten experiences. The goal of orgone therapy is to mobilize the biological energy, the orgone, in the organism.

There is another difference between psychology and orgone biophysics which is of decisive importance, even for mathematical, organometric studies. The exclusive concentration on ex-

periences and ideas has led to increasingly complex relationships and processes. In contrast, concentrating on the energy functions progressively simplifies our understanding of the biological processes and therewith the wealth of human experiences and ideas, because all experiences can be related back to simple biological energy processes. In order to clarify this contrast between simplicity at the deep biological level and complexity at the superficial psychic level, one need only think of the infinite abundance and variations of psychotic and neurotic experiences. However, this profusion of experiences is based on *one* energy-related fact, namely, the stasis of sexual-biological energy. The pathological fantasies in all their confusion and endless complexity collapse like a house of cards when the biological energy starts again to function naturally, i.e., economically.

In addition, seen from the standpoint of natural research which attempts to bring human beings back into harmony with nature, psychology does not lead beyond the psychic processes, while functional energetics leads from the idea to biological energy, and from biological energy to its origin in general, natural energy functions. After all, energetic functionalism led logically to the discovery of the bions* and then to that of the orgone.

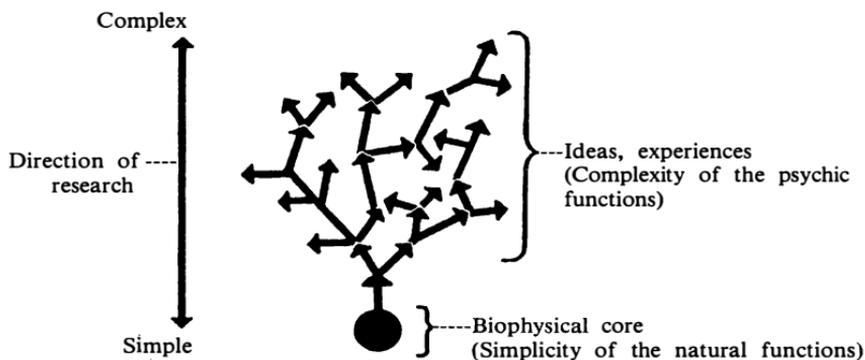


Diagram showing the relationship between complexity in the psychic sphere and simplicity in the biological sphere

*Cf. Reich, *The Bion Experiments*, Farrar, Straus and Giroux, New York, 1979. [Eds.]

“PSYCHIC ENERGY” – A FUNCTION OF BIOLOGICAL CELL EXCITATION

I have said already that sexual excitation was regarded as an effect caused by “chemical substances” which later became known as “sexual hormones.” It was not stated how chemical, hormonal processes generate sexual excitation. The functional method of thinking had to overcome this chemical prejudice.

Sexual excitation is obviously an *energy* process. In contrast, chemical processes are *materially* based, because they are characterized essentially by the formation or dissolution of bonds between atoms. The production or consumption of heat which takes place when this happens has nothing to do with the very manifest phenomenon of “excitation.” The materially and chemically based interpretation of sexual emotion tried in vain to link a living function *directly* with a function of inanimate matter. This was a short circuit in mechanistic thinking. It bordered on the uncritical to assume that a living function originated from a nonliving function, without making the slightest attempt to explain the details of how this transition occurred. This faulty thinking is quite generally characteristic of the biochemical viewpoint in biology.

Functionalism proceeded in a different way. It grouped together the observable phenomena in the organism which are connected with sexual excitation, and in the process it took another decisive step forward in the development of this thought technique, at the same time casting light on an important phenomenon: Observations revealed directly and irrefutably that the sensation of pleasure and the sexual urge go together with excitation of the autonomic nervous system. This was a continuation of the link between somatic drive and psychic pleasure sensation which has been described previously. *Instinctual drive and pleasure sensation are functionally identical as far as the motor functions of the living organism are concerned.* This now showed that the somatic drive is functionally identical with an excitation, i.e. a *function* or *movement* (not an immobile “substance”) of the living nervous apparatus.

Thus, functionalism did not commit the error of deliberately and unjustifiably linking psychic function with a somatic func-

tion. Instead, through careful observation of the phenomena, it discovered a simultaneous interdependence and thus functional identity of psychic pleasure sensation, bodily sexual urge, and an observable excitation of the autonomic nervous system.

Nowadays, these facts are banal clichés even outside the field of orgonomy. But at that time, in the twenties, they were not self-evident. Even Müller, who was far ahead of his time, spoke in his collective work *Die Lebensnerven* (1931) in dualistic and finalistic terms of the "goal" of pleasure which is "served" by the excitation of the parasympathetic apparatus. In the functional view there was no apparatus *here* and goal *there*. Thus the former was not in the "service" of the latter. Instead, pleasure sensation, instinctual drive, and parasympathetic excitation were merely different aspects of one and the same function, the total excitation of the living organism. These different aspects of *one* function were inseparable, because there is no pleasure sensation without instinctual drive, no instinctual drive without pleasure sensation, and neither exist without biological excitation, and vice-versa. The various "aspects," "purposes," "services," "goals," etc. do not exist at all. They were merely inventions of human fantasy, i.e. incorrect assumptions of mechanistic-mystical thought. When it is carefully considered, the statement "drive is in the service of pleasure or reproduction" is entirely meaningless. Where does the drive come from? And where is the pleasure sensation located? These are the logical questions which we must then ask.

The formulation of the unity of pleasure, drive, and biological excitation also resulted in the solution of the problem posed by Freud, namely, how can sexual excitation change into anxiety. Freud had correctly observed that when sexual excitation is repressed, it is replaced in many cases by anxiety. However, Freud was unable to explain this fact. At a later date, he completely abandoned the idea of a correlation between sexuality and anxiety, to the detriment of the research being carried out on drive processes. More than that, he totally separated both functions, erroneously ascribing anxiety to the "ego" and sexuality to the "id." He nevertheless admitted that the problem remained unsolved.

In contrast, functionalism was on the right track. If pleasure sensation, sexual drive, and parasympathetic excitation form one functional unit, if in addition—and this has been confirmed clinically—anxiety appears when sexual excitation and the pleasure sensation disappear, then anxiety belongs in a specific, although still incomprehensible way, to the functional unit of biological excitation, bodily urge, and psychic sensation. Once this precondition was understood, it was no longer difficult to solve the riddle.

Biological excitation takes place in the nervous system of the living organism, i.e. in the autonomic nervous system. However, this nervous system consists of two groups of nerves which function antithetically, the parasympathetic and the sympathetic. All the phenomena of the pleasure function are associated with excitations of the parasympathetic. When the pleasure function cannot operate, anxiety appears. It follows logically that if the parasympathetic function cannot operate, the sympathetic is stimulated. The phenomena of anxiety go together with functions of the sympathetic system, provided that expansive impulses are developed against the resistance of a contraction. If the sympathetic system is functionally antithetical to the parasympathetic system, then, logically, anxiety must be the antithesis of pleasure. Thus, pleasure does not change into anxiety, but *in anxiety biological excitation functions in an opposite direction to that of pleasure.*

This represented a very important step forward in the formulation of the life function. It was also supported by clinically verifiable phenomena. Anxiety is experienced essentially in the cardio-diaphragmatic region and, unless one is severely disturbed, pleasure is experienced essentially in the genital. Thus the heart and genital are two antithetical realms in which the unitary biological excitation may become concentrated. Cardiac anxiety disappears when genital excitation occurs. If the biological excitation is concentrated essentially in the genital apparatus, then the genital urge and the corresponding pleasure sensation are experienced. If the biological excitation is concentrated essentially in the cardio-diaphragmatic region, one experiences anxiety and is incapable of pleasure.

With these formulations, orgonomic functionalism had discovered, at first unconsciously, the "basic antithesis of the living": the antithesis of pleasure and anxiety, of parasympathetic and sympathetic, of expansion and contraction of the vital apparatus, of periphery and center of the organism. The detailed clinical and experimental elaboration of this functioning realm of biological energy took about twelve years to complete (from 1925 to 1937). It spontaneously opened up the area of bion and orgone research.

I have already stressed that orgonomic functionalism is not just a different or new kind of natural philosophy, but a different and new kind of *tool of natural research*. An initially very unsophisticated tool, e.g. a stone axe, made possible the discovery of iron, and the discovery of iron made it possible to refine the tool from a stone axe into an axe made of iron, and so on. Thus, the method or the tool of natural research undergoes a development which is often far more important than the facts which are discovered.

With the theoretical formulation of the pleasure-anxiety antithesis, which is rooted in biological excitation and differentiated in various directions of one and the same excitation, energetic functionalism had won a more controllable, usable position. Whatever the natural facts involved, it was now able to apply the following methodological principles over and over again to ascertain to what extent these principles were valid; whether they can comprehend only certain parts of nature or whether they are generally valid; in other words, whether *all* nature follows the functional law which revealed itself in the functioning of the life apparatus and its emotions.

It should be stressed that by approaching natural research via the psychic emotions, the sphere of emotions has always remained *within* the realm of what can be investigated. Furthermore, the results which were ultimately obtained and used to develop an overall view of nature veered sharply away from the direction of mechanism and mysticism, without ending up in spiritualism.

FIRST RULES OF FUNCTIONAL THINKING

Unlike natural philosophy or the electron theory, organomic functionalism does not attempt to arrive at a total image of nature *directly* from certain individual facts. Thus, it does not immediately draw conclusions about the functional lawfulness of *all* nature from the special quality of the life apparatus. It is inherent in functionalism that it must repeatedly test, apply, and confirm the general principle of its method in each individual case. In each new step forward, the general principle of functional thinking constantly reconstructs its tools to match the unique qualities of the new functions, in the same way that the general principle of erecting a scaffold is specifically modified for each new building. Thus, in addition to a generally valid basic law, which is simple and can be formulated in a few sentences, organomic functionalism encompasses a broad range of specific tools and forms. We will find later, in the organometric realms, that this *simultaneity of the basic form of thinking and its variation is reflected in the natural laws by a simultaneity of certainty and uncertainty, finiteness and infinity.*

I would now like to list briefly the fundamental principles of the thought technique which have been applied with increasing clarity from about 1925:

1. Each newly discovered fact was burdened with the question: *Where is the second fact which is functionally antithetical to the known fact?* (In this way, anxiety was discovered as the antithesis of pleasure.)

2. Once the two antithetically functioning facts were found, the next logical question was: If these two facts function in opposite directions, i.e. if they cancel each other out, like pleasure and anxiety, or determine each other, like drive and pleasure, or parasympathetic system and sexuality, then in what third function are they identical? Or, expressed differently: *With respect to what properties are they functionally identical?*

3. Once the trio of two antithetical functions and their common functioning principle had been discovered and brought together, then the next logical question was: *Is the newly discov-*

ered common functioning principle, for example, the functional identity of pleasure and anxiety in the biological excitation of the organism, *an ultimate indissoluble state*, or is this common functioning principle itself the result of a splitting up or dissociation? That is to say, does it contain within its own functioning realm an opposite function, and what is the nature of this opposite function?

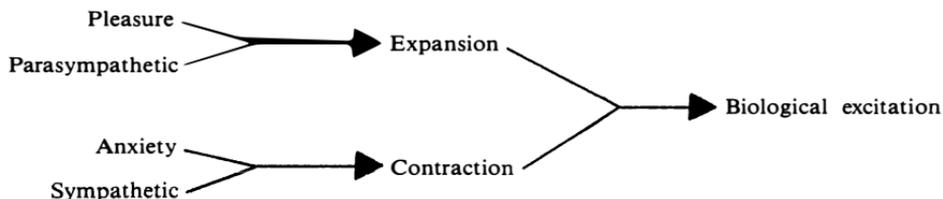
4. If it proved possible to find the common functioning principle of a^1 and a^2 in A, then B was sought as the antithesis of A, and let us say that X was found as the common functioning principle in which the antitheses of A and B were functionally identical.

We can depict this method of thinking in diagrammatic form as follows:



a^1 and a^2 are functionally antithetical, and simultaneously they are functionally identical with regard to A as their common functioning principle; A and B are antithetical functions which are functionally identical with regard to the common functioning principle X, and so on.

Let us now replace the letters in the diagram by actual functions:



If this formulation of the common functioning principle of two antithetical functions is correct, i.e., if it corresponds to an objective process, then it necessarily leads to new discoveries or to theoretical simplifications. If the research does not develop, if there is no new connection or correlation with the common

principles, then the formulation was incorrect. The antithetical functions and their common functioning principles cannot be arbitrarily arranged. Actual (objective) antitheses must be determined which are rooted in an actual (objective) common principle. The pleasure sensation, for example, can be antithetical to both the emotion of anxiety and that of rage. But in the antithesis between pleasure and anxiety the common functioning principle is different from that in pleasure and rage. In the first instance, the common functioning principle is the *general* biological excitation. The capacity of this excitation to function or flow in two opposite directions, i.e., toward the periphery and toward the center, determines the antithesis of pleasure and anxiety. This can be seen clearly in the physiological phenomena of expansion in pleasure and contraction in anxiety.

On the other hand, the general biological excitation occurring in the antithesis of pleasure and rage can no longer be taken as the *direct* common functioning principle when expansion and contraction of the living organism are seen as primary functions, because both pleasure and rage go together with an expansion of the living organism. Contraction is excluded. The plasmatic expansion which together with its opposite, contraction, is based on the common principle of excitation at a deeper level of functioning, itself becomes the common functioning principle of two antitheses, pleasure and rage, but at a higher level. Expansion is narrower than general excitation. It is therefore a principle of higher and thus lesser order.

This gives rise to an important principle for assessing the ranking of functions. They may be close to or far from the general natural principle. The closer they lie, the more all-encompassing they are; the further away they are located, the narrower they are, and the smaller their range of function. Thus we detect the "depth" of the function, not in the fact that it is split up, because all functions divide, but in the breadth of the functioning realm, in the number of common functioning principles which it embraces.

The common functioning principle of pleasure and rage is thus the expansion of the living system. The antithesis of pleasure and rage derives from the fact that in pleasure the biological

excitation affects the surface of the body, whereas in rage the deeper lying musculature is mobilized and the excitation does not reach the skin. In pleasure the energy charge of the skin increases, while it decreases in rage. These phenomena are demonstrable at the oscillograph.* Now, since the surface of the skin functions essentially as a sensory apparatus while in contrast the musculature functions as a motor and destruction apparatus, this physiological difference also explains the difference between the goals of pleasure and rage. The goal of the former is the tactile sensation of pleasure at the surface of the organism, while the goal of the latter is motor action and destruction.

Functionalism thus derives instinctual goals from instinctual functions, and not, the other way around, instinctual functions from instinctual goals, as is done by metaphysics. The motor action of the musculature is older than the goal of destruction, and the pleasure function existed before the goal of pleasure.

Functionalism does not derive motor activity as the "consequence" from muscular action as the "cause," as is done by mechanistic materialism, but instead muscular movement and destructive motor activity are seen to be functionally identical in the action of hating. The one is inconceivable without the other. Functionalism replaces "causes" by "common functioning principles" of an ever deeper and more broadly encompassing order. This method of thinking will later prove to be correct in orgonomic investigations.

PRIMARY AND SECONDARY DRIVES

The splitting of a common functioning principle into two opposite component functions is a natural process which generally follows an "external" stimulus. For example, the action of water on yeast cells provides the stimulus for budding to occur through swelling. The action of the male sperm cell on the female egg is the stimulus for progressive division of the egg. Wa-

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

ter or the sperm cell are not the "causes" of the budding or of the division. In general, functions split up under the influence of their paired function.

If the pleasure function, for example, cannot function undisturbed under certain external conditions, then the expansion function of the life apparatus splits into the desire for pleasure and into rage. In the human animal, the contradiction between organism and authoritarian social organization has caused secondary drives, foreign to the rest of nature, to emerge from the primary natural drives, which are expansion functions. The antithesis of *primary* and *secondary* drives is easy to determine from the presence or absence respectively of the capacity for natural orgasmic convulsion. The primary drives bring about "gratification," i.e. an objective reduction in the energy level. The secondary drives do not produce any gratification in the core of the organism. The characteristic which opposes the secondary drives to the primary drives, namely orgasmic impotence, becomes the common functioning principle of all secondary drives.

The function "orgasmic potency" brings together one broad group of vital phenomena into a functional unit. "Orgasmic impotence," as a common functioning principle, groups together a specifically different type of human behavioral characteristics into a fundamental unit. In my book *Character Analysis*,* I have described these two groups as "genital" and "neurotic" in character, and I therefore do not have to deal with them any further here. We will return to this only when studying organ sensation as a tool of natural research.**

The group which has orgasmic impotence as its common functioning principle splits into two comprehensive subgroups which are opposed to each other, but which are functionally identical as far as the inability to achieve gratification is concerned: pornographic sexuality and moralism. This contradiction, which has been the scourge of human life for thousands of years, is alien

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

**Cf. Reich, *Ether, God and Devil*, Farrar, Straus and Giroux, New York, 1973. [Eds.]

to the other group whose common functioning principle is natural orgastic potency. In that group there is no such antithetical division and disunity. Sexuality and morality, nature and culture form a unit. The common functioning principle of orgastic potency also functions in the two mutually interacting directions of work and love.

The following are examples of paired functions and their common functioning principle:

Primary drives }
Secondary drives } Expansion of the living organism

Capacity to experience
sexual gratification }
Genuine goodness } Orgastic potency

Work }
Love } Orgastic potency

Moralism }
Pornography } Orgastic impotence

Homosexuality }
Sadism } Orgastic impotence

Compulsory work }
Inability to work } Orgastic impotence

Let us now return to the main thread of our topic.

THE RIGIDIFICATION OF THE HUMAN ORGANISM

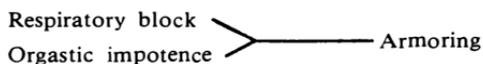
Human organisms in which behavior can be grouped together under the common functioning principle of orgastic impotence,

i.e. the incapacity for orgasmic convulsion, formed a new and broad area of research for functionalism from which organomic biopathology emerged.

Establishing the common functioning principle of orgasmic impotence immediately raised the next question: What is the basic function to which the many different forms of orgasmic impotence can be reduced? The answer is: *rigidification* or *armoring of the organism, i.e., chronic contraction of large muscle areas.*

If muscular armoring is the common functioning principle to which all phenomena of orgasmic impotence can be traced, if orgasmic impotence itself is a common functioning principle of higher order than muscular armoring, which itself splits, then the logical question to ask is: Where is the antithesis of orgasmic impotence with its many divisions? Clinical examination of patients answered this major question in an extremely fruitful manner.

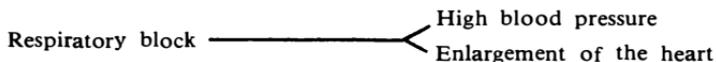
The functional antithesis is the *respiratory block*. Anxiety about orgasmic pleasure is an important part of orgasmic impotence. This anxiety causes the sufferer to hold his or her breath at the moment when orgasmic excitation increases. This prevents the orgasmic discharge. The respiratory block causes the orgasmic impotence, and the orgasmic impotence determines the respiratory block. Both are rooted in muscular armoring:



Muscular armoring splits up into several paired antithetical functions: The respiratory block and the incapacity for orgasmic convulsion, as described above, the need for pleasure and the incapacity for pleasure (pleasure anxiety), or in the need for love and the inability to love. We find it also in sadism and remorse, as in the case of obsessional illness; in perversion and moralism; in compulsive work and the inability to work; or in sharp differentiations between good and evil, etc., etc.

The respiratory block, itself a variant of muscular armoring, becomes the common, higher functioning principle of a series

of pathological functions, such as a rigid chest, high blood pressure, enlargement of the heart, excess of carbon dioxide in the blood, etc.



If we now stop tracing muscular armoring as a common functioning principle of the respiratory block and orgastic impotence, and instead follow it into the depths as a part-function of a deeper, common functioning principle, the next question follows logically:

What is the antithesis of muscular armoring, and what is the common functioning principle of armoring and its still unknown antithesis?

The only reliable way to answer such functional questions is to carefully examine the phenomena and expressions of the known function from which we are continuing our search. Clinical studies of muscular armoring show that it is not a static, rigid formation, but instead it corresponds to a standstill of the life functions as a result of the dynamic equilibrium of opposing forces. The armoring does not function like a wall made of cement, but instead like two automobiles whose engines are running, but which cannot move because they are acting against each other with equal force. This immobility resulting from the blocking of vitality is merely an external appearance. If we push one of the cars even just a little to the side, then both automobiles start to move. Exactly the same thing happens when we "mobilize" armorings, technically speaking.

What now follows is still an unproved assumption. It attempts to pave the way for grasping a cardinal problem of human existence, the solution of which would presumably eliminate a whole series of current social conflicts.

Outside the sphere of human existence, in living and nonliving nature, we encounter a functionalism which is characterized by great simplicity. This simplicity and the transparency of natural phenomena have from time immemorial led the major poets and

philosophers to speak of the nobility and simplicity of nature. Natural law is characterized by:

1. the common functioning principle which dominates and permeates broad areas (attraction, pulsation, vascular system).
2. the variants of the functioning principle, each of which in turn can become a higher order common principle.
3. the bringing together of large or small groups of variants into a functional unit which has a common functioning principle (organisms, species of animals, and plants, etc.).

The division of a seed into root and stem, then of the stem into branches, the branches into twigs, and the twigs into leaf stalks; the splitting up of the nervous systems and of the vascular systems of animals; the division of the animal egg into cells, which are then grouped together into various organs, and the grouping of the organs into the functional unity of the organism are all simple, uncomplicated functions. This does not mean that the splitting processes are not numerous or variegated or that many functions of living organisms are not difficult to comprehend. Of course they are. But they are not complicated in the sense of entangled, opaque, and insoluble. For instance, with the exception of the human animal and his institutions, there is nothing in the realm of living and nonliving nature which one could refer to as *suppression* in the biosocial sense of the word with which civilized man has been so very familiar for several millennia. Nobody can assert that "suppression" or "power conflicts" are primary topics anywhere in nature outside the sphere of human existence.

In investigating this subject, orgonomic functionalism did not set out with the intention of solving the "riddle of human misery." However, as it developed, a certain peculiarity, which has no equal anywhere else in nature, was discovered in the area of human character formation. It was logical to ask whether this specifically human kind of functioning forms the basis of all philosophies which accord human beings a "special," "chosen" position, strictly separated from animals, in the overall scheme of nature.

Numerous misconceptions of sex-economic sociology derive from ignorance of the order of rank which should be assigned

to the various functioning realms, and from the fact that the common, underlying principle of two mutually interacting derivatives is overlooked. One particularly good example of this is *the interaction of typical individual character structure and social institutions*. Until a few decades ago, character formation was thought of as something which was inherited in an undefined manner. Then, around 1928, character analysis recognized the overwhelming importance of social environment for character formation. Character analysis discovered that the social origin of a person is fixed in frozen form in his character. By modifying the instinctual drives, social institutions produced the typical character structure, and the character structure of the human beings of a particular epoch reproduced the social institutions and corresponding ideologies. This was the answer to the question left open by Marxist sociology as to *how*, and with the help of which functions, the "material basis" is converted into the "ideological superstructure."

Society and character structure thus form a clear, simple relationship of antithesis and interaction. But functionalism did not stop there. Human character structure itself divides up with regard to the functioning principle of drive economy into two sharply defined, again antithetical variations, i.e. into the genital character, distinguished by a self-regulating sexual economy, and the neurotic character, which is revealed in a disordered sexual economy. The functioning principle of drive economy is a *biological* principle. It operates in a much wider realm than its particular derivative functions, society and character structure. If we only relate society to character and character to society, then although this is correct it is incomplete and sometimes leads to incorrect conclusions. For example, the existing typical character structure of human beings is regarded as "normal" because it conforms to, reflects, and anchors the existing social structure. But this conclusion is only correct as long as we remain *within* the boundaries of current processes between society and human beings. We immediately discover, however, that we are moving in a circle when we try to eliminate deplorable conditions and catastrophes in existing circumstances. It is not enough to think merely in terms of the antithetical relationship between man and

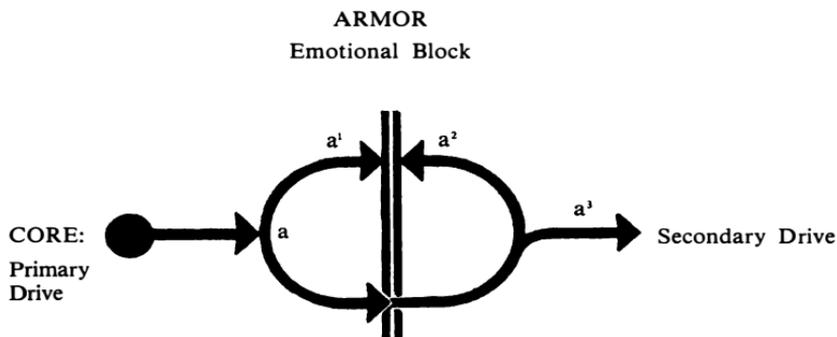
society because this excludes development in the sense of improvement in the conditions, or the elimination of harmful processes. The concept "normal" then becomes completely devoid of meaning; it becomes static and rigid, i.e. unusable. In order to eliminate undesirable conditions, i.e. in order to break out of the vicious circle of the production of pathological character structures by society, and the reproduction of life-endangering social circumstances by those same character structures, we must place ourselves *outside* this functioning realm; we must discover in concrete terms what constitutes the common functioning principle of harmful social institutions and morbid character structures. It is then no longer the principle of character formation as such which acts as the antithesis to society as such, but instead a special kind of character formation functions in interaction with a special social structure. We find then, for example, that the typical character structure in present-day society is *armored*, and that this armoring produces corresponding social institutions and processes, and vice-versa. The new question arising from our thought technique is no longer: In what way do man and society determine each other? Instead, in the light of progress made by functional research, it is: What type of individual produces this special type of society with its catastrophic events? "Normal" then no longer means "adaptation" to existing social conditions, but instead it means adaptation to certain biological functions. From the standpoint of the broader and deeper functioning realm of biology, what appeared previously as normal in terms of social adaptation, now appears "abnormal," or "sick" in the sense of being "life-inimical." I do not believe that anybody who is on the side of developmental processes in nature and society can fail to see the necessity of drawing these conclusions. When researchers who genuinely wish to achieve progress actually support the status quo, this is due not to any lack of progressive will or humanity, but to their static, functionally incomplete way of thinking.

The *biological* criterion of genital character as the normal character structure is broader, deeper, and dynamic in the developmental sense. On the other hand, the *social* criterion of adaptation and the definition of the biologically neurotic

character as the norm is a product of erroneous thinking, because it is restricted to the circle of society - man - society, and it is incapable of progressing to the functional identity of man *and* society in the common functioning principle of living nature. In this way, "society" *and* "man" end up in an absolute, unresolvable antithesis to the functional laws of the living. Nobody can deny that social and individual suffering can be ascribed essentially to the absolute, mechanically rigid antithesis of society and nature, man and nature, and ramifications thereof. Functionalism resolves this contradiction by uncovering what man and society have in common, namely, the natural laws of life. They are the *sole* usable criterion of "normality." This criterion does not embody the common functioning principle of neurotic man and his warmongering society, for the principle of character armoring does not occur in it.

Let me simply draw attention to this interesting and extremely important problem, without attempting to solve it. It came up in the following manner: When I took the decisive step from analyzing neurotic systems through thought association to removing the armoring of the organism in character analysis I found myself confronted with the task of "disrupting the neurotic equilibrium of the patient." The character-neurotic armoring is a structure which is interwoven and incorporated into the entire personality. It is an essential feature of the neurotic character that corresponding disturbances of vitality are not experienced as morbid but (in contrast to the symptom) as belonging to the ego. Now, even the symptom neurosis cannot be eliminated without first getting rid of the "character-neurotic reaction basis." The therapeutic attack on his armor is felt by the patient to be a severe invasion of his innermost personality, his "true ego." An affect block, therefore, which so adversely affects vitality and the zest for life, is actually a splendidly useful protective mechanism *in our present civilization*. If this neurotic equilibrium is disturbed, if the armoring is broken down, then strong affects, usually anxiety and sadistic rage, manifest themselves. The functional interpretation of these facts is that the armoring of the human animal represents frozen motion. This "motion" or "emotion" is released from the characterological rigidity.

Careful study of the structure of this armor, i.e. of the arrangement of the forces which are locked up in it, yielded the following universally valid, functional schema:



Let me now explain this diagram:

The original biological excitation continues to be produced in the core of the organism, but it does not come directly to the surface and into action. At a it divides up like any other natural function. But this process of division does not continue in further, simple pairs of branchings, as for example in a vascular system or a tree trunk; instead, a remarkable *blocking arrangement*, which constitutes the actual mechanism of the rigid armoring and of human contactlessness, intervenes. *One arm of the divided process of excitation turns back to oppose the other arm (a^2 against a^1) in such a way that a standstill of movement or motility results. One variation suppresses the other completely and permanently maintains this state of suppression.*

It is apparent from our schema that the energy of suppression comes from the same source from which the suppressed movement stems. For example, the energy for the moralistic suppression of infantile genital onanism comes from the same drive to play with the genitals as does the onanism itself. This principle can be applied to all moralistic, i.e. compulsively moral, functions. Compulsive religion, which turns against the natural expressions of life and suppresses them, itself stems from the same source as the natural expressions of life. Compulsive sympathy,

which as a character trait suppresses the subterranean sadism, is constantly fed by sadistic energy. This easily betrays itself in the form of cruelty and the lack of consideration displayed by the moralistic attitude.

In the further course of character development this process of division continues to function. However, it is no longer the natural, original energy which directly feeds the divisions, but instead a perverted, internally blocked energy. We call these character formations "reactive." The best example of this is the person who is simultaneously moralistic and brutal.

A wealth of individual and social phenomena derive from the inner block of biological activity which I have just described, and they can be reduced to the two basic characteristics of the armored individual: evasive behavior and destructivity.

At this point we should concentrate on the essential facts: An internal blocking of energetic activity would be difficult to find anywhere else in living nature. If such a state is ever discovered, it would be necessary to investigate the reason for this abnormality. We can see already that what we regard in the rest of nature as a deviation from the natural law, i.e. as an abnormality, is considered "normal" by the average person who is armored, in other words, who is biologically rigid or frozen. As long as we remain *within* the framework of thought which stems from the intellectual world of armored human beings, we will experience and represent the abnormality as normal. But in order to assess and comprehend such a strange phenomenon as the armoring of an animal species, we cannot remain within the framework of its ideational world. We must place ourselves *outside* this framework and we must observe the armored human animal with all his ideas, ideals, and institutions from a wider standpoint if we wish to make correct assessments. An observer in a railway train who wishes to say something about the nature of the train and does not think beyond the bounds of his carriage is forced to conclude that the train is standing still and the countryside is moving. It is only when he descends from the train and stands alongside it that he perceives that the train is moving. He will now inevitably assert that the earth is standing still if he does not place himself outside the earth in cosmic

space. Only then will he make the correct assessment, namely, that the earth is also moving.

We know that all the progress made in human thought and judgment has come about because the innovators have placed themselves outside whatever they had to judge in order to discover new facts.

Functionalism very soon found itself outside the frame of thought of the mechanistic-mystical civilization of the last two to four thousand years, when it started to investigate natural functions from a fundamentally new standpoint. What was this new standpoint, the new framework, from which the world of mechanism and mysticism was observed? Although I did not realize it at first, it lay in a much broader functioning realm of nature, namely, in that of the living. Quite simply, I no longer studied human beings merely as humans, as members of a church, as subjects of a state, as bearers of civilization, etc., but as living organisms. The function of a "living organism" is understandably much broader than the function of a "human." In contrast, the results of mechanistic natural science, and certainly those of metaphysics, are conclusions by humans as humans about nature, that is to say, they are *the statement of a narrower functioning principle about a much broader one*. This would not in itself be confusing if man took what he has *in common* with nature and made that the standpoint of his observations and judgments. However, over the centuries and indeed millennia, the armored human being has taken his own peculiarities and deviations, and the unnatural, biologically abnormal variants thereof, as his standpoint for judging the world. For this sin he has paid the terrible price of unnecessary and cruel suffering on an infinitely large scale, but he is far from finished with his payments. From his position of abnormality, he has conceived of his own godlike origin, and from this he has created God according to his own image. To this God he has assigned his own pettiness and vengefulness, his own moral brutality, and he has made sacrifices to him: He has slaughtered children, burned his widowed spouses, or tortured and executed people of different faiths—in the Middle Ages for religious reasons and in the modern age for state-political reasons. Whoever

insists on regarding this as “normality,” whoever is unable to break out of this frame of thinking has in fact sold his soul to his own devil. And in his devil the human animal will sooner or later recognize a God who was perverted into a devil by the characterological armoring. For “God” and “Devil” are not absolute opposites and certainly not metaphysical opposites, because they have their common root in the human animal’s natural feelings for life.

If further research on functionalism in nature should confirm my assumption that the human animal is the only product of nature whose functioning is disrupted and modified by an intervening block, the armor, then psychology would have gained a new, not to be underestimated position vis á vis metaphysics. The block caused by armoring in the human animal becomes the common functioning principle of a whole range of complicated ideological formations in which mankind is trapped.

To be continued.

*The Biological Revolution from Homo Normalis to the Child of the Future**

In this article we will be dealing with a new cultural ideal, normal man, *homo normalis*. *Homo normalis* is the archetype of the "social", "adapted," "civilized," "cultured," upholder of human society. *Homo normalis* is the heir of *homo sapiens* who was the heir of *homo divinus*. In common with his predecessors, he does not see himself as "an animal" but as "a human."

The first step towards understanding this quality of being different requires the acknowledgement that *homo normalis* really does live, feel, and think differently from an animal. What actually distinguishes him from an animal is his biological rigidity, his armor. If our method of comprehending the present position of the human animal in nature is correct, then the most important characteristics of human existence should be derivable from the armor. The latter should contain the functions that form the basis of this peculiarly human existence.

It is quite apparent that the persistent idea of "being different" has its root in the armor. Man is indeed different, whether as *homo divinus*, *homo sapiens*, or *homo normalis*. He stands out from the rest of nature because he is different. There is, however, a real core to the idea of being different, an idea which gives rise to the gravest instances of erroneous thinking. Let us quickly examine the main features of this "state of being different."

Homo normalis regards all directness, all direct contact with things and events, as improper or peculiar. One of his strict rules is to be "tactful" and to resort to "tactics." Basically he is contactless, as observed in character analysis. Lack of direct

*Translated from the German by Derek and Inge Jordan.

contact is replaced by the semblance of contact or substitute contact. These characteristics form an essential feature of "civilized" man. That is why we encounter mask-like, false grinning in so many people. Clinical experience proves beyond doubt that a grinning smile is a rigid, automatic action which masks cruel hatred. Substitute contacts include stereotyped politeness, the avoidance of any deep emotion.

Homo normalis does not feel the streaming of energy within his organism, his organ sensations, because he has developed and permanently maintains a rigid armor which inhibits these plasmatic streamings. Therefore in his textbooks on physiology and biology, psychology and psychiatry, one finds no hint of this major biological fact with which every healthy child and unarmored adult is completely familiar.

The blocking of organ sensation springs from a dichotomy in the existence of *homo normalis* which affects all his thoughts, creations, and judgments. Organ excitation naturally continues to be produced, but the sensation of it is blocked. This has created a deep split in the biology of the human animal. Out of this blocking of organ sensation has developed the hard, cold intellect; the idea that a researcher has no emotions or should have none. One of the functions of intellect, as I have described clinically in *Character Analysis*, is to ward off all organ sensations. This appears in ideational form as a sharp contrast between mind and body, intellect and emotions. A mechanical view of the world springs from "pure" intellect. This view is logical, mathematical, ordered, "empty." The blocked organ sensations are revealed in ideology as "other-worldly" or "supernatural," in short, as mysticism.

Since the organ sensations are inaccessible, the "biological core" of the organism always remains outside the frame of thought and sensation. The inaccessibility of the biological core casts a shadow over an infinitely broad realm of human existence. The human animal drafts one social program after another without being able to put a single one into effect. The failure of all intentions leads to even more frenzied creation of *new* programs, *new* laws, and *new* rules.

The split in the biological and, with it, in the social existence

of *homo normalis* results in a tragic and insoluble contradiction which continues to develop and grow progressively more complex. The blocking of self-regulatory biological functions creates criminal and perverse tendencies and actions. This requires more and more new laws and moral precepts to tame the antisocial drives. This, in turn, increases the intensity of the criminal drives by blocking the natural functions; and these intensified criminal drives necessitate further and more complicated compulsory regulations. So it has come about that *homo normalis* has developed into a creature "that keeps the vicious animal in himself under control and strictly obeys the laws of civilisation." I do not say this ironically. *Within the framework* of his world of ideas this behavior is entirely rational, that is to say, appropriate. It is playing *advocatus diaboli* to admit that there is sense in nonsense and that the irrational is rational. Nevertheless, as long as we know exactly from which standpoint we consider *homo normalis*, there is no risk of gross error.

Homo normalis finds himself in a vicious circle. The blocking of the natural life functions has stripped him of responsibility, and this lack of responsibility requires authoritarian control over his existence. Even authoritarian social organization has a rationale. Unless the rationality of dictatorships is understood one can never expect them to be replaced by self-regulatory systems. You cannot really help the Little Man if you close your eyes to his pettiness and maliciousness. The head-in-the-sand policy of the Socialists is a deterrent example of this. They set out to establish human freedom, yet they ended up with even more stringent regulations than those they were opposing.

Thus functionalism does not only direct itself to *external* factors, it requires an understanding of the *interior* of a certain area of thought. I would never have succeeded in elucidating the mass plague of fascism* if I had not tried to study the fascist way of thinking *from the inside*. It was only by asking myself how logic works within the fascist frame of thought that I was able to comprehend that there is more to fascism than a banner or a clique or a particular moral persuasion. Only in

*Cf. Reich, *The Mass Psychology of Fascism*, Farrar, Straus and Giroux, New York, 1970. [Eds.]

this way was I able to make the important discovery that “fascism” corresponds simply to the irrational thinking and actions of the Little Man.

To understand the life of the Little Man, it is necessary to have experienced it. However, one must also have overcome it in order to be able to understand it from the outside. What is this “outside?” Is it the “cosmic principle?” No. One can hardly judge a question of education from the standpoint of the orgone waves in the atmosphere. However, it can be judged from the standpoint of the vital interests of the child and not from that of the interests of the state.

Homo normalis is a product of the adjustment of vital needs to the notion of state, culture, etc. *Homo normalis can only be overcome by adapting society and culture to the vital needs of the child.* Why do I refer to “the child?” Because the position of the child is the broadest and deepest one from which to attack and overcome social problems. Is there anyone who can name something else that determines all social events? The development of children in a society determines the development of that society’s morals, its inner conflicts, its human productivity, and its technology. The child is a reliable “external” factor from which to judge the social system which judges children. At this point I would like to quote some rules for schoolchildren. The reader is invited to guess what type of social system they represent.

“It is the duty of every school child:

1. to strive with tenacity and perserverance to master knowledge in order to become an educated and cultured citizen and to serve most fully the Motherland.

2. to be diligent in study and punctual in attendance, never being late to classes.

3. to obey without question the orders of school director and teachers.

4. to bring to school all necessary books and writing materials; to have everything ready before the arrival of the teacher.

5. to appear at school washed, combed, and neatly dressed.

6. to keep his desk in the classroom clean and orderly.

7. to enter the classroom and take his seat immediately after the ringing of the bell; to enter or leave the classroom during the lesson period only with the permission of the teacher.

8. to sit erect during the lesson period, not leaning on the elbows or slouching in the seat; to attend closely to the explanations of the teacher and the responses of the pupils, not talking or engaging in mischief.

9. to rise and stand erect while reciting; to sit down only on permission of the teacher; to raise the hand when desiring to answer or ask a question.

10. to rise as the teacher or the director enters or leaves the classroom.

11. to make accurate notes of the teacher's assignment for the next lesson; to show these notes to the parents, and to do all the homework without assistance.

12. to be respectful to the school director and the teachers; to greet them on the street with a polite bow, boys removing their hats.

13. to be polite to his elders; to conduct himself modestly and properly in school, on the street, and in public places.

14. to abstain from using bad language, from smoking and gambling.

15. to take good care of school property; to guard well his own possessions and those of his comrades.

16. to be courteous and considerate toward little children, toward the aged, the weak, and the sick, to give them the seat on the trolley or the right of way on the street, to help them in every way.

17. to obey his parents and assist in the care of little brothers and sisters.

18. to maintain cleanliness in the house by keeping his own clothes, shoes, and bed in order.

19. to carry always his pupil's card, guarding it carefully, not passing it to other children, but presenting it on request of the director or the teacher of the school.

20. to prize the honor of his school and his class as his very own.

For violation of these rules the pupil is subject to punishment, even to expulsion from school.”

You almost certainly answered “fascist” and not “communist.” The text is a summary of the educational principles from the pedagogical textbook *I want to be like Stalin*, written by B.P. Yessipov and N.K. Goncharov.* These rules were adopted by the “Soviet of People’s Commissars” of the Russian Soviet Federated Socialist Republic on August 2, 1943. And this, Little Man, is the result of your Great Revolution of 1917.

The assessment “fascist” is correct. If the reader had known the origin of these educational principles, he would have hesitated to say fascist because, to his mind, “communism” is linked with the rational revolutionizing of social conditions. He falls victim to the magic of a name or a designation. Imagine a girl called Anna X; imagine that we have known her for many years as a pure and chaste young girl who later married. Then the war breaks out and her husband is killed in action. Anna X turns into a depraved psychopath who sells her body to all comers. She is still called Anna X.

Politics in Russia still goes under the name of communism. But the progression from the intellectual world of an Engels to that of a psychopathic, power-lusting, and scheming dictator remains hidden from the ordinary person. The Russian *homo normalis* judges children from the standpoint of this dictator. We judge the dictator from the standpoint of the child, and the healthy child at that. The healthy child is the vantage point from which we criticize and judge all social functions. When we say “healthy child” we do not mean the future citizen, the future member of an association, or of the church, the army, or industry; instead, we mean the *child as a living being*.

The position of the healthy child is broader, much broader, than that of the citizen of this or that country, or of the proletariat of the 19th and 20th century, or of the Catholic or

*John Day Co., New York, 1947.

the Jew, or even of the nation or civilization. It is identical with that of the living. This is generally understood. Only the leaders of nations and of the proletariat deny it.

A future historian who will view and record human history from the standpoint of the child will ask the same sort of naive and simple questions that I am asking here. For example: How is it that in the "century of the child" precise measurements have been taken of the infant cranium but no description of the healthy child appeared in any pediatric textbook? The answer is that the child was regarded as the future citizen of this or that state, as a member of this or that race, as the inheritor of this or that ideology, and not simply as a living being. A thousand years from now this will sound unbelievable. The ignoring of the child as a living being went to such extremes that people regarded the wailing of infants as natural, and preferred pale, obese, and quiet children to rosy-colored, sturdy, and lively ones. Quiet children caused less work than lively ones. No one thought that he would later have to spend all his life struggling with the biopathies of these children, because such thoughts were beyond the range of the citizen, the church member, the party member, the representative of this or that civilization. They could only think from "Calais to Strasbourg." Everything the other side of Strasbourg and Calais was "foreign" or "hostile," or "German" or "French" or "Jewish." I could go on *ad infinitum*.

A special type of human fallacy, namely that of the "psychoanalytic educator" deserves special mention here. He had swallowed the "culture idea" hook, line, and sinker and he was aglow with enthusiasm for it. Children were "small wild animals" who had to be tamed, and their wicked, unconscious drives had to be adapted to "culture." Starting in the 1920s, sex-economic criticism had done away with "cultural adaptation," as well as with "wicked infantile drives." It had made people aware that the much-vaunted "culture," in which the sexually frustrated daughters of Viennese businessmen wallowed, was disintegrating; that a distinction had to be made between secondary asocial drives produced by this culture and primary, natural infantile drives; that the "sublimation of genital drives"

was advocated by elderly spinsters; that children who do not gratify their genitality are sick, etc. etc. However in this area, too, *homo normalis* had seized the reins and was drumming the declining, decaying culture of a degenerate intellectual stratum in Vienna into the minds of millions of infants whom he had to prepare for the future. The child was supposed to adapt to a declining culture which had already gone bankrupt many years before.

In the communist camp, *homo normalis* discovered psychoanalytic cultural adaptation after *homo normalis* in the psychoanalytic camp had killed the sexual theory and committed it to oblivion. Now that the idea of human emancipation was just as dead as the teaching of the sexual biology of the small child, the *homines normales* of both camps joined forces in the common fight against sex economy, which had threatened their activities. Biopathic old spinsters of the Left joined forces with old spinsters of the cultural front. Psychoanalytic wheelers and dealers in Topeka, Kansas raised a dirty penpusher to the position of judge over the existence or nonexistence of the cosmic orgone. All this to save culture.

Nevertheless, the battle for the rights of the healthy infant continued. Once orgone biophysics had gained more and more ground and trust within the United States, truly alive and courageous Americans began, from about 1945 on, to come out in the daily press in favor of natural infantile genitality. This was a great step forward. While the leftist saviors of mankind were calling for a red or pink revolution, the true social revolution, the revolution affecting the education of children, was taking place here in front of everyone's eyes. This revolution was opposed vigorously by Marxists and psychoanalysts alike. It took place without any marching songs and gun salutes. Fortunately, nobody calling himself the father of all proletarian peoples participated. Instead the participants were determined, lively men and women from the fields of education and medicine who were doing their duty.

INERTIA AND INACTION IN HOMO NORMALIS

In newborn children of all races and classes we have found the specific qualities of life from which we judge our existence. We know that one of the essential characteristics of this critical standpoint is *movement* or constant change. I am talking about something more than just physical growth and the stages of emotional development of the child. What I mean is movement in the literal sense, the alternating of emotions, the rapid transitions from love to anger and vice versa, the lively, always vibrant interest of the healthy child. Its life functions never stand still, but are always in flux and undergoing change. Nevertheless they are sustained by a uniform basic principle with its individual variations in each child.

In our civilization this natural principle is counteracted by a force of inertia, inaction, and rigidity. Sooner or later, depending on the character of the environment, a state of quiet and immobility sets in which, in the growing child, is still eclipsed by the original biological activity, but, with age, becomes more apparent. Let us leave out the years of puberty and middle age of the typical *homo normalis* and consider him on the threshold of old age, i.e. after his fiftieth or sixtieth year of life. By consistently remaining outside conventional systems of thought, we are able to discern states which are otherwise hidden by established concepts such as "solid citizen" or "well-off statesman" or "heir to religious or proletarian ideology." I am referring to a character trait of *homo normalis* which should be a source of serious reflection and great concern to anyone who, ahead of his time, would like to perceive the outlines of a better future.

It is a characteristic of normal people that they adopt certain habits and attitudes very early on, usually soon after the start of puberty, and become "stuck in them." For example, let us assume that as a young man one knew a girl who chose her male friends according to certain artistic interests, e.g., in Cézanne. Thirty years later one meets her again when she is a middle-aged matron. She still has the same interest in certain aspects of Cézanne's paintings. Nothing has changed in this respect, nothing has been added, and nothing has been lost. One

searches for some trace of change and development, but in vain. She is still interested in this or that arrangement of color in Cézanne's paintings. This example is of no particular importance socially but it does show clearly what is meant here. This mechanical propensity of the human character to sit, to remain stuck, is found in situations which are very decisive socially.

The world of technology, of knowledge, of work has in the meantime moved on. The forms of love life have changed greatly. However, the character-related and thus also the cultural reference points of the inert human structure are the same as they were thirty or fifty years ago. Lisa X. has long lost her chaste virginity; she has embraced hundreds of men free of charge or for payment; there is not one single cell in her body that was there ten years ago; she has a ruined face and a ruined body; however, she still dreams and talks of the ideals of chastity.

This is harmless when all that is involved is chastity. But it is dangerous to life when this inertia expresses itself in the politics of old revolutionaries. Illegal conspiracies, spying, and snooping were necessary ways of life for the Russian revolutionaries at and before the turn of the century. In the meantime they have seized power; they control the whole apparatus of government; they have access to all the wealth of present-day and historical knowledge of the world. The world has moved on. "Social ideas" have spread throughout society. Conservatives advocate social insurance. The 8-hour day and the ban on child labor have become generally valid institutions. And what do the "revolutionaries" of 1900 do in the year 1950? They are still conspiring and spying; they have remained sitting.

The entire state apparatus of these "leaders of freedom" consists of nothing but spying. It is the core, the essence, the goal, and the vital element of their existence. And since they have remained stuck, they maintain the interest of the whole world in old, outmoded forms.

I would now like to summarize briefly the insights that have been gained in the new revolutionary education of children. Interest in the child as the carrier of this or that culture is being replaced by interest in the individuality of the living child. The

adaptation of the child to ideals that are foreign to it is dying a slow but certain death. People have started building a special world and environment for the child. They have begun to see that neurotic mothers and fathers are totally unsuited as educators. What I tried in vain to make clear in the late 1930s now proves to be generally true, namely, that parents and teachers have been contaminated by erroneous views stemming mostly from their own emotional problems or from dependency on irrational social attitudes. While the "education of the educators" was ushered in by Marx, the representatives of Marxism have continued to support Stalinism, which stood for the methods of education quoted previously. However, the flood of rational insights has grown and the "emotional plague" has lost ground in the battle for the healthy child. The positive attitude toward infantile sexuality has begun to replace the negative attitude which dominated education for thousands of years. Progressive educators still do not dare to broach the question of puberty. However, the change in the attitude toward infants sooner or later has to bring about a change in the attitude to puberty. The way to this change was prepared by the sex-economic criticism of psychoanalysis and continues in the efforts of the pioneers of self-regulation in education, such as Neill in England, Aldrich and Stopes in America.

From the beginning, *sex economy had indissolubly linked the self-regulation of the child with the self-regulation of its natural sexual functions*. Later, orgone biophysics confirmed experimentally that sexuality is the most important expression of the living in childhood and puberty.

Other authors advocated self-regulation, but they disregarded the sexuality of the child or they assigned secondary importance to it. This is where the sex-economic approach to the education of children has differed from all others which deviated from the patriarchal-authoritarian path.

The inhibiting influence of *homo normalis* cannot be studied better in any other area of human existence than that of sexuality. His tendency to deny that something exists and to find excuses is nowhere else so obvious and so grotesquely senseless. Since regulation of the child's sexual energy is the *only* useful

key to its self-regulation and since *homo normalis* fears nothing so much as sexual excitation, it is understandable that he was unable to arrive at any concept of the "healthy" child. It is not correct, as many believe, that educators avoid the question of sexuality solely for reasons of social anxiety. I know from my own experience that the average working man has developed a correct perception of these questions and that it is only the leading strata of intellectuals and educators who impress upon public consciousness the need to avoid the main issue.

Why, we must ask, do the high school teacher, the university teacher, or the school principal lag so far behind in their understanding of these matters? The answer is deeply rooted in social and biological factors. The strata of the population which are responsible for governing society must operate *within* the given framework of thought, i.e., within the great errors of mankind; otherwise they would not be the leaders of society. They would not be allowed to assume this role. Those people who are already at the top would block their way. Why? The question is not easy to answer. Logically it should be the other way round. Those people who have the answer to the contradictions of human existence should be the intellectual leaders of society. The teacher who comprehends sexual maturing during puberty and is able to help the young person should be the director of the educational institution and not the person who exacerbates the misery. Why then, we ask naively, are simplicity, logic, and fruitfulness the exception rather than the rule and so often even the object of persecution?

The existence of so many powerful institutions which are based on human ignorance and irrationality is not the entire answer, and it is probably not an answer at all. For, we must ask once more, if the simple and the rational both act in the general consciousness of man (if it were otherwise, the human race would have disappeared long ago), then a majority of votes in the representative body that selects teachers would be sufficient to set the situation right and to replace the reactionary teacher by the progressive one.

I am afraid that what is logical and consistent in the illogicality of the human animal's social behavior hides a very deep and

difficult problem. Therefore not much store can be set by the usual attempts to remedy the situation. The catastrophe which has befallen the human animal cannot be eliminated by putting the blame on "the other person." It cannot be eliminated by adopting the golden mean of half-truths. Although, with tolerance and patience, it is possible to gain acceptance for a fact once it has been established, the wishy-washiness of the golden mean should not be allowed to affect the facts. The result would merely be chaos.

If the general direction of our deliberations is correct, then the evasiveness with regard to education is very closely linked with the avoidance of the knowledge of "God" or of the "ether." I know this sounds very obscure, so let us try to work our way through to the hidden meaning. The answer is to be found in the relationship of human armor to human thinking. The avoidance of simple, clear responses to vital questions is due to human structure. It is not, as is assumed evasively, this or that dictator or this or that party or church or ideology that is to blame. It is extremely important to free oneself from all methods of apportioning blame and instead to search for the function that makes so much nonsense and illogicality appear logical and sensible. We are therefore concerned with functions and not guilt when we try to give functional, useful answers.

We do not fight with people because they commit errors but only if they maliciously block attempts to uncover the error. In other words, we fight the emotional plague and not the human biopathy. Since we seek functional answers, not guilty parties, we are firm in our resolve to focus our work on the living. We are not oriented left against right or right against left. As work on the living process is always directed forward and guarantees development, we are automatically progressive. Because we orient ourselves according to the processes of working and thinking and not according to ideas about work or to ideologies, we are firmly anchored in the rational sphere of life. We can make mistakes like other people, but the fact that we are rooted in practical life processes brings us back to reality whenever the emotional plague leads us down irrational paths. Therefore it was so important to determine where we stand in our work, to know

not what we want but what we are doing, not what we believe but from what standpoint we judge belief, not what our goal in life is but whether our daily thoughts and actions are in harmony with the autonomous biological and social development that occurs independent of us. I believe that these guarantees against error, even if not perfect, are useful enough and capable of being developed. One of the results of this attitude to the questions of human existence is that we avoid the risk of thinking we are something better or superior simply because we have a "beautiful" or "lofty" ideology or have found out our opponent's error.

In order to do productive work on vital questions of human existence it is essential to understand why man, though in error, acts logically, i.e., to understand what constitutes the logic in his errors. Armed with this question we are able to expose secrets which previously seemed impenetrable. Thus why do people, despite the fact that they know better, always entrust the reactionary and never the progressive teacher, doctor, politician, etc. with the task of managing their lives? The answer is as follows: The one who revolutionizes human values always stands *outside* the thought framework within which human error occurs. The reason why people can act logically and consistently, though in error, is that human structure has adapted itself to erroneous thinking and made it a measure of its existence. There are a few biological constraints, such as armor against unpleasure and biological excitation. However, the human animals who have learned to go through life armored, constricted, and incapable of pleasure can no longer exist without armor. All institutions have been established with the armor in mind. All social views and laws allow for the asocial drives developed by the armor. Tactics, diplomacy, and politics are the results and at the same time the regulators of the lives of armored human animals. Thus, no matter how irrational their function and existence may be from the standpoint of the living, they have a function and "sense in the non-sense" *within* the sphere of life from which they come and which they serve to maintain. The strength of their existence lies in their rationality, despite its limitation. They cannot simply be replaced by the logical and rational thought

processes of unarmored life, because the functions of armored human animals are adjusted to the rules of the armor and not to the rules of unarmored life. In addition, armored human animals would certainly err if they tried to exist in accordance with the natural laws of self-regulation. They would certainly turn their children into inwardly-torn psychopaths if they tried to let them grow up regulating themselves.

The only hope we have of fully implementing self-regulation is to comprehend why people cling to their rigid, authoritarian rules and defend them so zealously. It is not the *idea* of self-regulation but its practical application, not a *policy* of self-regulation but its growth from the ultimate biological source of human animals. In the same way that a woodcutter is unable to take out a person's appendix, so an armored human animal is unable to lead a self-regulating life or to bring up children who are capable of self-regulation. His inner being, expressed in his thoughts, behavior, reactions, laughter, talking, etc., corresponds to the sphere of life of the armored individual, and it is logical and meaningful there. However, it loses its function and reliability outside this sphere. An armored person has no feel for the language, the life expression, the needs and, above all, the simple ways of unarmored life. It is crucial to be completely clear about this contradiction.

For several decades we have been in a gigantic upheaval of all human values, institutions, and ideals. Equally unbeknown to the average man and his political leaders, the political revolutions of the first half of the 20th century changed suddenly into the biological revolution of human existence in the second half of the century. The politician, as the leader of the masses, thought only in terms of the short period of just a few hundred years. Whenever he advocated the reduction of working hours or an increase in wages, he had his sights on the "traditional enemy of the working class," the "capitalist." The idea that the capitalist was responsible for all misery became such an absolute concept that the politicians of the Left developed into the most reactionary and life inimical representatives of social ideology. The political revolt could not appeal to the masses without at the same time arousing yearnings in millions of people. While

the time frame of political ideas was conceived in centuries, the human masses responded with life-oriented questions ranging over hundreds of thousands of years. These questions, which touched on such matters as consciousness, the unconscious, religion, God, sexuality, fulfillment in life, were now forced by ignorant politicians into a framework of thought which not only froze them but also clothed them in such absolute and narrow terms as "proletariat," "nation," "national honor," etc. The socialist politicians replied to the charge of "industrial exploitation" with their "class interests." Whereupon fascism answered with its "national interests." As a reaction to this, a new idea of "internationalism and humanity" developed, which is no longer proclaimed by the class-obsessed socialists but by various strata of all nations. The following are all part of this revolution: the notion of world citizenship, the drastic changes in the approach to infantile sexuality in the U.S.A., the spread of psychology, which very quickly overshadowed the economic philosophy of life and downgraded the economic Marxists to conservative, if not to say, reactionary ideologists, the decline of the mechanistic world view of physics, and the discovery of cosmic orgone energy with its functional basic laws.

Russian Marxism, which absolutized everything it had adopted from Karl Marx, had degenerated into a brutal system of reaction which knew nothing at all of life. In contrast, in the United States the conservatives developed a new concept of the evolution of the individual and his potential. While in Russia the idea of guilt had attained new, unsurpassed peaks and new, unsurpassed levels of brutality, the conservatives in America developed an attitude which is displayed in the exemplary Report of the Committee on Civil Rights (1947). In other words, all the boundaries which had separated national and class interests collapsed. Completely unnoticed by human consciousness, an orientation developed toward what was alive, variable, and functional in human life. The "frozen" sectors of society reacted to this here and there with sharp attacks. But it was no longer possible to question the right of the child to its own life.

Few people comprehend the extent and depth of this revolution. Within the political sphere it is argued that interest in the

child is merely a very small part of general political and social interests, such as wage rates, international agreements, diplomatic disputes over the oil wells in Iran. This point of view must appear correct to anyone who does not move outside the political realm of thought because, within this sphere, the child is in fact a subordinate and indeed less and less significant matter of concern. This was clearly revealed by the wide gap between the funds allocated to educational institutions and those granted to military and diplomatic circles. Seen from *outside* the political sphere of thought, however, the shift in emphasis to the rights of children denoted the true beginning of a gigantic revolution. It is good to know that the "politico" who thinks in narrow terms was unable to understand this; otherwise, he would have immediately misused his power to "nip in the bud" the danger that was threatening him.

The revolutionary character of the new attitude to children's rights is shown by the fact that there is no agency or person who would dare to come out openly against it. For the child is quite generally and justifiably regarded as the continuation of our individual life and therefore enjoys a certain amount of religious veneration, even when its duties as a citizen are being beaten into it with a stick. Furthermore, the child brings with it a biological inheritance that far transcends the narrow domains of nationalism and politics. This inheritance goes back millions of years and is not restricted to the industrial era of two hundred years. Supported by the now clearly presented rights of the child, this biological inheritance must of necessity form the core of all future social development. I say "must," because we do not contrast the narrow political or industrial standpoint with another, biological "standpoint." It is not a question of idea versus idea or of standpoint versus standpoint. We are concerned with functions and processes: with interest in engines on the one hand and orgone functions on the other, with wage agreements here and the functional principle of life there, with some indifferent political debate here, and childlike love, childlike hate, childlike spontaneity there, with Judaism, Catholicism, or Protestantism here, and the natural principle with which every newborn child comes into the world there.

One could say that this dichotomy has existed for a long time. Nevertheless, the narrow standpoints of politics, power, collective agreements have held the upper hand. The difference now lies in the fact that the authoritarian, life-denying education of small children has entered a cul-de-sac and can go no further. The unsuitability of parents as educators when they put their faith solely in their parental rights has been recognized. The sexuality of the child has penetrated people's consciousness, and the sexuality of the child, whether one likes it or not, is accompanied by the principle of self-regulation. In this way *self-regulation in social life has, for the first time, a solid biological foundation in the self-regulation of the child's sexual functions.*

The revolution in our existence which these events ushered in can no longer be ignored and can certainly not be underestimated. What educators and physicians now have to do will be determined by the extent of the irrational reactions of sick parents and educators to the evolution of biological self-regulation in the child. However, to accomplish their task, they must stand outside the prevailing systems of thought. The biological self-regulation of the small child functions in a way that corresponds to nothing, absolutely nothing, within the political or industrial thought framework. This is evident from the helplessness and lack of understanding with which an old-style politician or banker meets natural childlike behavior. It is not voters or percentage points that matter here. Nor are bookkeeping or diplomacy important. Any restriction of life, any influence that does not emanate from the child and return to the child leads inevitably to neurosis or biopathy. Judging youthful lifestyles as criminal is not getting anywhere. The police chief no longer has a role to play in education. And wherever he understands young people or loves children, he puts off his specific character as a policeman, even if he still wears a uniform. I maintain that the brutality toward children is due to the embarrassment of the armored adult toward living reactions. The politician, the diplomat, whose skill lies in keeping quiet about the truth, the stiff authoritarian, and the card-carrying socialist who is bogged down in aimless class hatred, have become a laughing stock in the face of natural childlike behavior. The characteristics of

healthy children overshadow all human attitudes which arise within the political and national framework of thought. The living quality in the child automatically eliminates race hatred. An American who hates a Japanese or black baby is abhorrent, as is a chauvinistic Jew who curses a child of Catholic parents. The child contains within itself, in a practical, living way, all the functions that the human animal has been trying for thousands of years to translate into ideals or political reality.

We want to assume that we are not introducing a "new idea of the healthy child," i.e., that we are not answering ideas with ideas but ideas with realities. The healthy child is a rarity, but wherever we observe it, we are astonished at the thousands of years of human ignorance and arrogance. We become humble and find ourselves outside all customary ways of looking at things. We begin to understand why the idea of the Christ-child was able to inspire veneration in millions of people over the millennia. While we try to assert our dignity and prejudices, we feel ridiculous. While we try to be educators, we are educated by the child. Wherever we had absolute values, the ground is cut from under our feet. The ideas of state, nation, fatherland, citizen, civilization, and whatever one may call the many absolute concepts to which the sick human animal clings, melt away. They are replaced by life functions which are new to us, which we could not foresee. All the convictions that we had acquired about the character of children collapse. And we are astonished that this world of natural functions was for so long and so consistently overlooked and so cruelly suppressed that educators and physicians were able to divert attention from it for centuries, that one could take on the burdens arising from the suppression of these characteristics of the child. We grow quiet and would ideally like to stop talking for a long time, because we are afraid that we will only cause more unhappiness.

We ask ourselves again how it was possible over the millennia to overlook, subvert, and even destroy the child's simple life functions. It would be quite impossible for us to get at the core of the biological standpoint if we do not first try to understand how this gigantic avoidance, this gigantic evasion, was possible; how it was possible that the human animal, for thousands of

years, preferred sickness, infirmity, cruelty, slavery, and killing in wars, to the simple functions and phenomena of life in the child. There must be some sense in this nonsense. Trying to explain this chronic catastrophe by invoking a biological death instinct, as socially timid psychoanalysis attempted to do, is tantamount to avoiding the main issue in the worst possible way.

In this respect our criticism cannot be too sharp. We have to show consideration for our children who are the victims of such erroneous thinking by *homo normalis*. Our loyalty is to the child and not to a decaying cultural idea which, in its basic form, is an incitement to mass murder. We cannot and should not overlook the fact that the "culture idea" grew on the manure of crippled biological perceptions and forced itself upon an unsuspecting society. I believe that Beethoven, more than Goethe, represents and reproduces the mood of life. It is another sign of *avoiding the main issue* when the same human animals who are guilty of the worst kind of intellectual unscrupulousness damn our standpoint as "radical." No consideration for others can prevent us from making this judgment. And we are not interested in being praised in the daily newspapers.

It is not our task at this point to give a clinical description of the biologically healthy child. This has been done in detail in other places and the idea of the biologically healthy child is already being supported by a number of excellent pedagogues. What we are primarily concerned with here is the mechanism of human errors, errors that are not due to lack of knowledge.

Avoiding the main issue is one of the significant characteristics of *homo normalis*. This goes so far that he describes as uncultured or tactless any attitudes which lead toward the main issue in as straight a line as possible. Let us quickly remind ourselves of the fact that avoiding the main issue permeates many important areas of life as a basic attitude. Along the path pursued by orgone research, I repeatedly encountered completely incomprehensible refusals to consider simple facts. It is also no mere chance that it was precisely orgonomy which encountered the astonishing avoidance of the main issue so regularly when researching biological energy. After all, it was concerned with investigating exactly those matters that up until then had been

so assiduously and thoroughly avoided. I have repeatedly expressed astonishment that such simple and obvious functions of cosmic energy as the blue color of protoplasm or the energy functions in the atmosphere could be ignored or explained away. This astonishment has tortured me over the years because I could not admit that I personally must be so very different to perceive and comprehend what thousands of excellent researchers had so thoroughly overlooked. Here are a few examples of the avoidance of the main issue:

In biology

the origin of protozoa from bions, a simple microscopic observation.

In bacteriology

the process of putrefaction and endogenous infection.

In medicine

the sexual function in general and the orgasm in particular.

In modern psychoanalysis

the sexual etiology of mental illness, although Sigmund Freud fought all his life to have it accepted.

In education

the pleasure function and the self-regulation of the infant.

In sociology and economics

the natural bio-social ("work-democratic") relationships between people of all ages and regions.

In physics and general natural science

the physical properties of the real, moving ether, the reason for the spontaneous discharge of electroscopes, the magnificent phenomenon of wave motion in the atmosphere which, when magnified one hundred times, leaves no doubt that we are living at the bottom of an ocean of moving energy. (In astronomy that phenomenon was dismissed as "bad seeing," in meteorology as "heat waves," in electrical theory as "static electricity," and in nuclear physics as "cosmic rays" and "background counts.'"),

the thorough and dogmatic elimination of the natural scientist's sensory apparatus from his judgment of nature.

It is not possible to claim that these oversights have nothing in common, and that they are "just" gaps in people's knowl-

edge or understandable errors. On the other hand, it must be stated that it cannot be fortuitous that research into biological energy collided with each and every one of these different errors; that it had to explain each and every one of these omissions or avoidances before it could proceed; that the functions of all these avoided areas are characterized by one common denominator: *They are all, without exception, functions of primordial cosmic energy.*

I really cannot accept the compliment paid me so often by friends, namely, that I am a great natural scientist who has "happened" to elucidate so many obscure matters. Such statements may be flattering but they cannot be accepted because far more is involved than the elucidations that have been achieved. We are concerned with the question whether all these oversights were necessary; whether perhaps an important characteristic of the human animal is responsible. Standing "outside" as we do and paying no heed to the opinion of some scribbler in this or that daily newspaper, we can afford to replace a flattering compliment with a vital question.

Avoidance of the main issue seems to be the common denominator to which all the above-mentioned omissions and misinterpretations can be traced. And the main issue is the biological functioning of the human organism. Access to it can be gained in *one* way only, via the organ sensations which appear in their strongest form in the orgasmic discharge of bioenergy. By avoiding this one function, the armored human animal has lost access to the central principle of nature, the cosmic orgone.

One cannot again avoid and circumvent such levers of human understanding by following the rule "don't hurt anybody's feelings" or "steer the middle course" or "be tolerant towards errors." If one is drowning (and the public agrees that humanity is drowning) such rules and laws of etiquette appear to be merely the tools of the pathological compulsion to avoid the main issue. As a physician who for three decades has experienced and treated immeasurable misery, unnecessary misery, in children and adolescents, in young people, and the aged alike, I have to vigorously reject such cultured claptrap. The same characters who cannot find it in themselves to "hurt" a colleague at the

same university have no conscience when children die of poliomyelitis all around them. They die because this disease is closely linked to the physical and atmospheric orgone. Thus the effects of avoiding the main issue are felt in the medical approach to poliomyelitis, cancer, heart diseases, etc. I don't think much of the cultured abundance of consideration shown by our esteemed academics in the face of such facts. By placing ourselves outside such avoidance, we find ourselves at the beginning of a new epoch of social development and not at the end of an old one, whose principal characteristics were mechanics, mysticism, and avoidance of the main issue.

We display a great deal of humor and we become childlike when we play with children. We become serious, very serious and determined, when as physicians or educators we have vital functions to fulfill. Our humorous opponents would like to have it the other way round. They want us, like themselves, to be deadly serious and strict in our dealings with children and to avoid being childlike and playful; they want us to "remain humorous" in tragic life situations, not to "take everything so seriously" and to show consideration in all respects. In short, they think and judge wrongly, because, true to the age in which they live, they want to avoid having deadly serious facts destroy their pathological equanimity.

The pathological equanimity can be viewed from inside or from outside the system of thought. Within the thought system the *sangfroid* preserved during a bombardment in wartime is the desired heroic attitude. It is the best possible adaptation to the given situation. However, standing outside this thought system we regard this *sangfroid* on the battlefield as completely crazy. It contradicts the primitive reactions of living matter which display fear in the face of danger. Within the system of thought the soldier who develops shell shock is regarded as pathological, cowardly, and useless, which is what he actually is within this thought system. However, seen from the standpoint of the living, his reaction is rational and completely understandable. Psychiatry remains within the given framework of thought and opposes anything that dares to transcend its bounds. It invents healing methods to combat the "illness" of "traumatic neuro-

sis." Seen from outside, such psychiatry is not a science but a tool of war. Outside the thought framework everything that tends towards the destruction of life appears crazy. Within the framework it is the other way round. The two standpoints never coincide. Discussions on such questions are senseless and get nowhere unless the standpoint is first clarified. People talk at cross purposes.

We are not establishing any scientific rules here. We are still wandering as naive observers through the regions of our existence. We are just asking questions—naive, often stupid questions. No responsible modern government agency would know what to do with our questions or answers. Nevertheless, such questioning and probing of our existence is necessary and indispensable. Human society has lost its orientation, and we are not obliged, at least not yet, to parrot all the claptrap which the daily newspapers serve up to us.

To the observer within the given thought framework of major errors, a child is not healthy if it becomes afraid in a dangerous situation. "Boys don't cry," so the saying goes, because they are future defenders of the homeland, fearless, unaffected by shock when shells burst around them. To the observer outside this thought framework, a child that does not experience fear in the face of danger is sick; it reacts counter to biological laws.

To the representative of "cultural values" a child's rage is "pathological." The child does not seem to be "adapted" when it rages. For those of us who stand outside these cultural values, such a child is a problem. We ask whether its rage is rational or irrational. If a child reacts with rage to being continuously tormented by its mother, we find nothing pathological in that, but see it as the natural reaction to the irrationality of the mother. The living in the child fights back against such nonsense. If, as is the rule, such a rebellion is suppressed as "pathological," the child develops an external calm. In the background the previously rational rage is changed into irrational defiance reactions which are liable to break out at the slightest instigation. This pathological defiance requires new disciplinary measures to suppress it, and these in turn provoke fresh defiance, and so on, until the young person is completely criminalized

and ends up in jail. Anyone who remains within this thought framework is helpless; there is no solution to the conflict within this contradiction. In order to solve it, one has to stand outside. In individual cases, it is often necessary to act within the framework of the conflict. For example, one cannot avoid taking stern measures if such a child shows signs of becoming a murderer. In principle, however, one has obtained a broad standpoint from which the overall question can be dealt with *prophylactically*. This is not understood by the educator who remains within the customary frame of thought.

Outside that framework, a child is regarded as healthy if it does not conform to this or that direction. To an orthodox Jew, however, a child who sings Christian songs appears to be sick or corrupt, and a Catholic feels the same way when a child sings Jewish songs. A psychoanalyst regards a child as sick if it does not adapt its genitality to the "agenital culture." A red fascist* finds that a child is pathological if it does not emulate the dictator or if it develops its own thoughts on life. In our opinion, it is the children who yield to such demands who are sick. Judged from the biological standpoint, a child strikes us as sick if it does *not* engage in love play, if it does *not* resist suppression, if it does *not* try to assert its own rational will, if it does *not* ask questions about how children are conceived and born. (Children were and still are severely punished for asking such questions.) We have already carefully observed a number of children and have come to the responsible conclusion that those who develop in ways that are against the usual rules do not become constipated; they eat without compulsion and with pleasure; they are not afraid of the dark, and they are not sadistic; they willingly share things with other children; they are open and sociable; they entertain themselves; they do not develop any mystical fantasies; they become enraged when their self-regulating activities are frustrated; they want to do everything themselves, get their own plates and wash them, dress themselves, etc. They want to understand everything going on around them. *Healthy children are rational*. In this respect all psychoanalytic education is wrong and in an impasse. Children who

*Reich considered that communism, as practiced in the Soviet Union, is red fascism. [Eds.]

develop their natural functions in a self-regulating way are not irrational. They react irrationally only if they encounter an educator who acts irrationally and for whom they are no match. They are defiant where defiance is appropriate. Try to tell such a child what it should eat, and you will be rebuffed in no uncertain manner. Try to stop such a child from playing what it chooses, and you will run up against a brick wall. These are important signs pointing to a great future. Fascists, cultural windbags, religious chauvinists, and neurotics of all kinds feel that such children are sick, useless, "maladjusted," future criminals. Let us play the devil's advocate here. Let us place ourselves within the same framework of thought from which these judgments stem. Seen from "inside," they are again correct. Such children do not tolerate authoritarian discipline. If they are rigorously subjected to it, they turn into criminals if they are tough on the outside, or into schizophrenics if they are very sensitive on the inside. Such children rarely succeed in overcoming "the rules" in life; if they do, they become great men, creators of new ideas and arts, etc. They do not develop any ideal of war. They do not want to become soldiers.

If they grow up in an environment in which pistols are admired, they also want to have pistols. The parents of such a child once found themselves in a dilemma. Their child, who was four years old, had gotten the idea from kindergarten that it wanted to be a cowboy with a pistol. At first the parents tried to convince the child that pistols are bad things and that only bad people shoot other people and animals without a reason. The absolute pacifist would have stuck to this point of view. The child would have had to yield to the "standpoint of pacifism." The child would have been understood from the narrow viewpoint of an ideology and not from the standpoint of its own development. Therefore the parents gave in, despite their convictions. Once their attempt to limit the child's interest to the cowboy uniform had failed, they bought him a pistol. They told the child that it now had to be careful to prevent any other child from using its pistol against a human being or an animal. The child was enthusiastic. For a few days it played the game "police protection for children" with the pistol, then the interest

waned until it completely disappeared. Thereafter the child showed no interest in shooting.

Let us consider this example, taken from real life, from different points of view. If the parents had adhered absolutely to the pacifist standpoint the child would have been refused the pistol. As a result, an unfulfilled yearning would have taken root in him. If our biopsychiatric knowledge is correct, this unrequited wish would have become linked with other experiences of a similar kind and been intensified. Over a period of time this wish would have formed the core of a fantasy, namely, that of being a robber or a bad person. In short, the child's self-regulation would have come to an end.

From the military-martial standpoint one would have given the child the pistol without any second thoughts; indeed, many fathers who had just been through the horrors of war would have taught the child to shoot Japanese and Germans. Such an attitude is possible only within the framework of an error of thought which requires the armoring of the organism in the father as well as in the son. The pistol would very soon have concentrated all destructive and sadistic impulses on itself. The path to "juvenile delinquent" or to mass murderer would have been opened if other conditions favorable to it had existed.

This is what it comes down to: Armored children do not hesitate to pick up and hold on to instruments of death. If the environment forces them to do so, unarmored children also reach out for such instruments, but they have no elements in their structure which can become anchored in murderous weapons. The murderous toy finds no response in the child. Therefore the child soon loses interest in the pistol.

It is thus not correct that the healthy child is not afraid or that it has no destructive impulses, or that it never becomes defiant or that it never deliberately annoys adults. Like all other children, it has all the potential for "good" or "bad" attitudes. The difference between it and other children who grow up within these erroneous systems of thought is that it does not remain fixed in these reactions or attitudes. It may happen that a healthy child is afraid of wolves during the night. However, a simple discussion is enough to eliminate this fear. It does not

develop a phobia lasting all its life. It sometimes happens that a healthy child accidentally or intentionally breaks a glass, but the destruction of things does not develop into a chronic character trait. The child's structure does not contain any character-related destructive rage, of which the child cannot rid itself. A healthy child knows fear, cries, hates, is defiant, "misbehaves," but none of these things are anchored structurally.

The child that develops without any biological impediment is characterized by great *seriousness*, which is clearly distinguishable from melancholia or depression. The seriousness is evident in particular in the eyes. One of my younger students referred to this visual expression very aptly as "being transparent." The expression of the healthy child is undisguised. There is nothing shy or cunning about it. It simply expresses emotions without masking or deflecting them, as we observe in armored children.

The healthy child is "living"; it experiences every mood directly and to the full. If it feels like shouting, it lets its voice ring out loud. If it wants to play by itself, it becomes quiet and shuns company. Seen from this standpoint, pedagogical ideals stemming from "within" nonbiological views seem absurd, for example, the view that a child should always be "sociable." The rigidity and absolute quality of such demands merely reflects the armor of educators who always need pseudo-contact in order to drown out their inner emptiness. A healthy child often wishes to be alone. Healthy children *think*; they think intensely about many things. They ask rational questions, and this thinking and questioning is fundamentally different from the compulsive brooding and questioning that we encounter in armored, neurotic, "adapted" children.

Healthy children *like to give*; they share their things with others if they feel so inclined. Sometimes they want to hold on to things so they can play with them themselves. When we say "living," we mean a way of life which does not conform to any rigid rules or ideals. The healthy child lives functionally and not mechanically; it "lives" a basic theme of its existence, but the variation of this theme is never-ending. This is what "living" is. The healthy child reacts deeply and fully to everything that it experiences; it has no pseudo-contacts. It rejects armored,

stiff people. It immediately perceives the warmth of healthy adults. A child that rejects certain adults is not "sick" but reacts from "outside" the civilized standpoint of the state, church, and culture; it reacts as a living organism. *Homines normales* do not understand this. They make no distinction, and indeed cannot distinguish, between rational and irrational reactions which have the same name. To the *homo normalis* defiance is defiance, regardless of whether it is justified or not. Hatred is not permitted; it is uncultured, or in some other way unacceptable, regardless of whether the child is defending itself against unwarranted ill-treatment or whether it has a morbidly destructive hatred of everything. The rigid, absolute, eternal elements in the judgments of *homo normalis* permeate our entire system of education. Nowhere have these flourished so much as in the land of the proletarian generals. Nowhere else is the variable, functional, "living" so intensely hated and disapproved of; nowhere else are "withinness," the narrow viewpoint, the absolute, and the adaptation to the state more dominant than in the land of these Marxist Jesuits.

We said that a healthy child likes to give. We must quickly add that it also likes to absorb, that it is trusting. If it is shy, this is not out of mistrust but because it requires time to get to know and make contact with others. The healthy child is open and trustful, and it embraces people with a warm hug. It loves its accustomed environment but is ready to rebel if it encounters senseless demands. To some mothers the cleanliness of the floor is more important than the enjoyment found by the child in playing. Other mothers find it difficult to permit the child to do things by itself. They feel that they must always help the child, that they must exhort it to eat this or that or something else. A healthy child reacts strongly to such interventions in its self-determination. This self-determination of the small child is the root of all later self-regulatory functions in man and society and should be protected by all available means.

As a rule, the healthy child sleeps fast through the night. It does not develop fears or experience nightmares. Occasionally, when the inner drive tensions become too unmanageable, the child has an anxiety dream. But it reports it as something out

of the ordinary. And it is grateful when someone helps it to find the reason for its anxiety.

The healthy child takes all natural forms of sexuality seriously and equates them with other natural functions. I have never seen the lasciviousness and slyness which characterize armored children. Healthy children talk openly with the adults whom they trust. They keep away from authoritarians, ascetics, demanding, and constantly grumbling neurotics.

In kindergarten or elsewhere they naturally pick up all kinds of morbid tendencies from the world of the armored human animal, namely, cursing, "kill" language, nasty grimacing, etc., but they feel the alien quality of such things. Characterologically, they remain unaffected if they succeed in living their lives in a natural way for the first three to four years. Often healthy children complain about the sadistic behavior and perversions of sick children. If the pestering by sick children goes too far, they are capable of defending themselves with their fists. The following experience bears this out: The child, like all healthy children, possessed the characteristics of natural goodness and tolerance, dangerous characteristics to display in modern social life; armored children view them as weaknesses and abuse them. One day this boy was playing in the street. A couple of louts called him over to play with them. When he got close enough they splashed a glass of water into his face. The boy ran away, shocked and crying, because he did not understand why they had done such a thing. Subsequently, one of the group of louts displayed a particular stubbornness in harassing the boy. Then something wonderful happened. The boy had obviously decided that he could not put up with this any longer. One morning, although he was younger and smaller, he threw himself with all his force at his tormentor, brought him crashing to the ground, and gave him a good thrashing, until he ran away humiliated. I observed the incident and experienced great relief. What I saw was clear evidence of the fact that the living spirit in the healthy child does not always have to be subjugated to the pestilent reactions of armored life. This is how in the course of time, millenia or centuries, healthy life will ward off unhealthy life. The child will learn to use its fists without losing its goodness, without

becoming exactly like the armored pestilent neurotic. I saw that life is able to hit out firmly and boldly if it is abused. This was a great experience for me. It has far-reaching consequences for judging the chances that the human race has of ever freeing itself of the emotional plague in *all* its forms.

In order to learn as much as possible from this incident, it is necessary to project the characteristics of the living in small children into present-day society and into its future. It is not important whether we see everything correctly or whether we make mistakes. We still wander through the landscape of our existence as if it were foreign territory. And we still ask our naive, simple questions, without any intention of answering them. Since regimentation by the state is still held very much in check here, we will give free rein to the existing freedom of thought and not restrict ourselves in any way.

Why did these louts torment this boy? Why did they not torment each other? This is a very simple and important question. Our medical experience with pestilent individuals tells us that this tormenting stems from insecurity experienced by the armored organism when confronted by the free motility of the living. It is the same insecurity that seizes an elderly spinster when she sees a pair of lovers tenderly embracing in the park. It is the hatred that the cripple feels for a beautiful body. It is the hatred that an embittered soul feels towards the free individual who goes through life without such bitterness. Faced with crippled life, free life does not experience hatred or revulsion but pity and willingness to help. These are characteristics of biological contact. Compare these with the attitudes of a sadistic Himmler or Hitler, and it is easier to understand the attitude of the emotional pest.

The young boy referred to above had done nothing to annoy the group of louts. He had naively approached them when they had called him. Then, without reason, they threw water in his face. We encounter such anomalies everywhere in adult life. A certain type of person is singled out and persecuted for no reason at all, senselessly, and with brutal consistency. Let us pursue this grotesque situation further because it leads to even more remarkable things.

Around 1922, when I first defended the genital rights of small children, rumors began to circulate that I was seducing these children and allowing them to witness the sexual act. At scientific meetings, small groups formed which spitefully accused me of being aggressive and riding my "hobbyhorse." Later, rumors sprang up that I was insane and amoral. When I was no longer a voice in the wilderness, when more and more physicians and scientists came to share my views, the same or similar accusations and innuendoes were directed at colleagues who lived and worked far from me. In essence, these attacks did not differ from the attack by the gang of children on the healthy boy. Both types of attack were senseless, unprovoked, malicious, and carried out by a group or a gang.

Such things occur so frequently and have become such a familiar part of our social existence that they are no longer noticed. They are accepted as a matter of course. In certain political circles and systems such attacks are even carried out with the support of the law and firing squads. What does all this mean?

Earlier, we distinguished rational and irrational defiance, rational and irrational hatred. We must now make the same distinction in order to understand such gangs. The group of brutal boys would have struck the naive observer as a "normal" group of children, for example, a group of dancing children. In both cases a social grouping has been made. However, these two groups are fundamentally different. The group of dancing children has only one purpose, pleasure. A group of working bricklayers or architects or physicians functions in a similar way. Their functioning contains no hatred. Their activity is rational and has an understandable goal. The emotional composition of the group of louts is different. The group has no other purpose than to foment trouble. Obviously the object of their persecution must possess certain characteristics that set in motion the mechanism of brutality. We are on the wrong track when we try to determine what provoked the louts. We cannot give an answer. Our medical, pedagogical, or psychiatric experience is of no use to us. We know nothing about the function of such actions. If we follow the specific nature of these actions through other

situations, in other circles or strata of society, we discover merely that nobody talks about them. Everybody accepts this as an immutable, given fact. No one likes it, but nobody understands it. Could it be that this quality of being unnoticed or "given" is part of the answer to our question? Let us follow this clue.

Let us consider everything we encounter in life with just this one characteristic in mind: the quality of *a given*. We soon notice that we are dealing with an evil which is attributed to fate. We have even coined a term for it: "human nature." This "is the way it is." Could it be that this expression did not come about by chance but instead represents resignation of the victim, deliberately brought about by someone? We start to pay attention to situations in which it is claimed that something is determined by fate. Such a situation is the dependence of human activity on politics. It is accepted as "given" that one does not mention certain truths, although they might save human lives. One "just does not mention" such matters, is the excuse. We prick up our ears. In whose interest is it that "such matters" are not mentioned?

We are not surprised when we are dealing with reactionary politicians. But we become suspicious when we encounter this attitude in socialists and liberals who pity the masses, promise them heaven on earth, defend political murderers' right of free speech, yet become furious when one calls a spade a spade, although failure to do so costs millions of lives.

Orgonomy has itself suffered greatly from this grotesque fact. Millions of people are dying of cancer. No one understands this disease. Any nonsense said about it is celebrated and spread all over the daily newspapers. Finally, someone discovers the origin of the cancer cell and discovers the cosmic energy which causes the tumors to disappear. Although instantaneous acceptance is not expected, one would at least presume that this event would receive the same attention that is given to the daily output of nonsense. However, this expectation was false. The hopeful news becomes the target of mud-slinging. Why? It is the same question that we had to ask when the group of louts threw water into the face of the naive boy. Within the given system of thought this is nothing special. This is the way things are, or

this is the way they have always been. Anything new is automatically attacked. But outside this system of thought such behavior seems completely senseless, even insane. What is it all about, what is the intention?

Not even the rationality within the irrational is involved here. The senselessness is complete and access to understanding it is also completely blocked. It is the same kind of senselessness that characterizes the action of binding the hands of a child to prevent it from masturbating. The moral or religious explanation is merely a facade. Seen from outside, the explanation is just as senseless as what is being explained. What harm have the hands of an innocent child done? What social or moral danger do they pose?

How far does this senselessness extend in social life? Is it merely an odious appendage of life, or does it dominate our lives? Let us make use of the view from outside and carry it through to its logical conclusion. Modern philosophers attempt to combine the Eastern and Western philosophies of life and to balance out their differences. In the process they remain within the framework of precisely those modes of thinking which tore East and West apart and which have completely split the modern world. We do not even want to try such a thing because it traps us within the given error of thought. We must remain outside and seek the common denominator which has led to the nonsense in both camps. What we have here again surely is the *avoidance of the essence of things*, which, in the East as well as in the West, is responsible for the development of internally consistent but, viewed from outside, irrational philosophies of life. We have no answer to this. But we do have the right to ask questions. Nobody is required or forced to follow us.

Why then do young rowdies throw water into the face of a harmless child? Why was orgone research, which saved human lives, persecuted, besmirched, defamed? Why were widows burned in India and negroes beaten to death in the U.S.A.? Why does the nonworking politician have so much and the working bricklayer so little status in society? Why could God and ether not be investigated? Why may adolescents in their prime not enjoy love? Why has the 20th century physicist so many excuses

when it comes to observing orgone energy in the dark? Why do people count for absolutely nothing in Russia? Why is it that millions of human animals who work and care cannot ward off a handful of tyrants?

We are still looking around. We blame nobody; we are trying to comprehend the universal nonsense. We ask our naive questions from the standpoint of the living, not from the standpoint of a political ideology or a state or national interest. We emphasize that our position is not just internationally humane. We transcend the bounds of humankind and try to understand the society in which man lives—not the political state, not his bowling club, but his dependence on the laws of nature. In this way we place ourselves outside again, and we are diametrically opposed to the politician, statesman, nationalist, and representative of the church as they are today. We have no bombs, no secret arsenals, no power, no exclusive organization, and we do not intend to bring down this or that government. It does not matter to us what government is governing as long as it does not prevent us from working with children and the sick, and provided it does not prescribe what we should write and think. But as soon as a government does try to do this, we defend our work. It is up to representatives of the state and also to politicians to decide whether they wish to take the risk of opposing this work. I think this example is enough to present our point of view. We defend the right to ask questions and to seek answers, consistently and with determination. We take the talk about freedom of expression and freedom of research seriously, very seriously. We are not willing to leave the field to those who claim this freedom for themselves but are not willing to grant it to others.

We acknowledge any sensible inspection by a government agency, such as the registration of radiotelegraph equipment and the inspection of garbage removal. However, when a government agency has the effrontery to set itself up as judge on orgone research, when it displays its ignorance and therefore resorts to defamation, we refuse it this right and, as workers concerned with new, concrete natural facts, we bar this agency from gaining access to our books and laboratories. This is a good practi-

cal example of the "responsibility of the working man," of the relationship between society and state.

The same example explains the reasons why we turn against the socialist and communist national governments. The representatives of these political ideologies will now quite mechanically assert that I am a traitor to socialism or that I became reactionary out of disappointment, or because I now earn a great deal of money in America, or I have become old and conservative, and similar arguments. They are talking nonsense. At the time when I was working in and for socialist organizations, I earned just as much as today and even more. And I believe that the discovery of the cosmic orgone energy is infinitely more revolutionary in character than any current socialist view. Socialists do not comprehend the drastic change in all its existential aspects which has taken hold of our lives since we lived through the time of Hitler and the degeneration of the Russian Revolution. They have become hung up on cliches and outmoded ideas, even when they call automatically for social revolution. They call for this, because they are completely unable to comprehend the gigantic revolution which we have been experiencing for decades. We have experienced the reassessment of all values, the maturing of rational thought, the improvement in our understanding of children, and last but not least the sharp criticism of socialists, who have forgotten how to pose fresh, new questions and therefore chew the same old cud over and over again. I say this without malice. But they do not understand that the world of the human animal progressed while they remained behind in the 19th century. This also holds true for the worker problem, because conservative, "capitalist" America shows more respect for the rights of the working class than do the proletarian dictators.

Thus we ask our naive questions regardless of whether or not they fit in with this or that ideology. We believe that we are in the middle of a true biological revolution of the human race and that all former so-called revolutions were purely ideological or political upheavals which did not even touch the core of the biosocial question. This was proved by their consistent degeneration in each case. We find ourselves confronted by the character

structure of the human animal which has smouldered for thousands of years in the dark—untouched, uninvestigated, and not understood. We are in the early stages of comprehending. We see that the economic questions are now dependent on the solutions of the biological questions of the human animal and its society. We have only just recently started to ask questions, and the answers are still obscure. Should we then allow some insignificant but fanatical member of this or that political party to silence our tongues and thoughts, a fanatic who believes he is achieving something by professing his convictions. Comprehending and making practical changes is what matters, and not convictions.

We are against the red fascists in Russia, not because they have a particular way of thinking but because they prevent men from thinking. They punish thinking with death. This is not specifically directed against red fascists but against anyone who acts in this way. We unmask the emotional plague of the red fascist, not because he hangs medals all over his generals' chests but because he militarizes children. We allow ourselves the privilege of calling the dictator a scoundrel or a fool, not because he acts the dictator, but because he believes that bread alone is enough for the masses; not because he is criminally stupid, but because he pretends that his criminal regression to the old tyrannical ways represents progress, and he therefore deceives the people. The problem is why the people do not see this.

We are not against ideologies or convictions but *we are for the development of all capabilities in the human animal*. We are looking for means to give practical expression to the wealth of human thought and feeling and, therefore, we fight against the arrogant ignoramus who has no conception of such tasks. Even more, we seriously believe that we understand better than the ignoramus himself why he exists and has power. There can be no doubt that the fool himself does not understand how all the power which he abuses accrues to him. Hitler admitted this in as many words. And we do not want to have fools and sadists telling us how we should educate our children or how we should solve life's problems.

Therefore I believe that only in America, and nowhere else, does the opportunity exist to review the situation, even though

many grotesque and cruel things exist here, too. We can think and talk and we ordinary citizens can keep arrogant organs of the state in check.

If we wish to retain our integrity, *we must protect our right to be responsible for our work*, in the same way that we protect our eyes, because we are working on vitally important matters. We must therefore be against anybody who merely has opinions about the work of other people and who does not permit life-related work to manage its own affairs. If socialist and communist politicians fall into this category, like other politicians, then this is their fault, not ours. They have acquired a gigantic inheritance of human thought, and they have gambled it away. Their existence is fading. Let us raise a monument to them. They once fulfilled an important function, but they did not know when it was time to leave life's stage.

I am more than willing to admit that I would also have become a dictator if power had fallen into my hands in the same way as it has to these dictators. I would not have been able to do any better without solving the fundamental biosocial question. It is not just the way they act but *the way they severely hinder the process of questioning and finding answers* which we actively oppose in politicians and tyrants. It therefore became a firm principle of my work to reject the usual kind of political leadership and to concentrate on independent scientific questions and answers. I had no choice but to turn down the offers to play a leading role in politics which were made to me several times over the years. This attitude is something new and unusual and consequently not understood by government agencies stuck in the rut of traditional thinking.

Whatever influence my work now has was not acquired by political maneuvers on my part. I do not have at my disposal any political organization, newspaper, or membership contributions. I have no party, no weapons, no power of any kind. The influence stems from the understanding of those people who read my writings. It is due to a special element in the structure of people and not to me. It is the feeling for the rules to which life is subject. An idea can link up with the irrational as well as the rational. In my case, what I have had to say has found a response in the love of facts. This, too, is outside the usual

run of things and is therefore not understood. There was no social intention behind the discovery of the orgasm function or the discovery of the orgone. And there was certainly no political intent. But social confusion has contributed a great deal, and decisively, to the development of my functional way of thinking. It would please me if my opponents were also stimulated by this confusion to develop new ways of thinking. It is not my fault that because of the inertia in their way of thinking they became opponents, although, emotionally, they are just as affected as all other human animals.

In our thinking we have rid ourselves of the question of guilt. We blame nobody, but we remove barriers to our rational freedom of movement. If a rock on the road blocks my car, I do not declare that the rock is guilty but I get it out of the way; I do not destroy or condemn or imprison it, but simply move it aside. If the rock is too heavy, I drive around it. If there is no road by which I can drive around it, I take the trouble to build a piece of road. This takes time and effort but it is unavoidable. Under no circumstances do we accuse the rock.

We do not blame the backward educator; we go around him. We do not try to convince him; we do not quarrel with him. If he does not understand us, we explain our standpoint to him. If he becomes vicious, we avoid him.

Let us conclude our stroll through the various regions of our existence. We have asked naive questions. We have not asked anybody to follow us or to believe us. We have no intention of forcing anyone to believe or trust us. In posing the questions and trying to orient ourselves, it is not a matter of being "mystical" or "conservative" or "backward" or even "fascist." We are convinced that only cardinal functions of life can decide about life; therefore we are in favor of governing human life through its three major functions—love, knowledge, and work. They are *biological* functions which go beyond human boundaries, linking man with his origins and his future. Is this conservative, because "conservatives" also have such beliefs? Right, then let us be "conservative." It does not mean anything, because the word is political in nature and nowadays all politics has sunk to the level of intellectual prostitution. As physicians

and educators we are convinced that all social activity, be it in the fields of economics, education, or art, is produced and sustained by human character structure. To be sure, all this takes place under certain social conditions and limitations, but the energy needed for thinking and acting comes from the human animal's reservoir of biological energy. *An exact knowledge of the nature of biological energy is the fundamental prerequisite for a new orientation in life.* It is important to stress that, in our time, it is precisely the knowledge of bioenergetic processes that is weakest and most unreliable.

As working people we bear a great responsibility for everything that we do and think each day. We must refuse to allow nonworking politicians to tell us what we should think or do. Instead, it is our opinion that only those people who are actively involved in productive human work should be allowed to decide what should be produced and how. Does that make us "reactionary" compared with some scheming fool from the political "left" or "right?"

We find the world in the throes of a gigantic social and political upheaval which is not yet fully understood. This upheaval is taking place independently of and often counter to our intentions. Nobody, apart from a few politicians and pestilent characters, wants war. Nevertheless, war and everything that exists around it has dominated and shattered our lives for decades. This is very significant if we are right that there must be, and indeed is, some good sense even in the greatest nonsense.

Since all social and cultural life has been anchored from time immemorial in children and is perpetuated by the character structure formed in them, it is clear that there is no more important task than that of the educator. The fact that militarists and politicians have the best paid jobs while the educators of children have the worst paid ones shows how far we have come in understanding the upheaval. The revolution in pedagogical thought has nevertheless begun. This is a genuine, gigantic, hitherto unknown form of revolution, a social revolution operating out in the open, without weapons, police, or informants. It can no longer be stopped and will totally change our society. In contrast, all politically oriented circles have sunk to the level

of useless parasites of society. For us, the child—its health, freedom of development, and future—has become the central point of our practical biological position. We measure all social and cultural phenomena by whether they are useful or harmful to the child. We therefore urgently require a law to protect the child and its development. We need laws to protect and advance the existence of teachers and educators. We need such laws urgently and quickly if we are to prevent confused youth from creating a new form of totalitarianism.

The living does not dare to speak openly, not just because it does not yet command the correct words, but because it is persecuted and systematically defamed by those ill with the emotional plague. We therefore require strict laws to protect the natural life expressions of children and adults against sex-starved and malicious old spinsters.

We must never cease stressing the responsibility of the "Little Man." He must develop responsibility for his personal and social existence without running the risk of losing his livelihood. On the contrary, it can only be in the interest of large industries to promote this responsibility and to guarantee and expand the worker's participation in the fruits of production. Production can only be increased, and the present difficulties will decrease, to the extent that industrial and farm workers learn to accept their part of the responsibility for production and distribution. They will then learn from experience that it is easier to criticize the management of a company than to help bear the great responsibility. These are important elements in the continuing social revolution, and no manager who works himself will be against it. On the contrary, he knows that his responsibility will be smaller if the workers shoulder their share of it. The few people who are greedy and power-hungry will soon be silent, without the need to take any drastic measures against them.

The idea of a sudden bloody revolution is illusionary for several reasons. The social upheaval has been taking place for several decades now, and it is therefore unnecessary to incite it. Anyone who does so merely proves that he has no sense of what is going on around and within us. For such a person the term social revolution has become a catchword. He does not give any

thought to its meaning or significance. He does not ask why all social revolutions have failed so pitifully. He does not see and will not admit that the lower strata of society repeatedly produce their own oppressors, as in fascist Russia. He does not see that his political parties are beating to death precisely those things that form the core and essence of social progress. He asks no questions whatever but remains stuck fast in absolute nonsense. His hatred springs from personal resentment and not from the burning desire finally to bring about self-regulation in the human masses. If problems in fascist Russia become too glaring, he turns overnight from a "state socialist" into a "freedom socialist," without tackling and answering in a practical way one concrete question of human existence.

This social revolution is a process which will extend over centuries. Its object is not the state, or the nation, or a marshal, or a leader, or the nationalization of production, or espionage, or execution of capitalists. It is:

the assessment of all events from the standpoint of the happiness of the human masses.

self-regulation and self-administration of all branches of human existence.

responsibility of all workers for production and distribution.

research into and safeguarding by law of biological self-regulation in each newborn generation.

strict protection of life in the child from authoritarian, ascetic, or any other anti-life ideology and practice.

opposition to the emotional plague, as it is revealed in politics, espionage, defamation of the living, chauvinism and nationalism, mental illness, usury, and exploitation of work.

international links between all working classes and direct representation of all interests relating to work and life.

pedagogical and social elimination of all kinds of racial practices.

clear distinction between rational and irrational life interests.

protection and safeguarding of personal earnings for the person who earns them. Free initiative in all production but also responsibility of the producer for its distribution.

strict separation of all churches from pedagogical institutions. Freedom of religious creeds but also protection of science and education from religious chauvinism.

protection of the love life of children and adolescents.

safeguarding and respecting of old age through adequate social security.

establishment of world citizenship and elimination of passports in international traffic.

If the foregoing remarks are correct, physicians, educators, and social administrators of the future will come from social circles which stood *outside* the thought world of the twentieth century. In order to function in the world of the future, a hundred, a thousand, or five thousand years hence, these physicians, educators, and social administrators will have to guarantee the self-regulation of the human animal. In fulfilling this task they will come up against powerful vestiges of twentieth century *homo normalis*, in the same way that we experienced the "un-evolved" thought world of the Platonic state and of Aristotelian thinking of two thousand years ago as a formidable hindrance when we made our first groping attempts to correct our ways of thinking and existing. Physicians and educators of the future will certainly not be descendants of present-day socialists, communists, liberals, or conservatives. On the contrary, they will have to understand why socialists, communists, and liberals had become conservatives and reactionaries in the twentieth century and why the conservatives of this period were so often liberal. Looking back on the terrible degeneration of the great Russian Revolution, they will most probably have to understand, if they are to fulfill their task, how it was possible that it used such cruel and murderous means against its own population. And their judgment, untouched by the partisanship of our age, will probably be as follows: The Russian Revolution was carried out by politicians who based their actions on an economic theory and on the doctrine of the "inevitability" of socialism. In this doctrine there was no room for the knowledge of man as the

driving force behind all social development. Man was seen exclusively as the result of the circumstances of his life. There was no mention that social and ideological processes or their reproduction are anchored in the human character structure. For this anchoring is bound to the natural sexual process in man which was treated with contempt in the twentieth century and viewed with fear by all officialism, including that of genetic biology.

The Russian politicians and economists had assumed from their lofty vantage point that the masses would take their newly-won freedom, consolidate it in their lives, and develop it further. In reality, however, the leaders came up against the inertia of the people, their characterological laziness. Bugged down in mechanical "historical inevitabilities," these politicians were forced to conclude that the inhibiting effect of the inertia of the masses was deliberate sabotage. This gigantic error on the part of the leaders could not be corrected, because they themselves were stuck in scientific views of the last century which had long been superseded by scientific developments, particularly in psychology. So it came about that the inertia of the masses and the inertia of the leaders condensed into a grotesque social phenomenon, namely, persecution of their own citizens for deliberate sabotage, although in reality only the old characterological helplessness, the immobility, the armoring, the "inertia" were involved. Millions of people were shot, subjected to the agonies of the "purges," and exposed to the suspicion of "guilt" on a scale never before witnessed in social history, not even that of the church. They were thrown into concentration camps by "people's tribunes" as "enemies of the people" and exposed to hunger and decay.

Educators and physicians of the future will understand perfectly this conformity of historical errors of thought, stagnation of the leadership and the masses, absolute guilt, immobility of society as a whole, and political mass murder, when they come across the "torpid," immobile, inert characteristics of people. It is a matter of total indifference what a contemporary scribbler in some socialist or otherwise oriented local rag may think under the pressure of his own immobility or his party leanings.

Because we stand outside, we do not need to worry about these things. We need only protect ourselves from such people's vindictiveness and malice, if their bad conscience runs off with their high ideals and they resort to defamation, lies, or murder.

Those who have sought God all their lives will go berserk if their God is discovered. Those who have abolished the Ether will continue to sit in "empty space." Those who have demanded the Ether will talk their way out of it, if its reality is demonstrated to them. This will and must be the necessary result of the characteristic of avoidance. The others, however, the outlawed and the excluded, will become the roots of new generations who will correct these errors and most likely create new ones. However, the new errors will be errors about the universe and no longer errors about the position of man in the universe. Researchers of the future will deal with and master "God" and "Ether" in a practical way through the common functioning principle of a cosmic energy.

*A Note on “Sympathetic Understanding”**

A group in London once introduced an excellent term for the basic attitude to be adopted by physicians, researchers, and teachers toward newcomers. The term was “sympathetic understanding.” The quality of this term was important. It brought into sharper focus what had for decades been in the background of the battle against the emotional plague, namely, an understanding of the enemies of life and truth, a comprehension of their motives, both rational and irrational, and a willingness to help them, if they can be helped. This basic attitude underlay *The Mass Psychology of Fascism*. Its verbal formulation was thus a real gain for our work.

However, in practice, the goals of our work are at risk if we fail to demarcate precisely the framework within which we should permit this attitude to operate. “Sympathetic understanding,” as I see it, has a threefold function:

1. An understanding of the difficulties for a scientist, physician, or teacher to adjust to the fundamental tenets and practices of the new science of orgonomy.
2. An understanding of the truth which is to be explored, the patient who is to be cured, and the child who is to be given a healthy upbringing.
3. An understanding of the efforts of the working scientists who have dedicated their lives to the investigation of orgone energy in all its biological and physical functions.

Now it seems to me that the London group of teachers gave proper consideration only to the first of these functions of “sympathetic understanding,” while totally neglecting those under points 2. and 3. But the functions they neglected are no less important than the one they stressed; on the contrary, they seem to me even more significant. Let me try to explain.

*Translated from the German by Beverly Placzek.

The difficulties researchers, physicians, and teachers have in comprehending and committing themselves to orgonomy are only to a very small degree attributable to intellectual immaturity or a lack of rational knowledge. Countless unpleasant experiences have dispelled any doubt that, in cases of enmity or narrow-minded resistance, the underlying rejection is generally the result of a biopathic fear of anything that is spontaneous and alive, and often, also, of a neurotic fear of orgasm and a dread of sexuality. Furthermore, these "deep" motives make use of social prejudices and anxiety to prevail and to survive. People are attached to their parties or political organizations and do not want to risk losing these contacts. They would rather have nothing to do with what they see as the pornographic issue of sexuality. Furthermore, they have firmly rooted opinions about molecules or "airborne germs" or about the rationality of politics or the "personal nature of sexuality," or they simply find it embarrassing to handle the glowing coals of the sex life of the young. I should like to stress most emphatically that the few attitudes mentioned here are themselves supported by general social ideologies, and that these ideologies originate in and owe their resistance to argument and facts to the average human structure, which we call *chronic rigid armoring*. There is no escaping this definitive conclusion. And no one who has not grasped this may presume to have understood orgonomy.

We have, of course, total understanding for the limitations of the average person in our society; indeed, we have devised medical and educational techniques to help him overcome them. But we cannot use these techniques in relation to society. There, we can only apply our knowledge of the mechanisms that underlie the narrow-mindedness of our bitter enemies and hesitant friends. Whoever manages to develop a technique that can overcome the biopathic armoring of the average person in our society without the need for individual treatment will deserve great credit for the improvement this brings to our lives. Still, we cannot remain restricted to this one function of sympathetic understanding. We must consider the other functions as well.

The bitter enemy and the so very hesitant friend are not only objects of our sympathetic understanding and our readiness to

help, they are at the same time completely responsible as "researchers, teachers, and physicians" to discover truths, rescue children from the plague, and cure the sick. The patients and the children who are entrusted to the care of these doctors and teachers must also have sympathetic understanding. They suffer severely and their bodies and souls are endangered if the enemy fights against us too bitterly and the friend hesitates too long. For social ills are created, maintained, and prolonged above all by the limitations of our enemies and our hesitant friends. Thus anyone who is more concerned for the resistant doctor or teacher than for his patients and pupils serves our interests only in part or even in a way that with time can be dangerous. *Sympathetic understanding for the weaknesses of the adult generation must always be accompanied by sympathetic understanding for the suffering of the newborn and the young.*

Thus far, we have omitted from this discussion those who have dedicated their lives to the investigation of orgone energy. We now want to remedy that. We are mere mortals with our own weaknesses, faults, worries, and troubles. Although we are far ahead of the usual way of thinking, still we have imbibed this "culture and civilization" with our mother's milk, so to speak, and we have had to struggle to free ourselves from it as best we could. Experiences extending over almost thirty years leave no doubt that the armored person takes a great deal but gives very little. There is also no doubt that a giving and understanding person will have to grapple not only with the general atmosphere of this mechanistic-mystical era, but, in addition, will at first be viewed as a fool. To be imposed upon and exploited is a by-product of our profession, just as to be covered with soot is a by-product of that of a chimney-sweep. This is a vexing dilemma. Formal authority breeds only slaves. On the other hand, friendly behavior is taken amiss by present-day man. In people who are accustomed to having their lives organized on authoritarian lines, friendliness always provokes impertinence and contempt for the giver and the liberated, as well as a tendency to exploit freedom irresponsibly. This is a grave and undeniable fact.

We must also give thought to our own health and ability to work. As things stand now, there is no one who could take over

our work. If we were to be wiped out, we would not soon be succeeded by reliable workers in our field. So we must not exhaust ourselves in sympathetic understanding of meanness, apathy, and irresponsibility; rather we must distribute the responsibility for the new generations and force it on those who are apathetic and irresponsible. We dare not expend all our strength on hopeless cases; rather, we must be on the lookout for healthier and more willing helpers. Furthermore, we must come to acknowledge and accept the sad fact that today's generation of adults, those over thirty, is lost and that essentially it is the following generations, those of the young people and the children, that matter. There are only a few of us, and we must use what strength we have with care. Characteristics such as pity and sympathy are beautiful and good, but they are often dangerous if they are inspired by irrational motives or are directed to irrational goals.

Here I must warn all those working actively in our field of two dangerous reefs past which we must steer if we are to avoid shipwreck:

1. *We must guard against the opportunistic passion to acquire as many followers as possible in the shortest possible time.*

We have seen how in two great social movements, rich in potential for the future, the accumulation of a large following overwhelmed the core of truth. One of these social movements was Marxism. (We could equally well have taken the American pioneer movement as our example.) The larger the Marxist movement became, the less was said about the production of surplus value as a specific attribute of *living human work power*, the core concept of scientific Marxism. Today, not even a trace of it is left in any sizable Marxist organization. The second great social movement was that of Freudian psychology. Its core of truth was originally the specifically *sexual etiology of psychic illness*. From this, too, nothing remains but a mishmash of correct and incorrect facts, a compromise with the social structure all along the line. I could also cite Christianity here.

Now, for the new science of orgonomy there is the same great danger, namely that its core, the orgasm theory, will get lost if too many followers flock to it too quickly. The orgasm theory

unites the human being as a biosocial creature with his other attribute, that of being a piece of living protoplasm. At present, I see no other bridge between the biological and the cosmic orgone, and I do not believe that any other bridge will be found. The function of the orgasm is that very aspect of the natural function which until now has been most neglected, most wickedly slandered, and depicted in the most grievously distorted fashion; it also is the aspect that evokes the greatest fear in the human animal. This is perfectly understandable, as the development of our civilization has until now made use primarily of chronic armoring to repress this fundamental life function. These interconnections are broad and quite simple, impossible to overlook, and full of hope for the future of mankind.

We are now faced with a difficult situation. In order to propagate our science we have to entrust it to people whose biophysical structure makes them unable to deal spontaneously and free of obdurate impediments with the natural function of the orgasm. It is perfectly clear that the true representatives of the new young science of orgonomy must be healthy people with healthy, fully functioning bodies and emotions, and in the distant future that is indeed what they will be.

I intend no denigration of them when I say that the other carriers of our science, those who are "cured," the half- and quarter-healthy, can only be faithful helpers doing their best, but never true representatives of orgonomy. This is why for decades, perhaps even for centuries to come, the tendency to neglect and eventually to exclude the core questions of orgonomy will remain a danger. And since most of the people living today grew up biologically disturbed, it is perfectly clear and indisputable that the more adherents we seek and win, the greater that danger will be. There is, of course, no doubt that a young person who has fallen ill can only be helped by exact investigation of his biosexual disturbance. Such an investigation requires the most accurate knowledge of the mechanisms of natural biosexuality. This is a very practical matter. No understanding of "energetic functionalism" or "orgonometric study" of the cosmic orgone can replace this knowledge. On the contrary, based on my own experience, I can predict that both energetic functionalism

and orgonometry will err unless the examiner and the researcher are able and willing to deal clearly and trenchantly with the genital functions of the healthy and the sick organism, that is to say, unless the examiners have themselves experienced what total orgonotic streaming in the body really is.

A small but, in our sense of the word, healthy group of people will be a better guarantee for the future of orgonomy than an enormous crowd of sick or half-sick organisms. But this is no reason for us to despair. The need for a radical change in the biology of mankind has entered into the general consciousness. It is being grappled with everywhere, for better or for worse. That is why the time must come when the general social struggle and that within the scientific community will find common ground. Whether this be sooner or later is not important here. How quickly this general knowledge comes to maturity is one aspect of the great responsibility borne by all working people. I see no other social process capable of protecting orgonomy from the fate that has destroyed all other great social ideas.

2. *The second danger we must be sure to avoid is the mystical, religious enthusiasm with which in many circles the orgasm theory and orgonomy are embraced.* This sort of enthusiasm is far more dangerous than open hostility. Let me explain why.

This "redemption enthusiasm" does not grow out of rational emotions or from a living organism's deep understanding for the biological wretchedness into which the human animal sank thousands of years ago. Nor is it inspired by a knowledge of the gigantic social difficulties that stand in the way of a radical correction of human character-formation. This sort of enthusiasm equips no one with the perseverance needed in the struggle for self-regulation of the life functions of the human animal. It is unwilling to make any sacrifice and its demands can never be fulfilled.

Furthermore, this enthusiasm is dangerous for the future of orgonomy because it sees in the orgasm theory a new doctrine of salvation, a new religious belief, and not a perceived truth, the practical realization of which will require the greatest personal sacrifice and risk. The believer expects that now "the joy of love" will simply be dispensed to him by the physician or

teacher as bread is dispensed to the starving. He overlooks the fact that organisms which for decades have been brought up to deny and repress life and the joy of love have structurally lost the biological capacity to give and receive such joy. In addition, they fear the very thing for which they long so ardently. In fact, it fills them with mortal terror if ever it comes their way. Once past a certain age, or where particular life circumstances are too deep-rooted, such organisms are often, all too often, beyond repair. Yet it is precisely these people, who are structurally and biologically incapable of happiness, who now expect salvation. An organism capable of joy is unable to form any such expectations. No, the orgasm theory has not brought redemption to the world, nor is there any salvation.

If, then, the therapist or teacher is unable to fulfill these unjustified and irrational expectations, the enthusiasm easily and quickly turns to dangerous hatred and calumny, on the heels of which emotional plague reactions soon follow. That is why it is necessary to warn against this kind of enthusiasm.

The orgasm theory has never claimed that chronic biological disturbances resulting from severe armoring can be radically cured. Far from it! I have repeatedly stressed, both verbally and in writing, that the great majority of today's adults, who go through life armored, can expect very little as far as any sexual experience of joy is concerned. For this very reason, I have laid the main emphasis on the prevention of biopathies from the day of birth.

Orgonomy has nothing, absolutely nothing to do with redemptionism. It stresses the enormity of the obstacles that stand in the way of a biologically undamaged life for the masses of humankind, and which will continue to stand in the way of such a life for a long time to come. And it stresses the enormous responsibility of everyone involved in any branch of socially vital work to eliminate the emotional plague. Responsibility, endurance, and the willingness to sacrifice are required in the personal and social battle for the protection of unarmored life.

Orgone therapists must therefore be constantly on guard against salvation enthusiasts. Not for an instant can they afford to close their eyes to the great dangers threatening from the car-

riers of the emotional plague. We are far from having achieved absolute personal and practical safety, although we have earned it. We can offer no happiness. On the contrary, we demand responsibility and help from our fellow workers in our great undertaking. No one can help them except they themselves. We can only show them where unhappiness is hatched and the harm it does. That we do with conviction and with fully committed understanding for anyone who will listen to us.

The Silent Observer

INTRODUCTION

January 20, 1952

Biography is being written to straighten things out, to give a truthful, reliable picture of the past. Biography is written to keep a record of the changes in man and his society. Most men whose biographies are worth writing belong to the energetically strong, emotionally overflowing animal specimens. Otherwise they could not have accomplished what they did.

If a biographer is himself bioenergetically half-hearted, so to speak, if he has not emerged fully from the rigidities of his armoring, he will inevitably misconstrue the subject of the biography. The best biographies are therefore written by honest men about themselves. Otherwise, a Balzac is made to appear sexually ridiculous by a Viennese culturalist like Stephan Zweig, or Beethoven is made petty in money matters by a little man in the art business, or genius in general is made to appear as a kind of criminal existence.

The story of Wilhelm Reich (WR), his work and his life, must be written by someone who knows this story intimately, in its good as well as its bad aspects, in its greatneses and foolishnesses. It must be written without malice, with ardent love for truth. But the waves of human hatred against the living still surge high, smashing whatever is not strong enough to withstand their impact or knowledgeable enough to see the dangers. WR's story must not fall into the hands of frustrated life, ready to kill the honor and body of anyone who dares to bring the living back into life.

But how should this story be written? There is too much material, much too complicated stuff. A book on WR written as a simple chronological biography is not possible. His life was too complicated. And recently he has felt that it would be un-

wise for him to write his own story. It could not be true enough. The wounds are not yet healed; there are still tender scars, painful to touch. Though quiet lately, many enemies are still alive, sitting on their gossip soap box, as they did twenty-five years ago, waiting for new opportunities to slander. WR's story must somehow be written in a most truthful manner by someone reliable.

There are many letters, manuscripts, documents, and other important historical material in the archives of WR's institute. How about publishing only source material, original evidence, to be dealt with by others? This may work the proper way. Let the Silent Observer tell only what a good, impartial friend at the time could have seen and what WR actually has seen.

THE YEARNING FOR THE HIDDEN SWEETNESS

In the 20th Century, in the century of mass murder and universal agony, WR was the only man who knew the right answer to fascism, which had grown from the armoring of man. The world was split. Freud had discovered the unconscious mind; Marx had discovered the living nature of value production. The Russian dictators hated Freud and the American politicians feared but did not completely ban Marx. Around 1950, there was a general, though seldom expressed, awareness in the USA that the imperialist, reactionary, slave-driving, spying, snooping, "Little Man" Russia had almost nothing to do with Marx. It only misused and abused his great name for its evil purposes. It rode high on the backs of millions of people who were yearning for happiness on earth and dying from many miseries, rendered helpless by the armoring of their bodies. Governments were utterly ignorant of and helpless in the face of these serious matters, and they tried to apply the old political remedies: the gallows, prison, arming and rearming, and political rigmarole. Everybody knew, or at least sensed, that this would not accomplish anything. Both the dynamics of the unconscious mind and the living nature of value production were drowned in wrong ideas which harassed the life of the toiling people. One

could do nothing with the unconscious mind in everyday life, and although people produced value in countless billions for the private capitalist or the state capitalist or for themselves as American small shareholders, they cared little about the nature of the values they produced. They thought and felt only in terms of love in the body and a bit of happiness for the soul, here, on earth, and not only later in heaven. WR had learned this from his great sociological experiences. It was therefore his ill fate and grave responsibility to keep the issue clear, no matter what happened.

The discovery of the life energy had not only evolved directly from his experience of the emotional plague (EP) in the psychoanalytic and Marxist movements, but it also harbored the answer to that pestilence on the deepest level when, in 1940, WR identified the atmospheric and thus the cosmic orgone energy. This discovery hooked up with the two major philosophies of the time in the following manner: *The workings of the unconscious mind, as well as the production values, were rooted in man's bioenergetic nature or structure.* It was essentially the hidden, defamed, continuously thwarted knowledge of the streaming of life and love in the limbs of man, whether he is armored or unarmored, that increasingly made possible the successful opposition to the EP.

This new knowledge led into the very foundations of man's cosmic existence and thus made contact with the core of all religious thought. It far transcended the sharply defined economic class boundaries of Karl Marx, while the essence of Freud's "unconscious mind" appeared to WR as only the result of the abuse of the human soul for a few thousand years. And a few thousand years meant little or nothing in terms of man's evolution. Compared with the cosmic orgone energy, the problem of a capitalist culture of two or three hundred years, or a slave-driving Asiatic patriarchy of ten thousand years, or the crooked, ignorant machinations of a Peter the Great or Djughashvili* the Horrible did not matter at all. Freud and Marx appeared merely as steps in man's continuous attempts to understand himself and his society.

*Stalin's given name. [Eds.]

For many years WR carefully avoided the full consequence of the discovery of the cosmic life energy. Although he presented the crucial stages of the discovery in many writings, he never told the story of what had enabled him to make this discovery. Still, knowing the private, intimate story of a discovery is like knowing a woman in the embrace or the personal secrets of a great nation's ruler. The telling of this story can no longer be avoided.

In about 1924, for the first time in the history of natural science, WR gave a medical account of orgasmic potency in men and women. It was presented in 1927 in his book *Die Funktion des Orgasmus* and later included in another book under the same title first published in the United States in 1942. This account has shaken all psychiatry and great parts of organic medicine. It has enraged some and enchanted many. It provided the key to "psychosomatic" illness and to human behavior. It had consequences of a social and emotional nature which were as yet incalculable. Yet, WR had not fully told the world what he knew to be true of all living people and what was crucial to the understanding of the "rooting of man in nature." Nearly thirty years after the first formulation of orgasmic potency, he published a book entitled *Cosmic Superimposition* where he connected man in the embrace with the forming of a galaxy. But still he kept quiet about what he knew was the most crucial piece of human knowledge, which certainly was at the root of all religious systems and would one day openly rule the world as the characterological basis of peace and happiness.

Why did WR not tell what he knew to be so crucial? He did not tell because, first, it involved his own most intimate secrets; second, the world was not ready to listen; third, because WR could have been murdered by some religious or political lunatic if he had told the story.

The thing he knew and did tell was how the sweetness of streaming life functions in living man when he loves or becomes ready to love. WR had been loved by many women. Nearly all of them had told him that he was so very different, in fact, unique in his way of embracing the woman he loved. Most of them had never experienced what they did in the embrace with

him or, if they had, they had never felt it as deeply, touching their innermost selves. WR always refused to acknowledge his uniqueness, in this or in other respects. He refused to be pushed into a lonely corner of life. He used to say that a man can be killed in two ways, with a pistol or a pedestal. He wanted to be with people. He was scared at the idea of having to live apart from them, not partaking in their big and small, beautiful and ugly chattings and doings. Yet, after many years, WR understood what they were talking about when they said he was so very different. His own experiences confirmed it.

One of his basic characteristics was always that he learned through experience. He was completely involved in whatever he did and he refrained from opinions about things he did not know with his whole organism. Sigmund Freud had condemned red fascism before he knew anything about it. WR first went through the experience of red fascism before he condemned it and separated it from so-called scientific socialism.

In his past was the experience of an embrace with a young woman in the village where he had been stationed with his regiment in 1916. WR was then nineteen years old. He had known the genital embrace since he was thirteen, without suffering from any kind of impotence, with great pleasure and even satisfaction. But here, for the first time, he experienced what later was to be called "orgastic potency." He experienced the true meaning of love. With this woman the embrace was entirely different from any he had ever known. He could find no words to accurately describe this difference. Terms such as "sweet," "melting," "floating in space," "freed from the pull of the earth" seemed to come closest.

Usually, in the genital embrace the mind somehow remains aloof and the genital organ appears detached from the rest of the body, doing its "business" of pleasure. The partner is felt as "somebody else," if not as completely alien or disgustingly foreign. The "touch" of the body and of the genital organs in particular, though pleasant and warm, does not affect the whole self. The self is the doer rather than the object of love. This seems to be expressed in the American term "making love," which designates the embrace. WR had known this kind of

“making love” for many years, as did other men in adolescence who had broken through the fences of a tightly shut public morality. But here, for the first time, he “fell in love.” He was not merely a male in union with a female. He was *lost* in the experience. There was *no boundary line* between him and the girl. There was not the least experiential distinction between the two organisms. They were one organism, as if united or melted into each other. Everything in this unity was flowing and floating. There was no “thought” or “idea” of “doing this” or “trying” that, and there could be none. The melting, streaming merger was calm and majestic, in no rush to reach the final fulfillment. Her love organ embraced and gently caressed his organ. Appreciation and a deep seriousness filled the twin unity. When the orgasm finally overtook them they burst into tears in a calm but intense manner, and they sank deeper and deeper into each other. When the sweet waves had passed away, there was still a rolling, like the gentle rocking of a boat. They rested quietly within each other for a long time until they fell asleep in complete happiness. The unity of the two organisms was there all through the deep sleep. In the morning their limbs felt pure and light. There was perfect clarity in the senses and cleanliness of emotion. *No evil or ugly thought could have arisen in their minds in this emotional state.* They were lovely and loving.

From that day on, WR knew what “it” was like. And he found it later in life again and again. He protected it against dirt and frustration as a precious, secret gift which endowed him with the simplicity and gentleness which his friends, male and female alike, sensed in him and which made him “different.” Here, basically, the discovery of the life energy had its source of courage, persistence, and strength.

In this first crucial experience of the sweet streaming of living life are rooted most of WR’s major accomplishments:

- The technique of dissolving the character armor, which inhibits the flow of life energy in the body.
- The perfect understanding of the “preorgastic” and “orgastic anxiety” in men and women who are unable to swing out fully with their life energy and fall prey to the sudden blocking exerted by the armor. (This results in the

hateful “pushing” through the armor which WR saw in so many desperately frustrated men and women in the mental hygiene clinics.)

- The discovery of the plasmatic streamings in amebae.
- The idea of producing bions which led to the actual discovery of the life energy in the atmosphere.
- The insight into the lack of understanding for such crucial sexual experiences on the part of well-armored mechanistic scientists.
- The comprehension of the essence of “Prana” in Hindu philosophy and of so many of Jesus Christ’s experiences and teachings, for example, his words “God is within you.”
- The understanding of the murder of Christ, because murder must follow such revelations of the discrepancy between pure, lovely nature and armored man.

WR had to keep all this secret for such a long time because clinical experience had shown him the murderous reactions to these things in people who feel the streamings but can never stretch out in love and softness. They must break out of prison, as it were, burst open themselves or somebody else, preferably the one who has touched upon their secret or their misery. And WR was threatened with extinction many times.* Still, he knew he must not destroy his personal records. He had to leave behind the truth so that generations to come would know what had happened in this murderous 20th century.

WR guarded his great secret well, but he revealed as much as he safely could and based it on objective evidence. He studied the “orgonotic streamings” in amebae, measured them with exact devices, and then divulged his findings to the public. In response, the defamatory rumor that he had become “schizophrenic” was started. Schizophrenics, in contradistinction to well-armored, hardened neurotics, feel the plasmatic streamings but they distort and misinterpret them.** *Homines*

*No, WR was not paranoid; he did not suffer from persecution ideas. He was actually persecuted and his life was threatened. Yet, he slept alone in the observatory without guards or fences, even without a watchdog.

**Cf. *Character Analysis*. [Eds.]

normales could not distinguish the sick from the healthy experience of these streamings and the corresponding organotic sensations. So they defamed WR as a schizophrenic.

WR lived his life fully, but he was never what is called a "wolf." He did not pick up women on the street; only once, he met a woman in a Vienna park on a spring evening with whom he was later happy for about a year. Women used to approach WR easily and without restraint or dirty intentions. They sensed the male animal in him and wanted to embrace him. And many said so frankly. WR never worried about "how to find a woman." On the contrary, he often had a hard time fending off women. This is not meant to deprecate those women. They were decent, orderly, highly moral, and socially well-situated women. They were not prostitutes or "loose women." Prostitutes rarely approached WR. These women simply felt that he could love them and give them what they did not otherwise have. This often put him into embarrassing situations. Life runs a course which is totally different and frequently at variance with the spell-bound ideas sexology and psychology professors have about what "sex" *should* be like. WR never fell for such unreal ideas because he lived his love life fully, decently, without much noise or ostentation. In an age when pornographic devices, pictures, thoughts, exhibits, secret photographs, and sex magazines were swamping the literature stands of the world, WR lived without ever having looked at dirty photographs, read dirty sex magazines, or, even during puberty, having used any of the devices which served many of his contemporaries as stimulants in a sick gratification. This WR owed to his early developed and strongly functioning malehood. Rarely did he suffer from prolonged frustration.

Such a life appears extraordinary by general moral standards. It is not uncommon, however, among rural or working-class youth, as is well known to anyone who has not written his sociological treatises entirely removed from people's intimate lives. The fact that such books as *From Here to Eternity* and *The Naked and the Dead* find public acclaim proves the point. Also, the investigations by unbiased researchers like Hodann in Europe and Kinsey in the USA leave no doubt as to the ubiquitousness

of this intimate, private element in the life of men and women. That it does not appear in any academic treatise, that it is eschewed completely by everyone who holds official positions, is only further proof of man's "evasion of the essential."

But there is more to it. There is terror, deep terror connected with this private sexual realm. It is truly social dynamite, little understood, somehow too deeply rooted in the bioenergetic functioning of the human animal to be tackled easily. This domain of human life is an expression of man's cosmic existence and closer than anything else to his religiosity. WR arrived at this fact very late in his life, around 1945. He reached the conclusion that the genital embrace in the whole biological realm is a variant of the superimposition of cosmic primordial energy as expressed, e.g., in the formation of spiral galaxies and hurricanes. To shut this realm completely from man's awareness is to travel on a boat across the Atlantic and refuse to realize that one is confined in a tiny shell with thin walls over a depth of thousands of fathoms of ocean. However, it will no longer be possible to avoid this fact. The barriers of prejudice against it are breaking down everywhere as the human multitudes have begun to pour onto the social scene, bringing with them this down-to-earth fact of intimate human existence, the yearning for the genital embrace. This yearning is of cosmic dimensions and awareness of it is quite general today, especially among artists and writers. The great writers from Balzac to Strindberg, from Tolstoy to Dostojewski, from Dreiser to the dime love novel are witness to its scope.

WR had known this domain well, personally, professionally, scientifically, and emotionally. He knew it in great detail. And thus he knew the secrets, hopes, and fears of the multitudes. This gave him the strength to stick to his guns and to forego the usual considerations for empty public acclaim, medals, honors, etc. It was not the sense of the crucial importance of the function of mating which distinguished WR from his contemporaries; this knowledge was quite general, though hidden, distorted, or unexpressed. It was the ability to experience the cosmic meaning of the genital embrace, the strength not to let go of this crucial hub of life, and the scientific grasp on this func-

tion which set WR apart from his age and, for that matter, from many ages of mankind. His great scientific accomplishments, his perfect sense of balance in the scrutiny of natural functions, his sensitive nose for new functions to be observed and worked out, and the inner equilibrium which enabled him to commit grave mistakes or dive into foolish adventures only to emerge again riding high on the waves of life all derived from his own organismic experience during the embrace.

What appeared too complicated, "too much," overriding all set rules and boundaries was merely an expression of the aliveness of WR's senses and his nose for the common functioning principle in all things, living and nonliving. Therefore, he managed to be the great unifier and integrator. This made it possible for him to understand the babies of all races, to experience with equal depth the problems of both Roman and Moscow Catholicism, to see what Christ and Moses, or Freud and Marx had in common, to integrate the mechanical functions into his functional equations, not to lose what he had in common with the psychoanalysts, even after some among them had slandered him abominably, to realize the common denominator of democratic Marxism and true democratic America, to integrate "static" electricity with his cosmic energy, to find Bergson's *élan vital* of 1910 in the physical functions at the Geiger counter in 1950.

Integration and unification in science require integrated, unified, harmonic organismic functioning in the scientist. Men who are split up will split up everything, and emotionally blocked men will block all movement, just as emotionally imprisoned men will get into prison, be it as jailer or inmate.

The ability to swing out fully, to let himself go completely if need be, made it possible for WR to keep experiencing the problems of the people of many races and nations, even though he knew only too well what made them so helpless and he held them responsible for their inertia and their great fear of responsibility and truth.

In order to properly evaluate people's ways, to be able to see their weaknesses clearly—and how could anything ever change for the better unless this was done?—one had to know their lit-

tle, private, intimate secrets. Here, their yearning for happiness in love and twisted ways of getting it constituted the core of the problem, dreaded by many psychiatrists.

WR never gave up before trying hard; most other people do. He did not give up living a clean life before he tried to live it, and he succeeded. He succeeded because he kept moving. When his beloved mother died in 1910, WR was ripped from the ways of a sitting life forever and set on the road of continuous motion. Death will stop him, but only physically. As a force in the development of man's life he will keep moving for many ages, since the functions he put to the service of man are mobile functions, pregnant with incalculable future possibilities. When his father died in 1914 from grief over his mother's death, WR, at the age of seventeen, became a mature, grown man overnight. Then came the war which destroyed his home, his fortune, his way of life. He joined the army. There was nothing else to do. He tried to be a good lieutenant and company commander, identifying himself fully with his military duties. When he left army life he knew well how it works and what it was like.

He moved away from his family completely in 1919 after having experienced the restrictive ways of family life and seeing what a family usually does to free minds. He understood how murder in family life comes about and how family life creates neurosis and crime *en masse*. He thus learned to distinguish natural family bonds from ugly family compulsion. He went through all the subjects of mechanistic medicine and did well, but he moved on. He did not get stuck as a private practitioner or a specialist in neurology or psychiatry. He went through all the steps that lead to an academic career, such as unpaid work in a university hospital, unpaid written and published papers on medical matters. He gave courses, instructed university students, but he did not get stuck in an academic career as did the colleagues who served with him at the university clinic.

He studied natural philosophy and classical and modern music and participated in diverse literary circles, but he did not get stuck in any of them. He gave himself over fully to psychoanalysis, since he realized its mission. But when he learned what the psychoanalysts were doing to Freud's basic theory and

saw how Freud was bogging down, he pulled out and went to Berlin in 1930.

In 1919, he loved a girl from an industrial workers' background. When winter came and they could not roam about the countryside, or embrace on bright, moonlit meadows but had to visit ugly hotels and sit around in ugly Viennese coffee houses, so that their love began to dry up, he told her frankly that although he loved her he could not go on living that way. And he pulled out. She understood and agreed. They both retained a beautiful memory of their love.

He married in 1922 and established a home for his wife, embarked on a safe career as a famous Viennese physician, had two children whom he adored and who loved him dearly. But then, in the mental hygiene clinics, he hit upon the general family misery. When he saw that his wife had gone dead and hated his work in social hygiene because she feared for her own marriage, he left and went to Berlin, leaving behind a well-established practice, his wife, and his children. Is there any wonder why, four years later, a psychoanalytic Mocenigo* called him a psychopath. WR was no psychopath. He was in full command of his social responsibility, of his intelligence, and his enormous capacity to work and to love. But he did not yield to the social forces which tie down a productive man. And he was proven right. He had fled from circumstances and people and organizations which a few years later had ceased to function. The people he left behind were "sitting" in little, tight circles, based on little tight, set, wrong ideas.

WR devoted himself to the workers' movement in all its forms, political, athletic, literary, philosophical. He sacrificed his bourgeois positions and much of his privately earned money. He taught the laws of freedom to student organizations. He helped the sick. He defended workers' children against police attacks during parades in the streets of Vienna and Berlin. He fought the "little man" bureaucrat and future Djughashvili in the workers' movement. But when he learned that they were dead

*A 16th century Italian nobleman who delivered Giordano Bruno to the inquisition. Reich is using this name to denote a malicious personality. Cf. *The Murder of Christ*, Farrar, Straus and Giroux, New York, 1972. [Eds.]

emotionally and did not want to move on and just sat on old precepts, mumbling socialist litanies, he left them without a trace of regret. And he took crucial problems and solutions pertaining to the workers' movement with him into the unknown.

In 1932, in Berlin, he tried again to make a go of his old marriage. When it did not work, he took another love and asked his wife for a divorce. He did this without any premonition of the slander that would eventually come his way because he left her.

His beloved second wife, Elsa Lindenberg, went with him into exile in Scandinavia, giving up her career as a professional dancer in Berlin. She lived and worked with him for seven years. They were happy together; she was his appropriate mate. But when, in 1937, he got into trouble in Norway with the Mocenigos of bacteriology, cancer pathology, biology, and psychiatry, she could not take it any longer. When he was to leave Norway for the United States, she wanted him to go alone to prepare a new life there for her. Then she would follow. But he felt that she was through with him and he asked her to stay in Norway and to find another man. She did find someone else after several years of agony because of her love for WR.

Great lives are not lived cheaply or furtively. Great lives are lived with risk, frankly, courageously, with continuity. Such life hurts. Such life exhilarates. Few can live such lives without touching on criminality. Such lives save many lives. Such lives thrust the world of man forward.

WR had accepted Marx's basic idea of the living quality of productive power, "work power." But when he realized that the industrial workers themselves rejected the true Marx and their functionaries were mostly little, petty, only wage-minded bureaucratic future führers, fearful of life, basically reactionary, if not outright fascist, cruel, sly, underhanded, lacking any sense for truth or history or humanness, many of them plain bums who found out how easy it is to push the buttons on a political power machine instead of toiling at a powered industrial machine, he left them and their awful world and devoted himself to the search for the common denominator of all those petty, ruinous doings of psychoanalysts, Catholics, Marxists, union

leaders, and politicians of all kinds. In the end, after fully experiencing the emotional plague, he found the tight, hardened, squeezed, miserable, impotent, love-starved little man as the root of the misery, as the sole responsible agent in man's sea of agony, as the still undetected germ carrier of the emotional plague. And he said so plainly, openly, in the spoken and written word. And some people hated him for this good deed, though many paid homage to his daring.

In the USA, a new, steady way of life seemed to offer itself to WR. For many years (1939-1950) he worked hard, built up the institute he directed, trained physicians, educators, scientists, gave himself fully to the job, without regard to time or effort. He developed Orgonon* as a future home of orgonomy and devoted all his work power to bind together his students and the work. But when he discovered that they flocked around him only to "sit" with open mouths listening to his words, staring with wide eyes at the wondrous monster, but doing nothing in a practical way, and, finally, when he discovered that they were filling their empty souls with his riches and only took and took from him, he left them because he felt they were, as they were, a menace to his life and work.

WR never ceased fighting for the clarity, cleanliness, and independence of his existence. What all religions call the "soul" is the feeling of the self, a kind of self-perception. If the body is frustrated too long, the soul becomes muddy. Then, after much agony, the soul gets bitter and hateful. WR knew this and dreaded it. Therefore he kept his life free of entanglements which would have muddied his soul.

A Mocenigo would say: Aha! He lived immorally. Tell me, how did he live? Did he have many women? How many? Was he a Don Juan? I am, of course, not interested in such matters. Or am I?

No, my dear Mocenigo, things pertaining to love, as nature has it, are very different from what you think. Love has nothing to do with morality or immorality. If morality is cleanliness of

*Property in Rangeley, Maine purchased by Reich in 1942 and maintained now as The Wilhelm Reich Museum. [Eds.]

body and soul, then love is always moral, no matter what short-lived custom or law thinks of it.

No, Mocenigo, WR was no Don Juan. On the contrary, he was, in a certain sense, shy and he kept away from women. Serious men are never Don Juans. They love a woman or they don't, but they do not "seduce" women. Seduced women do not love the way nature loves. Nature plays hide and seek, but it does not seduce the way you see it in bad films about Arabian harems. WR did not have to seduce women, nor did they seduce him. He either took them or he did not, and he always clearly showed what he wanted. He was never furtive. Some women who had great charm but also slight genital anxiety feared WR, perhaps because they feared the complete surrender which meant "danger" to them. They feared his maleness. This does not mean toughness or hardness, as you may think. The idea that males are tough is again born in the world of frustrated people. The idea of seduction requires the idea of toughness in the male and weakness in the female. All this is cock-eyed! Healthy men and women feel and love each other or they don't. Rarely will a man or a woman continue to desire someone if the response in the touch and feel does not come easily and soon. There are others who will respond. The inner confidence that you will always be able to find a mate is one of the cardinal pillars of human strength. Few people have it today, but more and more are acquiring it. This is an essential part of the current sexual revolution. The sexless or sex-frightened male or female is a thing of the past, as is the ideal of virginity in both sexes, the ideal of the passive woman, the idea of an "innocent" childhood. Many other ideas and ideals are going down the drain of history. Here, as in many other matters pertaining to life, people are far ahead of their governments and social leaders. People know. Governments pretend not to know, or they know the wrong way.

The hypocrisy which engulfs man's natural feelings of love ruins his life in all respects. A man who hides his desires from himself hides his face from his fellow man. A woman whose sweetness must not reach her genital organ before or during the embrace must hide her soul from her mate or friend or child.

She will be hard or dry or harsh or insensitive, and her eyes will be flat or veiled or evasive or just dull. A soul cannot sparkle with life without sweetness in every organ of the body. And this sweetness cannot exist with continuous frustration. It can only be there if one is secure in the capacity to reach the delight of mating easily and completely.

Nietzsche, who was imprisoned as a madman and whose name has gone down in history as such, wrote the sanest words in the lunatic asylum. Never did he tell the truth as clearly, as penetratingly, as in *My Sister and I*. His sister used to have crawled into his bed to get gratification from him. Then she feared he would betray her secret to the world. So she and her frustrated, hateful mother managed to get Nietzsche into the lunatic asylum. His last work was not published until years after the death of many people united the great insight of a bestseller *From Here to Eternity*, depicting the need for "a hot ass," with one of the greatest philosophies in the history of mankind. Even Nietzsche's anti-christian zeal seemed to break down before this alliance of "hot ass" and high philosophy, as it does in every case of schizophrenia where the sharply divided borderline between the genital and good morals is ultimately transcended. Here, the truth, the full truth finally triumphed—in the lunatic asylum. Poor truth! How many times has the carcass of a *homo normalis* imprisoned you, tortured you, defiled you! And, always, because he dreaded the disclosure of his most sacred secret, his anguished yearning for a "hot ass," which he never could get. Either the church said, "no," or the girl said, "no, first a marriage license and home security," or because, after he had given her a marriage license and home security, the "ass" turned out to be cold or dead, with no juice or sweetness whatever in it, or because it closed up just before he finally managed to get *ante portas* but, unlike Hannibal, unable to get through. It is truly incredible what tremendous and complicated machineries *homo normalis* has developed over thousands of years to keep his greatest secret secret, impregnable to any inquiry until WR dragged it into the open, nearly getting killed in the process. How many souls had to go to hell, how many little children had to suffer agonies of fright and nightmares,

how many wombs had to develop cancer and to drag their owners into the grave, how many murders had to be committed to keep the yearning for the "hot ass" out of sight.

There can be no doubt, it is *homo normalis* who is crazy. Ibsen in his *Peer Gynt* reverses the situation and has the asylum inmates guard the doctors and nurses. The inmates had told the truth all the while and the physicians had always lied, or kept silent, or shocked the ones who told the truth *because* they had told the truth. And Strindberg had always been right about women and "wives." Therefore he was declared and really driven insane. There is no place for the many Christs who tell the truth about love, no place whatever on this earth. And today we know there will be no peace on this earth until the secret of man is unlocked, until *homo normalis* will be completely unmasked and the frustrated cries for "hot asses" from twisted mouths of human animals will have ceased to ring through the nights.

*Functional Thinking**

A Discussion With Wilhelm Reich

Reich: What is orgone? What do we mean when we use the word orgone? Orgone is an abstraction of the mind. What we see are its manifestations. You must never confuse the word for what we see. How did I know that what we see through the telescope is orgone? We say it's orgone, but how do we know? What constitutes the actual discovery? You never have a discovery with one fact; let's not say fact, let's say function. But when I saw that the movement in the atmosphere was correlated with To-T**, and with the electroscope, then I had something. *The discovery consists in the interlacing of the phenomena.* You always have two functions at least. In functionalism, you can't take one individual problem and try to solve it within its domain.

Student: Why do you always look for two functions? Why two?

Reich: Because there are always two functions with a common functioning principle wherever you look: male-female, north pole-south pole, negative and positive in electricity. There are always only two, never more than two.

Student: But isn't that an either-or? Isn't it in Aristotle? Don't they say opposites attract?

*This discussion between Reich and his students took place on August 8 and 12, 1950.

**The temperature difference between the air inside the orgone energy accumulator and that outside the accumulator. [Eds.]

Reich: Of course, they had the two opposites. Kant had it; Aristotle had it; Marx had it. But what is new in our thinking? What is new is the *common functioning principle*. That they never had before.

Student: But why did you pick two? Why not three?

Reich: That's an unnecessary question. I didn't pick it, it picked me. I know what your trouble is. You come from philosophy where they go at things with preconceived ideas, with principles. That's what most people do. But you can't change nature as you want it. I may say that that is what was wrong with natural philosophy up to now. (I don't say that gloatingly, but in all modesty.) They didn't let nature itself speak. I tried very hard to disprove my thinking. I tried to find where there weren't two functions united in a common functioning principle. But I couldn't. Now don't come at me with ideas, but just give me an example of where there are more than two.

Student: How about the starfish?

Reich: That's a poor example. That's mechanical. That's form, not function. I see what confuses you. There are so many things that it seems hard to believe such a way of thinking is applicable. When you get too high up in nature, you can't use it. You have to stay with the basic. Take the emotions, we find pleasure and anxiety united in the common functioning principle of bioenergy. When we see anxiety in a patient what do we look for?

Student: We look for impulse.

Reich: Right, and then we see what they are both hooked up in. A good therapist always takes one pair at a time, he doesn't jump around.

Student: But why do you stop with the impulse? Why don't you look for something else?

Reich: Why should I confuse myself? It doesn't work.

Student: You don't have to look for the exception. If there is an exception, it will show itself.

Reich: Exactly. It will show up in the work.

Student: Then that is your method of study.

Reich: Not my method of study, my *tool* of study—like a chisel. Why are you all so interested in method?

Student: Because we can't work without it.

Student: Speaking of this, I saw light last night and we were wondering whether it was car light or aurora. Now could we find the common functioning principle of those two?

Reich: Yes, lumination. But they are too far apart. You have to take things that are closer, that are in direct contact with each other, like male sperm and female egg, or man and woman. You can't take an amoeba and a human being. They are too far apart.

Student: Or you couldn't take apples and horses.

Reich: Right. The pair must be close to one another. And you can never examine more than one pair at a time. That's a holy rule.

Student: What is the common functioning principle of identity and antithesis?

Reich: Functioning itself. A man can be a father, a poet, a lover. He has it all in him, but he can't be all at one

time. He has to be in one function at one time, can't be all together. Being a scientist and being a father are totally different.

Student: But they influence each other.

Reich: Yes, that is it. They do influence each other.

Student: What most people do is try to be everything at once.

Reich: People can never follow one subject, one function because it leads them deeper and deeper and deeper. So they always veer off, they never follow it through. You can notice in social conversation. They start on one subject, then jump to another, and then jump to another. They are not really interested in the subject, but in just talking, having personal contact.

Observing the functions alone doesn't tell you anything. You have to observe the changes in functions. For instance, a person comes to me with a nice face, looks like a nice person, but I don't know. I have to see him change. First, observation, then, abstraction, then, experiment to control the observations and the abstractions. There's no limits to our research because nature is basically one. Mechanistic science splits it up; it's the way of variation. There aren't really such things as physics, chemistry, biology, psychology. There are, but nature doesn't know them. We always move toward the simple. That's the strength of our therapy, that we move toward the energy core, toward the simple. All things which have anything to do with the living, mechanistic science avoids right from the beginning.

Student: When did you first start doing functional thinking?

Reich: 1922, when I first linked up instinct and pleasure. They said that it was an instinct *here* striving for pleasure

there. But it didn't seem right to me. I felt that the instinctual activity and the pleasure were one. But it wasn't until 1934 that I did it consciously. That was in the investigation of the bioapparatus. Also, in character analysis, I had it unconsciously in the same energy repressing and being repressed (sexuality—morality). Today, we do it consciously.

Here is a problem: For years we have known that the aurora borealis is an orgone phenomenon. But I always asked, what is it that excites the orgone in the atmosphere? What is the other function? We always seek for paired functions, not antitheses. That is the old Hegelian thinking and ours is quite different. They never had the common functioning principle in which the paired functions are identical. Now how should we go about finding it?

Student: Get more facts.

Reich: Exactly. Now what are the facts? That the aurora always come in spring and fall. That's one fact. What happens in spring? Everything swells. That's another fact. We want to keep the answer off. If we have the right question, all we have to do is wait. Be alert and diligent, but don't go looking for the answers. Nature answers you if you wait for her. The mechanists call that unscientific. They call it art. But it isn't, it's real science. You just have to live with it.

Here is another problem: Why are leaves green? The mechanist thinks that's a stupid question. Blue and yellow make green. What is blue? What are the colors of leaves in the fall? Yellow and red. What is red?

Student: Blood.

Reich: But what is in blood? What color is blood under the microscope? It is blue.

Student: Perhaps it has something to do with the quantity.

Reich: That's very good. It seems that with less quantity of blood under the microscope, it looks blue. With greater thickness it looks red. What else looks red?

Student: It struck me that the sun on rising is red and at sunset is red.

Reich: That's another fact. But don't publish this yet. Why haven't I already published why the leaves are green? Because I wanted to be sure. I wanted to know why they also turn red. And I want the discovery to lead further, to confirm this observation by other observations. We don't have to be accepted overnight. We don't have to be written up in the *New York Times*. We don't have to get the Nobel Prize. Just keep observing. You have to see the functional weave of nature. It takes years. That's what most people don't know; they just talk, talk, talk. They don't know when to say: "I don't know anymore." They don't know how to say: "This I got from someone else, this I did myself, and that I don't know."

You have to root every concept in functions before you develop the concept any further. That's what they don't do in mechanistic science. Instead of rooting the concept in function, they develop the concept endlessly. It's like a paranoid system or a schizophrenic idea. They have a bit of reality but they don't place it in a larger framework. For instance, they can photograph the path of an electron, but they don't put it in any context. They explain one unknown by another. The whole atom theory is that kind of a superstructure. They don't yet know what an atom is.

Someone once protested that the matter formed in Experiment XX could come from the molecules in the water. What's wrong with that?

Student: Nobody has ever seen a molecule.

Student: Is all thinking that is divorced from function neurotic?

Reich: Yes. We say that it is due to the armoring. But there's a very big problem there. Why in hell should there be any armoring at all in nature? We don't know.

Student: Perhaps it has something to do with the cerebral hemispheres.

Reich: There I can't follow you. We don't know if the hemispheres aren't an effect. We don't know.

Student: Doesn't it have something to do with intelligence?

Reich: No. The simplest organisms are intelligent. Their action is purposeful, meaningful. They are as intelligent as man concerning basic life activity.

Student: How about abstract thinking?

Reich: Undoubtedly man has certain abilities other animals haven't. But what man did, because he felt so badly, was that he elevated them out of all proportion. No, we don't want any more of that. Man has to be part of nature. But let's not strive to solve this problem. Let's just keep it in the back of our minds and see what comes of it.

Structure is frozen function. You can liberate the function—in a rock, for example—by allowing it to swell. We don't know anything about this ashtray as it is now. We have to see it change.

We go down, down, down in therapy. The less the patient talks, the better; the more expression he reveals.

Ninety per cent of all research is a false, made up exactitude. It doesn't tell you anything. What does the electroscopic curve do?

Student: It goes up and down. That's what a baby would say.

Reich: Don't underestimate a baby. A baby knows more about nature than Einstein does.

Get the impression first, then the interpretation. You need a base in science. That's the trouble with the scientists today. They sit on a chimney on top of a chimney on top of a chimney and then they have a chimney on top of their heads, instead of starting with a base for the house. What is a base in research?

Students: No answer or wrong answers.

Reich: What's your base for your thermometer observations?

Students: No correct answer.

Reich: It's your zero line. It's what you compare against. The base is the platform from which you measure. You do it all the time, but you don't know that you know it. There are two ways of knowing: one is knowing and the other is knowing methodically. You can't just go at things; that's what most people do. You have to know where you are first. For instance, if you want to make a judgment on a child, what is your base?

Student: What the child does.

Reich: No! You can't start with the child's actions. You have to have your base.

Student: You compare with a normal child?

Student: We don't know what a normal child is.

Student: You could take motility or immotility.

Reich: No, you can't take the child first.

Student: It could be an opinion of a psychologist.

Reich: Yes. What else could you take? You could take the viewpoint of our society, or the viewpoint of the army, or the viewpoint of the Church.

Student: You could take the orgasm reflex.

Reich: Yes, that is our base. We observe the child from the viewpoint of biology. Then we compare it to the rest of nature. We can see if its armored or not.

Student: We could compare it to other animals.

Reich: Yes, then we see the armor is an unnatural thing. But you don't see that if you observe the child from the viewpoint of society or the Church. The Soviet Union, for instance, sees the child entirely as a state subject. It's not because they're bad or malicious. It's because of the base they have. When people don't understand our work, it's because they are looking at it from a different angle, a different base.

Reich: From where do we observe a patient?

Student: We observe the patient as a living organism.

Reich: Exactly, as a living organism, from the viewpoint of biology. If we looked at him from the viewpoint of the family, we would see something quite different. But we see everything in terms of the orgasmic expansion and contraction. What is the base of today's medicine in judging disease?

Student: Germs.

Reich: Yes, but basically they observe the patient as a physiochemical, electrical machine. If I looked at Dr. _____ and a biochemist looked at him, we would see two entirely different things. Within their own framework, they are right in their observations. But they don't know their own base. And they don't recognize any other.

I know where Einstein's base is and I respect it. It's with abstraction. He has completely eliminated the human being, reality. He's wrong, but I respect him. His base is ratio, the absolute ratio.

Student: But hasn't Einstein emphasized the observer more than any other scientist?

Reich: Yes, I see what you mean. After he's taken all emotions away from the observer he brought him back in.

Student: Yes, it's always an "imaginary observer."

Student: What was your base when you started? Did you have a base when you started?

Reich: Yes, my base was always energy. I liked natural-scientific thinking, but when I tried to apply what I had learned in physics and chemistry to the psychic, to emotions, it just didn't work. So I had to develop my base. How do you find your base? You try one thing after another until you find something that works.

Student: How did you find the base for the electroscope? When did you first use the electroscope?

Reich: When I first wanted to differentiate electricity from orgone energy. In the pleasure-anxiety experiments*, our

*Cf. *The Bioelectrical Investigation of Sexuality and Anxiety*. [Eds.]

base was the millivolt. But it was inconceivable that the gigantic energies of the human being could only amount to millivolts. Our base was wrong, the base for electricity is a very narrow one. So I started using the electroscope. The electroscope had no base at that time. It discharged but no one knew why, and the good physicist admitted it. They said "natural leak," but that didn't explain anything. When I found that it discharged more slowly in greater orgone concentration, then I had my base. Your base is what you gain in each new observation, but with each new observation you have to remember what your background is. Your base keeps growing. Research begins with observation, but your conclusions are arrived at as a result of your base. When you have to change your base, then you have made an entirely new discovery. For instance, you didn't have to change your base to go from a steam engine to an automobile engine. But when you had to investigate orgone energy, then you had to change your base. Freud changed the base in psychology from conscious to unconscious, from indeterminism to determinism.

Reich: Take the worker. From what base can the worker be observed?

Student: From the cultural.

Reich: Yes, that labor is an unpleasant necessity and someone has to do it. Culture needs unculture. That's the aristocratic viewpoint. Or you could observe him from the economic viewpoint. Or you could observe him from the viewpoint of the state. How does the state observe him?

Student: Whether or not he fits.

Reich: Exactly. Now, how do we observe him? We look at the worker from the biological viewpoint, as a living or-

ganism within a social system. Then we ask, what is his function and his influence in the system. The element of responsibility comes in spontaneously. If he stops working, the organism goes to hell, and that is what has happened in this century. How does Truman look at the worker?

Student: Votes.

Reich: Don't think flatly. You have to take everyone seriously. Truman means what he says. He looks at the worker as someone to be pitied; he wants to do everything for him. The votes are secondary.

Scientific research is a technique. It isn't just looking at things or taking measurements. It's very exciting. Most people don't know what their base is? Very few, I think. Most just talk. You'll have to teach them to know their base.

Student: Yes, I think people could understand our base, if we presented it simply.

Reich: No! We have to understand *their* base. Very rarely will anybody with a different base accept your base; it means they have to give up their own. That's why they reject my theory. If they would accept, they would be forced to act. And they can't act. There's a rational reason why they reject it. It keeps them together. Take a woman who has been married for twenty years and is all entangled in an unhappy family situation. What would happen if you presented the orgasm theory to her? It would be a crime to do so.

Student: Well, what about the babies I hear screaming in my apartment? Shouldn't I tell the mothers to do differently?

Reich: No. If you have your own baby, bring it up the right way. Show them a better way. Show them how your baby doesn't cry and doesn't have the usual eating disturbances.

Student: How about the friends of your child? You immediately get into the neuroses.

Reich: Give him a base where he doesn't meet those things. And that's not so easy as talking.

Student: Then you shouldn't try to print an article on self-regulation in a popular magazine?

Reich: No, it's not in their base. Start your own magazine. We don't write for anybody. Of course, we try to write simply, but we just do our work. Learn To-T, learn the electroscope, learn the atmospheric movement. And then you have something. If you try to persuade, you become ideological, don't work, and end up as a good-for-nothing. Just do your work. Go along your own path. It's not easy. It's something everybody in this field has to learn. *We don't work for people. We work on things.*

