

WILHELM REICH AND
THE FUNCTION OF THE
ORGASM

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WILHELM REICH UND THE FUNCTION OF THE ORGASM

**WILHELM
REICH
AND THE
FUNCTION
OF THE
ORGASM**

SHORT BIOGRAPHY, BOOK REVIEWS,
QUOTES, AND COMMENTS
(GREAT MINDS SERIES, VOL, 11)

by Peter Fritz Walter

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Author Contact Information
pfw@peterfritzwalter.com

About Dr. Peter Fritz Walter
<http://peterfritzwalter.com>

About the Author

Parallel to an international law career in Germany, Switzerland and the United States, Dr. Peter Fritz Walter (Pierre) focused upon fine art, cookery, astrology, musical performance, social sciences and humanities.

He started writing essays as an adolescent and received a high school award for creative writing and editorial work for the school magazine.

After finalizing his law diplomas, he graduated with an LL.M. in European Integration at Saarland University, Germany, and with a Doctor of Law title from University of Geneva, Switzerland, in 1987.

He then took courses in psychology at the University of Geneva and interviewed a number of psychotherapists in Lausanne and Geneva, Switzerland. His interest was intensified through a hypnotherapy with an Ericksonian American hypnotherapist in Lausanne. This led him to the recovery and healing of his inner child.

In 1986, he met the late French psychotherapist and child psychoanalyst Françoise Dolto (1908-1988) in Paris and interviewed her. A long correspondence followed up to their encounter which was considered by the curators of the Dolto Trust interesting enough to be published in a book alongside all of Dolto's other letter exchanges by Gallimard Publishers in Paris, in 2005.

After a second career as a corporate trainer and personal coach, Pierre retired as a full-time writer, philosopher and consultant.

His nonfiction books emphasize a systemic, holistic, cross-cultural and interdisciplinary perspective, while his fiction works and short stories focus upon education, philosophy, perennial wisdom, and the poetic formulation of an integrative worldview.

Pierre is a German-French bilingual native speaker and writes English as his 4th language after German, Latin and French. He also reads source literature for his research works in Spanish, Italian, Portuguese, and Dutch. In addition, Pierre has notions of Thai, Khmer, Chinese and Japanese.

All of Pierre's books are hand-crafted and self-published, designed by the author. Pierre publishes via his Delaware company, Sirius-C Media Galaxy LLC, and under the imprints of IPUBLICA and SCM (Sirius-C Media).

It is sexual energy which governs the structure of human feeling and thinking.

– WILHELM REICH, THE SEXUAL REVOLUTION (1945/1962)

The author's profits from this book are being donated to charity.

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Note

Translations

All translations of German or French professional and specialized literature in this volume are my own. I have namely observed that the books by the late French psychoanalyst Françoise Dolto (1908–1988) have not always been properly translated to English by editorial translators.

I discovered this truth by and by also for other professionals whose books have been translated in other languages.

This fact has a simple reason.

To master a language does not imply that one understands a specific professional terminology.

For example, without understanding psychoanalysis, it is not possible to properly translate psychoanalytic texts.

Introduction

About Great Minds Series

We are currently transiting as a human race a time of great challenge and adventure that opens to us new pathways for rediscovering and integrating the perennial holistic wisdom of ancient civilizations into our modern science paradigm. These civilizations were thriving before patriarchy was putting nature upside-down.

Currently, with the advent of the networked global society, and systems theory as its scientific paradigm, we are looking into a different world, with a rise of 'horizontal' and 'sustainable' structures both in our business culture, and in science, and last not least on the important areas of psychology, medicine, and spirituality.

—A paradigm, from Greek 'paradeigma,' is a pattern of things, a configuration of ideas, a set of dominant beliefs, a certain way of looking at the world, a set of assumptions, a frame of reference or lens, and even an entire worldview.

While most of this new and yet old path has yet to be trotted, we cannot any longer overlook the changes that happen all around us virtually every day.

Invariably, as students, scientists, doctors, consultants, lawyers, business executives or government officials, we face problems today that are so complex, entangled and novel that they cannot possibly be solved on the basis of our old paradigm, and our old way of thinking. As Albert Einstein said, we cannot solve a problem on the same level of thought that created it in the first place— hence the need for changing our view of looking at things, the world, and our personal and collective predicaments.

What still about half a decade ago seemed unlikely is happening now all around us: we are rediscovering more and more fragments of an integrative and holistic wisdom that represents the cultural and scientific treasure of many ancient tribes and kingdoms that were based upon a perennial tradition which held that all in our universe is interconnected and interrelated, and that humans are set in the world to live in unison with the infinite wisdom inherent in creation as a major task for driving evolution forward!

It happens in science, since the advent of relativity theory, quantum physics and string theory, it happens in neuroscience and systems theory, it happens in molecular biology, and in ecology, and as a result, and because science is a major motor in society, it happens now with increasing speed in the industrial and the business world, and in the

way people earn their lives and manifest their innate talents through their professional engagement.

And it happens also, and what this book is set to emphasize, in psychology and psychoanalysis, for Françoise Dolto, while having been a member of the Freudian psychoanalytic school, has created an approach to healing psychotic children that was really unknown to the founder of psychoanalysis, Sigmund Freud.

More and more people begin to realize that we cannot honestly continue to destroy our globe by disregarding the natural law of self-regulation, both outwardly, by polluting air and water, and inside, by tolerating our emotions to be in a state of repression and turmoil.

Self-regulation is built into the life function and it can be found as a consistent pattern in the lifestyle of native peoples around the world. It is similar with our immense intuitive and imaginal faculties that were downplayed in centuries of darkness and fragmentation, and that now emerge anew as major key stones in a worldview that puts the *whole human* at the frontline, a human who uses their whole brain, and who knows to balance their emotions and natural passions so as to arrive at a state of inner peace and synergetic relationships with others that bring mutual benefit instead of one-sided egotistic satisfaction.

For lasting changes to happen, however, to paraphrase J. Krishnamurti, we need to change the thinker, we need to undergo a transformation that puts our higher self up as the caretaker of our lives, not our conditioned ego.

Hence the need to really look over the fence and get beyond social, cultural and racial conditioning for adopting an integrative and holistic worldview that is focused on more than problem-solving.

What this book tries to convey is that taking the example of one of the greatest child psychoanalysts of our time, we may see that it's not too late, be it for our planet and for us humans, our careers, our science, our collective spiritual advancement, and our scientific understanding of nature, and that we can thrive in a world that is surely more different in ten years from now than it was one hundred years in the past compared to now.

We are free to continue to feel like victims in this new reality, and wait for being taken care of by the state, or we may accept the state, and society, as human creations that will never be perfect, and venture into creating our lives and careers in accordance with our true mission, and based upon our real gifts and talents.

Let me say a last word about this series of books about great personalities of our time, which I came to call 'Great Minds' Collection. The books within this collection do not just feature books but authors, you may call them author reviews instead of book reviews, and they are more extensive also in highlighting the personal mission and autobiographical details which are to note for each author, including extensive quotes from their books.

Chapter One

A Pioneer in Holistic Science



Dr. Wilhelm Reich (1897-1957), a medical doctor and psychoanalyst from Austria, was one of the most interesting authors I had the privilege to read at the time when I entered law school in Germany, back in 1975. He has had a scandalous life, full of conflict and strife, was attacked virtually everywhere and on every front, personally often, or targeting his scientific discoveries, but always in the most vicious manner, including his trial and death in an Ameri-

can jail in 1957, where he died from a heart attack. His biography is so well-known that I don't need to further expand on it, and will therefore jump right into the pioneering and absolutely leading role he has played for the development of modern medical science and medical health care. In fact, over the entire course of our scientific history, those who were the *real scientists* were taken as queer freaks, and blamed and plagued to be charlatans, quacks, make-believes, moonwalkers, daydreamers or paranoid doctors, while half-baked mediocre and dry academics without the juice of genius were given laurels and nobel prizes. This was so from the Middle Ages to modern times and from Paracelsus to Nikola Tesla, invariably so.

In our postmodern era of political and social rebellion against a big brother state that is going to be more and more cannibalizing our children, we seem to find it almost normal that those who do things officially are the mafia, and those who are thought to be mafia are the real doers.

We seem to take it for granted that large-scale *perversion* has set in somewhere around the times of Hammurabi, which resulted in things, people and institutions being upside-down.

One result of this sad history is that young people have largely lost their trust in our governments and are focused upon conspiracies. It seems to me that conspiracy thinking has replaced what formerly was called a 'critical mind.' I myself have still received an education that, not because it was called *humanistic*, was value-based, one of these values

being *social criticism*. However, conspiracy thinking is not critical, it is *pseudo-critical and counter-ideological*, and this is not surprising as humanistic education has almost completely disappeared and was replaced by standard education.

To become a critical thinker, one needs to be a *scientific thinker* first. Without correct reasoning, criticism is dull and superficial, and can never be convincing. It may even come over as an assault, while criticism naturally is a positive contribution and as such constructive. In conspiracy thinking the real penetration of the matter at stake is missing, as it is largely replaced by *speculation*. To put it as a slogan, we could say that science is intellectual penetration, while conspiracy science is *political science fiction*, and can easily lead to absolutist and fascist attitudes and opinions. And here I must warn the reader against confusion; speculation is not intuition, it has nothing to do with the gift of genius that anticipates paradigmatic changes. Speculation comes from a certain overdrive of thinking, while intuition is like a lighting between thoughts. In all great scientific novelty, there is intuition. In other words, speculation leads to circular thought, while intuition leads to novelty in the form of *new thought*.

Einstein intuited the relativity theory in a dream prior to its formulation as a scientific revolution. His mind was able to perceive the truth of 'relativity' in a holistic vision prior to the logical, critical, and methodological drafting of the theory in its scientific terms and vocabulary.

In scientific genius, there is *intuition*, not speculation.

The science fiction author speculates, but the science author *intuits*, and here we are facing two worlds that are quite apart. The first world is popular gimmick that takes the approximation as exact truth, the second world is scientific isolation that suffers from the fact that unscientific minds *take methodology spiced with intuitive insight as approximation*. By the same token, the first world is where the mass mind and our popular science magazines are thriving, the second world is the ivory tower of our science gurus and saints who, while being meticulously methodic, know that in a quantum world, the idea of scientific objectivity is a myth.

When Dr. Wilhelm Reich published his works on orgasmic sanity and the prevention of sexual pathology through truthful education, he was suspected to be a paranoid quack, and was defamed and persecuted over the main part of his scientific career, to end his life in jail. What is more, the vulgarization of science through the mass media has added another pitfall, which is to classify scientific achievement not according to the *scientific novelty* it brings, but according to its popularity among those who, for the most part, don't even know what they are talking about.

This is really what is called 'giving pearls for the pigs.' Confronting the scientist with the mass mind is doing injustice to science and injury to the sanctified stupidity of the masses.

Our fanatical obsession with democracy is misplaced where it exposes the novelty bringer to the scribes and pharisaics, the 'established' and the common hypocrite as the prototype of Judas in modern times. This will not make science any better, while it certainly makes those richer who are eternally second-guessing life. In the contrary, we have to ask for more protection of scientific genius, and our governments should provide a safe haven for scientific novelty that may well shock old virgins, neurotic churchgoers and the common lot of *homo normalis*. We give that space for creative delirium to the artist, why do we deny it to the scientist? We allow artists to live in a certain protected space, surrounded by friends and donors, art benefactors and soft-minded agents, but we expose our best scientists to the tiger-claws of our ferocious populace, just as in the Roman games.

What is it that makes the masses resent the science genius while they do not really bother about perversities artistic geniuses may indulge in? The suspicion, the estrangement and the hatred that the revolutionary scientist faces comes from the fact that he or she actually anticipates social change, and often helps trigger it, while the artist who lives against social and legal rules just satisfies a personal need for space and freedom. Society fears change because it confronts established conventions previously thought to be set in stone or undisputed. Social change is likely to happen for we are living in the field of all possibilities.

Reich had a profound vision for society and like visionaries before him, he was persecuted.

Jesus of Nazareth was put to death not because he indulged in personal fancies, but because he was showing a viable way of living that was in accordance with *love*, not with *law* alone, thereby subtly suggesting that love is superior to law, or that all law has to be interpreted in a spirit of love.

That his vision was right and sound, we know it all today, while at his lifetime the very idea of love being superior to law was revolutionary!

When we read through the biographies and autobiographies of outstanding scientists, we see that they all had and have a *social vision*, that they can see and imagine how their scientific novelty will affect social togetherness, society, and the way people live and behave in time and space.

I found this especially true for Wilhelm Reich who was building a long-needed bridge over the gap between natural science and social sciences.

—Fritjof Capra, in several of his books, writes quite eloquently about Reich and his achievements, and he especially notes this point, and acknowledges the pioneering role that Reich played for our modern understanding of science and social sciences being two parts of one functional whole.

Because of his highly intuitive vision, Reich was then able to see the functional link between the repression of our natural emotions and fascism as a social disease.

As emotional stuckness and neurosis typically go along with the person's *denial of complexity*, so do fascist regimes belittle and deny life's intrinsic patterned complexity and come up with simplistic formulae for solving social and political problems. For today's scientific elite, this link cannot be unthought, but for generations before Reich, there was simply no connection to be seen between the two phenomena.



Another element present in the life stories of revolutionary scientists is their deep concern for being benefactors to society, their care for bringing about positive changes for each one of us, which is often frowned upon as 'misplaced enthusiasm' or *idealism*.

Really, the painful paradox is that their very zeal to bring good to the masses lets those masses reject them, and meet them with afterthoughts and suspicion; it's the tragic

element of purity meeting an impure mind, or sainthood meeting vulgarity. This was affecting me personally on an emotional level when I was reading those life stories, and I was reading them over years and years as my favorite pastime. Well, this study would probably never have seen the day if I had not indulged in devouring these biographies, and as it may be expected, the present study is rather one about the inventor of orgonomy than about orgonomy itself.

Seen from the perspective and the insights of quantum physics, my approach actually comes in handy, as the observer cannot be separated from the object of observation. As a matter of analogy, then, the study of science cannot be separated from the study of the people who do science, the *scientists*.

This leads to more coherence, as scientific novelty cannot be really understood without understanding the one who brought it about.

When I contemplate the entire life path of a scientist, I can more soundly and *holistically* understand how he or she came to make the discoveries they made. Then, I can exclude or forebear an element of randomness as a pitfall in non-scientific thinking.

There simply is no randomness in intelligent people's professional lives, but the mass mind suspects it to be present in order to veil their ignorance of certain facts or *relationships between things* that seem to be unrelated at first sight.

Let me again provide an example from the quite dramatic life story of Wilhelm Reich.

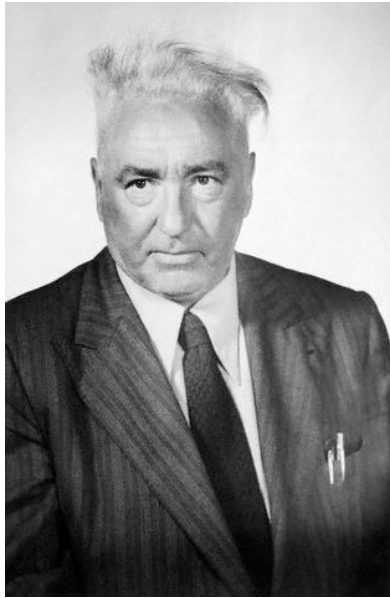
When Reich was completing his orgasm research, and before he formulated his theory of orgonotic health, there was an episode that often is described by biographers as a sort of *intermezzo*, and the deep connection is regularly overlooked between Reich's orgasm research and his discovery of the *orgonotic streaming* in the subtle energy body. This interlude, as it were, is Reich's experiment with what later was called the *Sapa Bions*. The event bears an element of randomness, and Reich's detractors always played on lacking connectivity between Reich's discoveries as a matter of proving him wrong or paranoid where he was simply lucid. When Reich discovered that desert sand, when burnt and put in distilled water, was irradiating a blue-green aura that vitalizes plants, animals and the human body, he discovered that what he found to be *sexual energy* in his orgasm research is actually a manifestation of the cosmic energy or *life force*, which cycles through both living and inanimate substance. The sunlight filled the sand particles with that force and through burning those particles and thereby melting them, the energy was freed and irradiated in the form of *orgonotic radiation* or streaming. When we look at the bion experiment as an *isolated event*, it certainly bears an element of randomness, but that is because our observer perspective is *reductionist* and not holistic.

For me it is obvious that destiny helped Reich to find the truth through the cosmic play of *synchronicity*, and on

this very line of reasoning, the bion experiments are to be seen as synchronistic events that led to a further sprocket in the chain of causality in Reich's scientific life and in his research on the cosmic life energy.

Chapter Two

The Genius of Wilhelm Reich



My reaction to Reich's research went through a certain pattern; in other words, it was a journey, starting back in 1975. I just read all I could get, then learnt about his fate and death in jail, then went through a revolt and joined the

rings of the 'Reichians' in Berlin, the hagiographers, the groupings, then wrote an essay about his research. Then only was I able to eventually understand Reich as the person he really was: the scientist, the doctor, the discoverer.

It was a convoluted journey through thesis, antithesis and synthesis for gaining a *somewhat accurate* image about Reich that was backed by facts, not by myths. I should say that contrary to those who write pamphlets about Reich, I really have studied his works, not just some of them, but the *integrality of his published and non-published writings, including translations*.

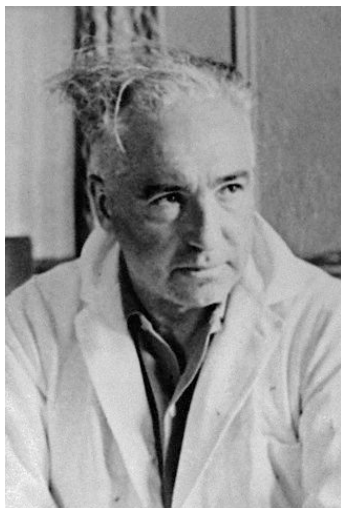
Myron Sharaf, author of a famed biography of Wilhelm Reich, said in a lecture on *Orgonotic Functionalism* in Berlin that Reich was always to him like great music.

The wonderful thing about Reich, it's like great music. If you haven't heard great music in a few months, it sounds like you never heard it before. And when you read Reich after not having read him for awhile, it feels like you haven't read it before.

—Myron Sharaf, *Orgonotic Functionalism*, Lecture in Berlin, Germany, 22 October 1989, published in: *Heretic's Notebook*, ed. by James DeMeo (2002), 45-54, at 45. See also Myron Sharaf, *Fury on Earth* (1983).

As uncanny and potentially unscientific as this remark sounds, it is true. I read Reich upon enrolling in law school in Germany, and I am still today reading Reich, forty years later. Every time I read him, it's as if reading him for the

first time—why? Because his diction is so immediate and his scientific truth so shining and authentic that you feel reading him for the first time in your life. And every time it's a transforming and deeply enlightening experience!



As a research lawyer, I have studied the circumstances of Reich's imprisonment, the whole discussion he and his lawyer had with the authorities. The complete information was only recently released and the declassified FBI record published.

—Federal Bureau of Investigation, Dr. Wilhelm Reich, BUFILE: 100-14601, 813 pages.

This extensive dossier contains all the letters he wrote to the authorities and to his defense attorney. The letters he wrote to the authorities, especially to FBI Director John Edgar Hoover, bore a perhaps deliberately offensive tone: the language was rude and coarse, and some of the allega-

tions seemed absurd. There was a tendency throughout to dramatize matters, and to blow the emotional whistle. In fact, the situation was not as dramatic. There was a simple violation of an FDA injunction by shipping one of his accumulators interstate to a client.

The FDA had disapproved the orgone accumulator because of lacking or contradictory evidence of its healing powers. In such a situation, a wise person would not fight but try to conciliate, get out of trouble, and then work for a later approval of his medical device by the FDA. Reich did the contrary, he not only defied the court action by not entering an appearance with the argument that the whole procedure was based upon 'fraud,' then, arrested, continued to tell the authorities they were 'pranking gangsters' and 'psychopathic murderers,' participating in a huge conspiracy that was intending to 'destroy mankind.'

Honestly, one wouldn't think that a serious researcher, facing contradiction, would act out in such a way; his reaction could only corroborate negative rumors about him, and give his enemies right in their assumptions—if those assumptions were true or not is not even the question in such a case. And as a side remark, I may be allowed to add here that either his lawyer was incompetent or Reich overruled his advice by submitting documents to the authorities without prior approval by his legal counsel.

In addition, he was proclaiming himself throughout this trial as 'the discoverer of the cosmic life energy.' He

even signed his official trial correspondence with the title 'Counsel for the Discovery of the Cosmic Life Energy.'

I have demonstrated with my own long-term research that Reich was certainly *not* the discoverer of the human energy field, while he made an important contribution in a legacy of major scientific novelty that dozens of scientists from around the world were working on since times immemorial.

The *Wilhelm Reich Trust* in Rangeley, Maine, now reveal on their website an unpublished statement by Reich, that gives an answer, without however mentioning with one word the trial correspondence:

I am well aware of the fact that the human race has known about the existence of a universal energy related to life for many ages. However, the basic task of natural science consisted of making this energy usable. This is the sole difference between my work and all preceding knowledge.

The answer is that Reich was *emotionally entangled* with his work, to a point to perceive adverse reactions to his research as targeting his person. While it is documented that Reich was a walking tempest, known for his 'explosions' of rage, he could not forgive others any intellectual mediocrity, or the slightest lack of understanding of his daringly novel research topics. When facing a discussion, he would not quietly explain matters from the perspective of his re-

search, but become absolute and personal in his responses, thereby transforming people who were merely critical or skeptical into lifelong enemies.

Interestingly, and symptomatically so, I have been in touch with people who were close to Reich, and who work on the lines of his research, such as Mary Boyd Higgins, trustee of his foundation and curator of the Wilhelm Reich Trust in Rangeley, Maine, and others, and was wondering about their *categorical, unfriendly and aggressive tone*, while I was doing non-funded research work on Reich to write an essay on his merits as a maverick researcher on the human energy field.

I will now shortly explain why and how Reich was a true scientific genius—while as a simple human, he was certainly not up to the same standard of excellence!

However, it is important to remember that research on the life force, the *secret of life*, was considered heresy under the Church's definition of science. That is why great scientists like Paracelsus, Swedenborg, or Mesmer who knew about the ether and observed the moving and alternating current of our emotional body had a hard time to survive times of utter darkness and superstition. Paracelsus had to appear before the ecclesiastical court several times in his life for defending his miraculous healing successes against the Inquisition's allegation he had used witchcraft to bring them about. At that time, according to the Church's doctrine only recognized saints were allowed to do miracles, while the Inquisition in all other cases generally subsumed

miracles and healing miracles under the witchcraft definition contained in the *The Malleus Maleficarum* (*The Witch Hammer*), first published in 1486.

Franz Anton Mesmer equally was slandered and persecuted, once famous, for his research on what he called *animal magnetism*. And yet these men seem to have discovered something for the West which was never disputed in the East, that is, a bioplasmatic energy as functional catalyzer of life in that it penetrates all, animates all, fills all, vitalizes all and destroys all again when a natural life cycle is at its end. The Chinese speak of *ch'i*, the Japanese of *ki*, the Germans of *Lebensenergie* or *Vitalkraft*, the French of *élan vital* or *force nerveuse*, Anglo-Saxons of *bioenergy* or the *human energy field*, the Indians of *kundalini* or *prana* and most tribal peoples of *mana* or *wakonda*.

Also the old Egyptians knew the vital energy. We can suppose that their notion of *ka*, a term often to be found in Pharaonic hieroglyphs denotes that same universal energy.

Among tribal populations, the Kahunas from Hawaii, within their *Huna* religion, have extensively and systematically studied the *life force* that they call *mana*. This teaching about *mana*, the vital force, and *aka*, a protruding bioplasmatic substance that is known as *ectoplasm*, forms an integral part of their religion that, for this reason, may be called a scientific religion.

—See, for example, Max Freedom Long, *The Secret Science at Work: The Huna Method as a Way of Life*, Marina del Rey: De Vorss Publications, 1995, originally published in 1953, and *Growing Into Light: A Personal Guide to Practicing the Huna Method*, Marina del Rey: De

Vorss Publications, 1955, as well as Erika Nau, *Self-Awareness Through Huna*, Virginia Beach: Donning, 1981.

It is obvious that these different views of the same thing have brought about divergent scientific experiments that in turn resulted in contradictory scientific results. As we have to account for the observer bias, we have to look into the *paradigmatic assumptions* these science traditions make prior to observing nature. The Chinese or Japanese scientist sees life through *dynamic-energetic* glasses, while the Western scientist observes living processes through *static-materialistic* glasses.

This is how Western science could get at the point to deny the existence of the *vital energy*, that is by vehemently blinding out the existence of the *ether*. It is a fact of science history that still Albert Einstein joined in this blindfolding tradition, but probably under false premises.

—James DeMeo, Dayton Miller's Ether-Drift Experiments: A Fresh Look, in: James DeMeo (Ed.), *Heretic's Notebook: Emotions, Ether-Drift and Cosmic Life Energy*, Pulse of the Planet, Issue 5 (Spring 2002), Oregon: Orgone Biophysical Research Laboratory, Inc., 2002, 114-130.

Only recently, the cutting-edge forefront of science under the pulpit of widely respected integral thinkers such as Ervin Laszlo, William Tiller or Ken Wilber now holds as true the perennial intuition that there is *no vacuum but actually a plenum*, filled namely with a creative space *which assumes vital biogenic functions*. Now, this alternative branch in modern science clearly sees that the quantum field, unified field or quantum vacuum is the root cause of all possi-

ble field phenomena, especially for what in quantum physics is called the *zero-point field*, and what Laszlo has called *A-field*.

—Ervin Laszlo, *Science and the Akashic Field: An Integral Theory of Everything*, Rochester: Inner Traditions, 2004 and Ken Wilber, *Sex, Ecology, Spirituality: The Spirit of Evolution*, Boston: Shambhala, 2000.

Presently we grow into a *global consciousness* while in more and more isolated areas countless complications accumulate, because we have neglected holistic thinking and continue to apply local solutions to global challenges.

Now almost everybody talks about global solutions, but at Reich's lifetime, this was a rare exception. Reich was a pioneer in holistic, or ecological, science, at a time where holistic consciousness was a no brainer for the majority of scientists. Furthermore, Reich can be seen as a *mediator* between East and West. His discovery and scientific corroboration of the cosmic energy or bioenergy, that he called *orgone*, is in full alignment with the Eastern knowledge tradition. He was fully aware of the historical background of his research. He knew about *ch'i* and what in India is called *prana*; he also knew about the alchemists and Anton Mesmer's revolutionary research. There is a compilation of historical sources done by Reich's assistant, which is available at the Wilhelm Reich Trust.

—Arthur Hahn, *A Review of the Theories, Dating from the 17th Century, on the Origins of Life*, Maine: Orgone Institute Press (without publishing date).

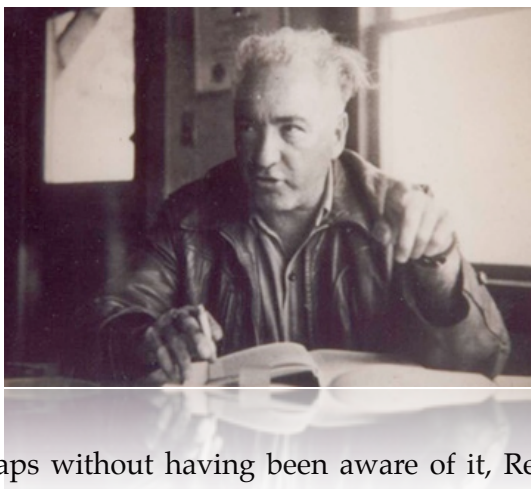
In fact, besides ancient China and India, this knowledge was part of perennial science and shared by scholars in old Babylon, Egypt, Crete and later Paracelsus in Switzerland. Reich, it is true, did not quote from these sources since he had grown in a natural science tradition that considered such sources only randomly as scientific, and primarily as *philosophical*.

From the perspective of *perennial science*, this is actually the right expression because philosophy was from Antiquity considered to be the queen of all sciences; it also encompassed natural science, which today assumes an unruly supremacy over the other sciences.

In fact, psychic research is also dealing with natural phenomena and there is no reason to exclude them from natural science! The original concept of philosophy in antiquity encompassed also astrology, numerology, magic and all other 'hermetic' sciences. The ancient scientist was a holistically oriented researcher, and not a fragmented specialist.

Reich's *orgone accumulator* was preceded by Mesmer's magnetic healing techniques which are based on exactly the same principle. Producing rain through bioenergetic projection is known to Tibetan lamas and native shamans since times immemorial. UFO's that Reich was concerned with at the end of his life are a fact for most psychic researchers today. The *terra lines* that Reich found as energy pipelines of the earth were known to Druid sages, thousands of years ago. Stonehenge is built on a crossroads of

those lines, a place which accumulates and magnifies earth radiation and at the same time produces the UFO phenomenon.



Perhaps without having been aware of it, Reich came closer to the research of *parapsychologists and spiritual healers* than to what traditionally is considered as medical science. It was perhaps his tragedy to have sought time and again the approval of his doctor colleagues rather than addressing his revolutionary research primarily to the common sense of a select audience of lay persons, and perhaps in collaboration with psychics, clairvoyants and aura healers.

But here, he was probably not broad-minded enough, or trapped in the myth of 'exact science' as an evolutionary improvement over what was considered as 'primitive science,' without considering that those latter sciences actually form part of the perennial science tradition, and thus have been time-tested over the course of human scientific history. Not to talk about the *scientific view of shamanism* of

which Reich never seemed to have an idea, but that is these days acknowledged as a truly scientific alternative worldview that observes nature in exactly the assiduous and meticulous way as any Eastern or Western scientist, and that derives very clear and practically applicable solutions from this observation, for example for healing and for handling human emotions.

To this day, the real understanding of Reich's genius is not coming from the side of medical doctors but from disciplines such as holistic and spiritual healers, bioenergy healers, body-workers, Reiki specialists, parapsychologists, mediums and spiritual gurus. Reich was perhaps too much concerned with his reputation as a natural scientist, medical doctor and psychoanalyst instead of taking a broader viewpoint and addressing his speech to those who are able to listen.

After the foregoing elucidations, we may ask what specifically it is that brings Reich's scientific genius on a line with Leonardo's and Einstein's, or negatively put, what it is that ordinary scientists lack out on? This approach may sound a bit elitist but it is only through comparison that we can elucidate what *genius* is because it is not something remote of the human condition, but somehow a *higher octave* of it. In other words, geniuses, in whatever field they operate, also only 'cook with water,' but theirs is a better soup than instant Knorr.

I have not known Reich in person, so all my conclusions are based solely on his literary production. On the

other hand, this is not necessarily a handicap, precisely for the reasons I advanced above.

Many of Reich's contemporaries have misjudged Reich not because they have known him in person, but because they have *not* known his books. He voiced it very clearly several times in the letter exchange with Alexander S. Neill, saying that those who are the most negative about him have never met him in person, nor read any of his books. In fact, most of them were simply falling in line with the rumors about 'the sex-obsessed quack.'

— Wilhelm Reich, Alexander S. Neill, *Record of a Friendship: The Correspondence of Wilhelm Reich and A. S. Neill*, New York, Farrar, Straus & Giroux, 1981.

It is for these reasons probably the best approach to render conclusions about the researcher exclusively on the basis of his research; and there are some additional reasons. Reich was not only a genius in the way he did scientific research and came to conclusive insights; he also was a genius in how he was able to communicate the whole process of his investigations comprehensively to even a lay reader, and how he presented the high amount of data, in their complexity, in his books. It is because of Reich's scientific honesty combined with his pedagogical talent that we are able today to retrace his *scientific methodology* solely on the basis of his books.

I have shown in my review of some of the lesser known books by Dr. Reich that his underlying science concept had firmly embodied the *Gestalt*. Reich's genius as a

scientist was his gift of observation, and his talent to see not single elements of a process, but the *whole of the process*. Reich was here really different from the mainstream bunch of his professional colleagues; did he live today, he would probably be considered as one of our leading-edge scientists. Generally speaking, when we observe living processes, we can either put our focus on single elements, or the *substance*, or we can focus on the *process*, and the *form*. Both form and substance are present in living systems.

Our culture has created the line as a symbol for evolution. However, the line is an artificial construct, inexistent in nature, a purely mental, mathematical, achievement.

Evolution is cyclic. It allows the line only in combination with the circle, so as to say, resulting in the spiral.

Merriam-Webster's Dictionary defines the spiral as 'relating to the advancement to higher levels through a series of cyclical movements.' The curving movement of the spiral is what it has in common with the circle; the increase or decrease in size of the spiral is a function of its moving upward or downward.

The spiral is by far the dominating form to be found in nature, and in all natural processes. It is a symbol for *evolution* in general. Life is coded in the spiraled double-helix of the DNA molecule. The spiral is the expression of the periodic, systemic and cyclic development that is in accordance with the laws of life.

The progression of the spiral shows that it *always carries its root*, however transporting it through every cycle onto a

higher level or dimension; whereas the line leaves its root forever. All towers of Babel are manifestations of the line: they are linear and are created by linear thought.

True growth is always cyclic and spiraled, and nonlinear. While in our days, as a result of the insights of quantum physics, molecular biology and psychoneuroimmunology, we have a glimpse of these truths, this was certainly not the case at Reich's lifetime. Most of his enemies were those linear-thinking, reductionist scientists who were raised in a tradition that did not allow the third option (*tertium non datur*), which means they were following a strictly causal logic, in alignment with Aristotelian and later ecclesiastical tradition. One needed to be a genius, at that time, to break through these limitations, which are, as Krishnamurti showed with convincing power, *limitations of thought*, and not epistemological flaws. One needed to be a systemic thinker, a holistic thinker, to keep true to *intuitive logic*, even in cases where conventional logic delivered no or contradictory results.

On the subject of bringing in *Gestalt* thinking in the logic of healing, Manly P. Hall, in his book *The Secret Teachings of All Ages* (1928/2003), writes about Paracelsus:

Paracelsus discovered that in many cases plants revealed by their shape the particular organs of the human body which they served most effectively. The medical system of Paracelsus was based on the theory that by removing the diseased etheric mumia from the organism of the

patient and causing it to be accepted into the nature of some distant and disinterested thing of comparatively little value, it was possible to divert from the patient the flow of the archæus which had been continually revitalizing and nourishing the malady. Its vehicle of expression being transplanted, the archæus necessarily accompanied its mumia, and the patient recovered. (Id., 347)

It was *Gestalt* considerations and the insight that nature is basically formed from *patterns* and not from randomly arranged matter that led to researchers recently corroborating the age-old idea that our universe is *holographic*, and thus programmed in *dynamic patterns* that are all mutually interconnected. Ervin Laszlo writes in *Science and the Akashic Field* (2004):

In a holographic recording—created by the interference pattern of two light beams—there is no one-to-one correspondence between points on the surface of the object that is recorded and points in the recording itself. Holograms carry information in a distributed form, so all the information that makes up a hologram is present in every part of it. The points that make up the recording of the object's surface are present throughout the interference patterns recorded on the photographic plate: in a way, the image of the object is enfolded throughout the plate. As a result, when any small piece of the plate is

illuminated, the full image of the object appears, though it may be fuzzier than the image resulting from illuminating the entire plate. (Id., 55)

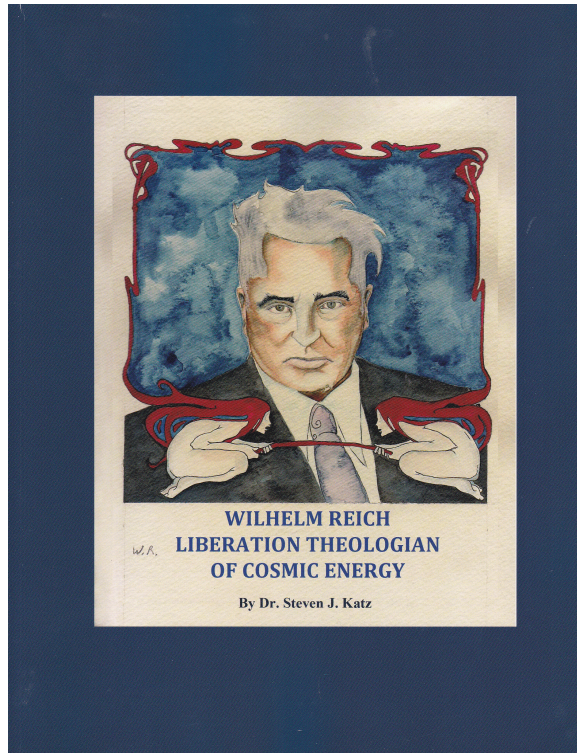
It is certainly true what Emerson wrote in his essay *Self-Reliance*, that 'all history resolves itself very easily into the biography of a few stout and earnest persons.' Reich was one of them, whatever one may think about him as a private person, as a feeling-failing human.

Some of the insights Reich developed over the course of his life as a physician, psychoanalyst and bioenergy researcher, mainly in his book on the prevention of sexual pathology, *Children of the Future (1950/1983)*, are highly important still in our days.

The solutions to these complex problems cannot come as a fortunate strike of heaven, but will, if ever, be the result of careful analysis and cross-disciplinary synthesis of research results across national borders, and through an effort of international or supranational cooperation.

Chapter Three

Reich's Greatest Discoveries



A typical way to slander Reich's discoveries was to associate them with religious mysticism.

The Nature of Orgone

Naturally, the first question to ask at the starting point of this paragraph is: 'What kind of energy is orgone, and what is it exactly that Reich discovered or rediscovered?'

More precisely, let us ask if orgone energy is a form of electricity or bioelectricity, or perhaps a variant of electromagnetic fields?

Reich asked this question several times over the course of his scientific life and each and every time his formulation of the question became more accurate. This was, at the same time, how Reich developed his scientific terminology to describe what he had observed. While before the discovery of the orgone, Reich still spoke of bioelectricity, after the formulation of *orgonomy*, he expressly revoked his earlier terminology, stressing that while orgone energy is bringing about electric and thermic phenomena, it is *not identical with these phenomena*.

—Wilhelm Reich, *The Bioelectrical Investigation of Sexuality and Anxiety* (1935). I owe this insight to Bernd Senf, author and bioenergy researcher in Berlin, Germany, and Mary Boyd Higgins, Director of the Wilhelm Reich Trust and Trustee of the Wilhelm Reich Infant Trust, Rangeley, Maine, USA.

After the insights gained through Reich's pioneering work and the opening of consciousness triggered by his bioenergy research, one may begin to understand why the mainstream of modern physics is so concerned about keeping up the old order.

Quantum physics is busy with its particle accelerators that eat up funding resources by the millions of dollars every day, without any significant and tangible results, and *without reflecting about how to integrate orgone research constructively in the existing mathematic model of reality*; in fact the present model could be creatively transformed so as to fit the existence of a larger vibrational and energy-fueled reality that is by and large to replace, in the long run, the materialistic and mechanistic model of observing nature.

Despite the cutting-edge research that now emerges with holistic and integral thinkers such as Bohm, Capra, Laszlo, Sheldrake, Talbot, or Wilber, Western science in its totality seems to cling to a reality model that blinds out the existence of a cosmic information field as the basic creator mold.

Fritjof Capra, as a rare authority figure, expressly recognized the validity and high impact of Reich's orgone research in his book *The Turning Point* (1982/1987):

From the very beginning of his medical research, Reich was keenly interested in the role of energy in the functioning of living organisms, and one of the main goals of his psychoanalytic work was to associate the sexual drive, or libido, which Freud saw as an abstract psychological force, with concrete energy flowing through the physical organism. This approach led Reich to the concept of bioenergy, a fundamental form of energy that permeates and gov-

erns the entire organism and manifests itself in the emotions as well as in the flow of bodily fluids and other biophysical movements. Bio-energy, according to Reich, flows in wave movements and its basic dynamic characteristic is pulsation. (Id., 377)

However, earlier on in the same book, he writes that despite the merits of orgone research, the recognition of the ether was a scientific error, 'as already Albert Einstein had proven.'

One of the nineteenth-century developments was the discovery and investigation of electric and magnetic phenomena that involved a new type of force and could not be described appropriately by the mechanistic model. The important step was taken by Michael Faraday and completed by Clerk Maxwell—the first one of the great experimenters in the history of science, the second a brilliant theorist. Faraday and Maxwell not only studied the effects of the electric and magnetic forces, but made the forces themselves the primary object of their investigation. (...) This theory, called electrodynamics, culminated in the realization that light was in fact a rapidly alternating electromagnetic field traveling through space in the form of waves. In spite of these far-reaching changes, Newtonian mechanics still held its position as the basis of all physics. Maxwell himself tried to

explain his results in mechanical terms, interpreting the fields as states of mechanical stress in a very light, all-pervasive medium called ether, and the electromagnetic waves as elastic waves of this ether. However, he used several mechanical interpretations of his theory at the same time and apparently took none of them really seriously, knowing intuitively that the fundamental entities in his theory were the fields and not the mechanical models. It remained for Einstein to clearly recognize this fact in our century, when he declared that no ether existed, and that the electromagnetic fields were physical entities in their own right which could travel through empty space and could not be explained mechanically. (Id., 57)

The Einstein Affair

After inquiring into the true, and not the falsely admitted results of the *Michelson-Morley experiment*, I do not see evidence for Capra's point.

Apart from the controversy about this experiment that conditioned Einstein's later position regarding the ether, I contend that Einstein *did not refute the existence of the ether*, and this from a purely logical point of view. That Einstein did not acknowledge the existence of the ether is without a doubt, but from a point of science methodology, there is well *a difference between a scientist not acknowledging a certain observation or theory and a scientist explicitly disprov-*

ing the observation or theory. The latter, at least after what has been published and discussed about the matter, has not been effected by Einstein.

Besides there is an open controversy that was the subject matter of the so-called *Reich-Einstein Affair*, and that is not solved until this day. In this documented scientific correspondence between Wilhelm Reich and Albert Einstein, the point of discussion was an astounding temperature difference at the upper end of the orgone accumulator that contradicted the *Second Law of Thermodynamics*, the so-called *Law of Entropy*. The website of the *Wilhelm Reich Infant Trust* explains:

On December 30, 1940, Reich wrote a letter to Albert Einstein asking to meet with him to discuss a difficult and urgent scientific matter, the discovery of a specific biologically effective energy which in many ways behaves differently from anything that is known about electromagnetic energy. They met soon afterward and this documentary volume makes available their subsequent correspondence, particularly as it related to the temperature difference experiment with the orgone energy accumulator.

—The correspondence is documented as *The Einstein Affair: History of the Discovery of the Life Energy Documentary Volume A-XI-E Wilhelm Reich, Biographical Material*, Orgone Institute Press, 1953.

This source actually suffices to declare Capra's point of view as irrelevant, for when we talk about orgone energy,

we are, according to Reich, *not dealing with electromagnetic fields*.

While Einstein initially was puzzled when effectively noting the temperature difference at the upper end of the accumulator that clearly was in contradiction with the law of entropy, he eventually forwarded 'methodological objections' against the setup of the experiment. Reich replied in detail to Einstein's objections, which the latter only met with silence. As Einstein was involved in other controversies, and has brushed off other scientific exchanges in similar ways, to remember only his reply to Heisenberg on the subject of quantum physics' *Uncertainty Principle*, reported as *God Does Not Play Dice*, there is a high probability that Reich's position is true here as to the historical and scientific facts.

Reich's Pioneering Work

REFERENCES

Let me first mention some erudite studies that explain in comprehensive terms Reich's sometimes difficult-to-grasp insights and discoveries. From an abundance of literature in English language that is available in the meantime, I made a clear choice and gave the preference to Myron Sharaf, *Fury on Earth: A Biography of Wilhelm Reich* (1994) and Ola Raknes, *Wilhelm Reich and Orgonomy* (1970/1971).

ESSENTIAL DISCOVERIES

What were the essential discoveries Reich made regarding *orgonomy* and *sex economy*? How did he get to those findings?

Reich first completed his diploma as a medical doctor and then developed a keen interest for psychoanalysis. He became one of the most brilliant students of Sigmund Freud, but their relationship soon ended in contradiction and estrangement because of Reich's engagement for the cause of the sexual liberation of the child. In fact, Reich was less interested in psychology as he was in sexological research and consulting; his basic approach to therapy was focused upon *healing the split of the psychosomatic unity* that he recognized in the etiology of all functional diseases.

As a result of his therapeutic methodology, Dr. Reich found that, logically, in all functional diseases there is also a *more or less profound disturbance* in the natural and harmonious balance of the bioenergy.

Twenty years before Masters & Johnson's sex research, Reich inquired into the function of the sexual climax, and found that all his neurosis patients, without exception, suffered from sexual dysfunctions and a more or less heavy inhibition to reach the full climax during orgasm.

Thus, a direct causal link was established, for the first time in modern sex research, between psychic or mental illness, on one hand, and sexual disturbances, on the other.

Freud theoretically knew about this link and many of his writings show that he was even acutely aware of it. But

the body taboo in psychoanalysis excluded the therapist's direct interference with the body of the patient.

Reich boldly broke with this taboo and put hands on!

This estranged him from his colleagues and even from psychoanalysis as a whole, and as a consequence, he was ostracized and excluded from the International Psychoanalytic Association.

—What Reich touched in his patients were their armored bodies, hardened muscles and distorted postures whereas in classical psychoanalysis the patient's body was taboo for the therapist and not even within sight of the doctor during the sessions (the classical position requiring that there be no touch and no eye contact between patient and psychoanalyst).

However, for Reich this was the decisive new turn that prepared his move into what today still is considered as the classical Reichian bodywork. This form of therapy, as opposed to psychoanalysis, is a purely body-centered psychosomatic approach that heals neurosis from inside out, gradually dissolving the somatic armor while working toward vulnerability.

Thus the patient is sensitized and guided back toward his or her full capacity to feeling and giving.

Reich quickly went beyond, publishing about the social implications of his sex research, and thus describing the larger picture of his insights in the bioenergetic functionality of the human organism. In fact, he was the only one at his time to comprehend the gravity of the collective sickness of what later was going to be called 'the sick society'.

—Krishnamurti once said: 'It is no measure of health to be well adjusted to a profoundly sick society.'

From there to his leading research about the nature of fascism was but one step. Freud who was alarmed about Reich's new research endeavors, is known to have replied in a heated discussion with Reich:

—Culture has to prevail!

Reich did not agree. He could not see any value in preserving an insane culture that was based upon a distorted value system that creates schizoid and paranoid humans.

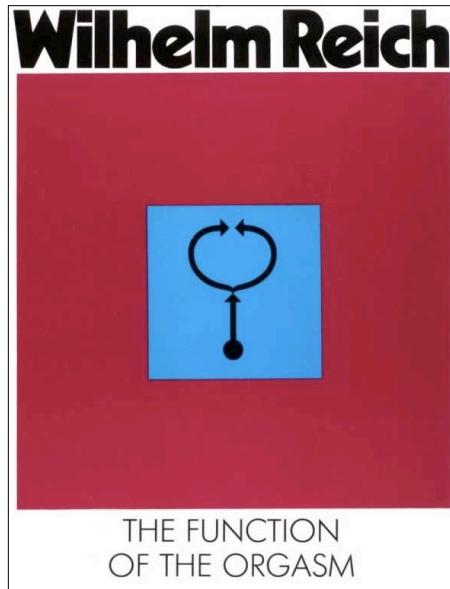
From about this time, Reich was put in one pot with the *Kulturfeinde*, and with communists.

—Reich was for a certain time active member of the KPD, the German Communist Party.

The public discussion of his research and also his person became increasingly heated, irrational and aggressive.

Reich's greatest merit is perhaps his discovery of the universal *principle of sex economy* that reflects a basic organizational structure in which all living is coded.

Furthermore, Reich forged this principle as a sociopolitical imperative for the reintegration of sexuality in a future healthy society that he envisioned. One of the most important ingredients of sex economy is the *principle of self-regulation* that he discovered by simply observing natural growth processes.



Nature, unlike human society, is not organized by willful control, but by a free and harmonious play of complementary forces, such as *yin and yang*, hot and cold, charge and discharge, flow and contraction, male and female, turmoil and stillness, chaos and order, and so on.

All those processes are self-executing, following an invisible program that is part of the unified field and highly complex. From the observation of these most basic functional mechanisms of nature, Reich derived healing methods for neuroses and sexual dysfunctions and new therapeutic approaches for schizophrenia and paranoia.

—Wilhelm Reich, *The Schizophrenic Split* (1945).

Later, Reich developed methods for healing major lifestyle diseases such as cancer, rheumatism, asthma, arthritis and leukemia.

—Wilhelm Reich, *The Function of the Orgasm 2 (The Cancer Biopathy)*(1948) and *The Leukemia Problem* (1951).

Reich used *self-regulation* to accelerate the pulsation of the bioplasma which, Reich found, was typically slowed down or even blocked with functional diseases. Through focusing on the *natural pulsation of the protoplasm during orgasm*, Reich came to the discovery of the bions and the orgone energy.

—What happens is that through the stimulation of the protoplasm which, during orgasm, gets for a short while into a kind of rhythmic pulsation, the plasma is charged with vital energy, see Wilhelm Reich, *Function of the Orgasm (The Orgone Vol. 1)*(1942).

Orgone was a term Reich coined in order to denote the specific protoplasmic energy that he could see operating in the living, an observation that had started out with his *bion experiments* in which he had seen that orgone energy appears to be radiating as a blue phosphorescent light.

It is interesting to see how Reich and his assistants distilled bion-charged water. They merely would take sand from a beach, preferably sand that was exposed to the sunlight during a long time; then they would put this sand in a vacuum tube and burn it in a high-temperature oven; the ashes would then be mixed into distilled water.

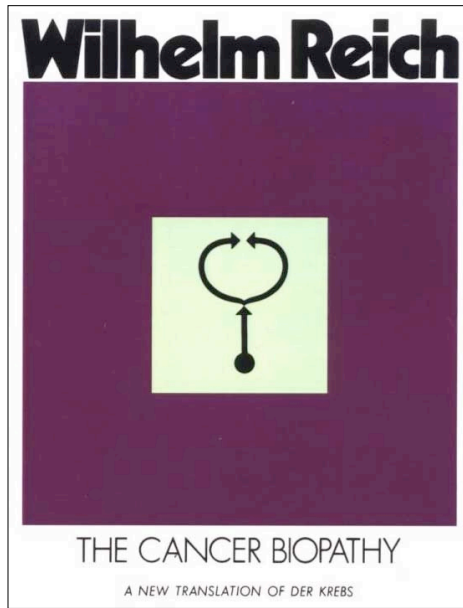
Soon thereafter, the water would begin to radiate the bluish light which was visible when the laboratory was darkened.

Moreover, Reich found that when he remained an extended time in the room with the bion-charged water, his skin would slightly tan and he would feel high-spirited and light, as if he had been given an energy lift.

Soon Reich theorized that the energy he had just discovered probably was the *life force, ch'i or prana* that esoteric scriptures were vividly reporting and that was known to humanity since times immemorial.

Reich then concluded that he had found a biological confirmation of the psychoanalytic theory of neuroses. He was then able to conclude that an uninhibited and normal sexual function was the precondition for the orgonotic metabolism in the cell plasma and for the natural balance of the *ch'i* force or *élan vital*.

Reich had found empirical proof for the thesis that all so-called lifestyle diseases can be traced back to functional disturbances of the protoplasmic energy balance. This thesis, for traditional Chinese Medicine an old hat, was however revolutionary in a medical system that comes from vivisectioning cadavers as its only way of understanding nature's functioning. The development of Reich's hypothesis until its verification in countless experiments and case reports makes the contents of Reich's most important book, his *Cancer Biopathy* (1948).



DEFAMED YET CORROBORATED

However, academia not only ignored Reich's outstanding research, but slandered him, in much the same way as it did about a hundred years before him, with Franz Anton Mesmer. In fact, Mesmer came to similar results in his research on what he came to call *animal magnetism*.

—See Maria M. Tatar, *Spellbound: Studies on Mesmerism and Literature* (1978); Franklin Rausky, *Mesmer ou la révolution thérapeutique* (1977); Franz Anton Mesmer und die Geschichte des Mesmerismus (1985).

To make it worse, Reich was impersonated. He knew that a university colleague of his, Otto Fenichel, spread out the rumor Reich was paranoid. Although several reputed sources gave convincing testimony to the contrary, these

rumors penetrated scientific circles on a worldwide scale and distorted public opinion to a point that the name Reich became anathema for every serious scientist.

Reich died in prison from a heart attack, in 1957! His books were publicly burned upon a court order. After his death, Reich's revolutionary findings were simply ignored by the majority of scientists!

His cancer biopathy was rediscovered only in the run of modern alternative cancer healing, after chemotherapy had effectively killed thousands of people so that medical science could uphold its claim that it can 'cure cancer.' The incredible cynicism of the modern cancer cure consists in the fact that as long as the patient died not of cancer but following a chemotherapy, the case was 'closed successfully.'

But only few of these alternative healers took a reference to Reich's pioneering work or simply plagiarized him, claiming the merits for their own assumed new therapies.

Only from about the 1970s Reich's research could gain recognition, in the trend of the general *liberalization of sexuality* and the public and scientific discussion of sexual matters. But until today, the number of people who really understand the totality of Reich's findings is infinitesimal. If we consider that, as early as in 1942, Reich has seen *ecological, sexual and political implications* of a complexity that we only get close to understand now, we can get a glimpse of his scientific genius. Where Freud only saw the symptoms, Reich found that the neurotic is generally incapable to sur-

render to the orgasmic convulsion and relaxation because of a muscular armor that, in turn, is but the somatization of a characterological armor.

Later research fully confirmed Reich's findings. Alexander Lowen, a New York based psychotherapist and early student of Reich equally found the same characterological patterns and chronic muscular spasms in sexually inhibited subjects, and developed Reich's bioenergetic approach further.

—See Alexander Lowen, *Love and Orgasm* (1965), *Bioenergetics* (1975), *Pleasure* (1970), *Narcissism* (1983), *Fear of Life* (2003).

The results of sexual dysfunctions, are bioenergetic imbalances in a great number of people and, as a consequence, a collective worldview that is *deeply irrational*.

Based upon his insight in human character structure and the armoring mechanism, Reich took decisive conclusions as to the personality structure of the masses in industrial culture and found they suffer from a significant *lack of identity* which is compensated through the general infiltration of the mass media and material possessions.

Erich Fromm, although coming from a different angle, specialized on this part of the psychoanalytic research, and came to very similar conclusions.

—See, for example, Erich Fromm, *The Anatomy of Human Destructiveness* (1992), *Escape from Freedom* (1994), *To Have or To Be* (1996), *The Art of Loving* (2000).

A SCIENTIFIC GENIUS

Reich's merit consists in the discovery and formulation of something like a *total pathology of modern industrial culture* that is comprehensive also to lay people, while it is based on a bioenergetic, or, in his terminology, *orgonotic* understanding of nature's complex interplay of opposing forces.

Reich concluded that there is a functional relationship between orgasmic potency, personal independence, activity, creativity, political and religious tolerance, rationality, the recognition of women's and children's rights and democratic forms of government, on one hand, and orgasmic or sexual dysfunctions, fear of pleasure, authority craving, passivity and uncreative dullness, intolerance, fanatic irrationality and mysticism, the oppression of women and children and totalitarian forms of government, on the other. From the insights his sex research delivered, Reich lucidly explained the direct connection between psychological and political factors that are at the basis of the last five thousand years of human misery.

Only a few great contemporaries of Reich, such as J. Krishnamurti, explained the complex causes of the sickness of the human condition in a comparably holistic and comprehensive, however unscientific manner.

—See, for example, J. Krishnamurti, *Freedom From The Known* (1969), *The First and Last Freedom* (1975), *Education and the Significance of Life* (1978).

Sadly enough, it has to be seen that Krishnamurti, as so many great personalities from the so-called spiritual world in one or the other way tended to belittle the role of sexuality in human life and society.

—Krishnamurti went as far as declaring that he himself never had any sexual feelings. While he recognized the sexuality of the child and declared his educational approach to be non-judgmental as to children's emotional and sexual lives, de facto, as I know from meetings with several teachers from Krishnamurti Schools in England and India, this liberal approach is not practiced in Krishnamurti Schools for reasons of political correctness.

As early as in 1942, Reich wrote in *The Function of the Orgasm* that people who grow up impregnated with a generally negative attitude upon life and sexuality will develop a deeply rooted *fear of pleasure* that is characterologically anchored and somatized in form of a *corporal armor* that partly or totally suppresses their capacity to feel.

—This part of Reich's research and his insights about the collective fear of body pleasure in our culture has been fully corroborated, many years later, by Alexander Lowen, in his last book, *Fear of Life* (2003).

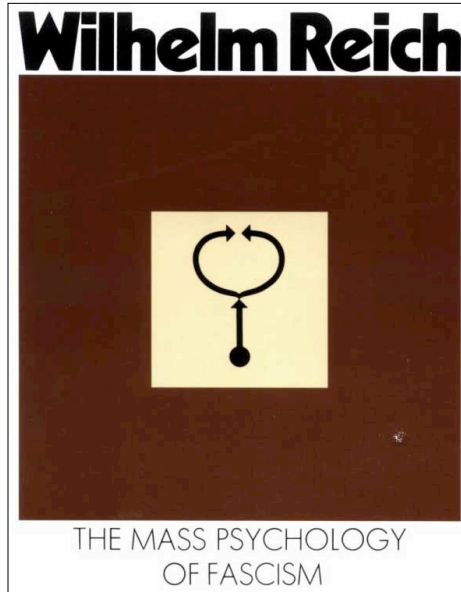
As a result, Reich found, these individuals will be easily affected and manipulated by life-denying philosophies and ideologies like fascism and tyrannical and totalitarian forms of government.

—Wilhelm Reich, *Function of the Orgasm* (1942), 7.

With regard to Freud's theory of a *death instinct*, Reich felt he had disproved its existence through clinical experi-

ments. He wrote that he never encountered a will to die in any individual or patient.

Psychic manifestations that could have indicated such a will or desire, had clearly been identified as *direct consequences* of sexual repression. (Id., 154-155)



In further contradiction to Freud who erected the *preservation of culture* as the pillar of his psychoanalytical value system, Reich questioned the moralistic roof structure of modern culture and found it to be a life-denying system that distorts natural processes and thus perverts the human animal from early childhood.

Reich considered biogenic self-regulation as the only positive, healthy and evolutionary principle that a future society could and should be based upon. The principle of

the natural regulation of the bioenergy, and the insight that sex-economy is a functional regulatory growth agent in all living are fundamental in Reich's research, and here he definitely is more rational-minded than Freud, and his research results markedly differ from Freud's cultural *moralism* in that they are scientifically repeatable and provable.

THE ROOT CAUSE OF VIOLENCE

Contrary to Freud's system, Reich's findings are based upon biological insights and not a merely mythical or conceptual rhetoric. As a result of his systemically sound research, Reich could find the real cause of antisocial acts; the etiology namely for those acts is nothing but *misdirected bioenergy* that flows out from a secondary drive structure; and by doing so he could largely disprove the older view that the human animal was violent, wrongly adjusted or perverted.

For Reich, human destructiveness is by no means inherent in human nature, as Freud and most religions assume, but a logical consequence of the *repression of natural life* and sexual functions in the moralistic social system.

—Id., p. 7. Interestingly enough, the principle of self-regulation is equally the founding principle of the free market since this principle is valid not only biologically, but also in the social and commercial arenas. Furthermore, it can be said to be a character trait of every free and democratic human society.

These insights reflect the fact that Reich's entire research was much closer to the Eastern medical approach and to alternative natural healers such as Paracelsus who

explain the functional logic of the organism in energetic terms and not in symptomatic categories.

This corroborates my view that Reich was the true founder of the *Aquarius Age*. Reich was the first medical doctor and bioenergy researcher to go beyond the inherent limitations of traditional medical science, and prepared the ground for the later integration of *acupuncture*, *intuitive diagnosis* and other *holistic and energy-based medical treatments* that fortunately are today part of the Western medical establishment.

—See, for example, the contributions of Carolyn Myss and Barbara Ann Brennan in Russell DiCarlo, *A New Worldview: Conversations at the Leading Edge* (1996).

Reich attacked Freud's hypothesis that culture was the product of the *sublimation* of the instincts. Although Freud understood under sublimation not the repression but the integration of the instincts, Reich did not see an essential difference between sublimation and repression.

As later Masters & Johnson, Reich based his argument not upon mythological constructs, but upon clinical research. He found *sexual satisfaction* and not sexual 'sublimation' to be the source of all human creativeness, and also of all cultural achievements. Reich tried to prove that sexual repression has no biological basis but is a social and historical relict of civilization.

—Wilhelm Reich, *The Function of the Orgasm* (1942), 223.

Other of Freud's hypotheses were later disproved; for example, psychologists did not encounter signs of a sexual latency with freely raised children.

Similar observations were done by Alexander S. Neill in *Summerhill School* in England.

—Alexander S. Neill, *Summerhill* (1960). See also Reich's *Early Writings*, Vol. 1 (1920-1925), Vol. 2 (1927), and *Genitality in the Theory and Therapy of Neurosis* (1980). Generally regarding the sexuality of children, see: Susanne Cho, *Kindheit und Sexualität im Wandel der Kulturgeschichte* (1983), Larry L. & Joan M. Constantine, *Treasures of the Island* (1976) and *Where are the Kids?* (1977).

For the future, Reich envisaged and claimed a fundamental change of societal attitudes in this respect.

There are sources of research corroborating Reich's thesis, among them Bronislaw Malinowski's field studies with the Trobriand natives in Melanesia. Observing the authoritarian patriarchal societal model and finding it characterized by either sadistic or masochistic tendencies in sexuality and social life, Reich concluded that once genital energies are frustrated, they become destructive.

—Wilhelm Reich, *The Function of the Orgasm* (1942), 159.

One of the most important aspects of Reich's research is his explanation of fascism.

—Wilhelm Reich, *The Mass Psychology of Fascism* (1933).

Reich put his research in a formula that says: sadistic brutality plus mysticism produces fascist mentality. He examined and quoted from defamatory pamphlets that Strei-

cher, a member of the Hitler government, had published about Jews, in 1934, in the *Stürmer*, the propaganda organ of the NSDAP. This study served Reich to demonstrate a typical way of how the Nazi regime attacked the Jews at the beginning of the holocaust: they were publicly labeled as *sex monsters*.

—Id., 245, with further references.

It seems that also today it is not a 'death instinct' that lets the masses passively watch the preparation of a global ecological and military catastrophe, but the fact that the depersonalized mass man, as a consequence of his *loss of intrinsic joy of life*, silently postulates that life is suffering.

—See Jean Liedloff, *The Continuum Concept* (1977/1986).

It is for this reason that, as a matter of ignorance, most people regard destructive collective developments as fatally pre-programmed in human destiny, with the result of course that, in fact, both individual and collective responsibility for the deterioration of human life and evolution are persistently denied.

ADVOCACY FOR CHILD SEXUAL RIGHTS

Reich was misunderstood, too, with respect to his passionate advocacy for the *free sexuality of children*. Churches and conservatives became his enemies for life; these institutions and groupings denied the existence of child sexuality while being obsessed with repressing it; they were thus utterly irrational about it. In fact, in the first decades of the

20th century, anti-masturbatory devices for small children were booming; physical violence against children, predominantly in religious institutions was rampant and for the most part unquestioned by psychiatry and police.

It was exactly this schizoid approach of the conservative strata in society that was for Reich the ultimate proof of the correctness of his characterological assessment of modern man.

While Reich, in his youth, actively worked for the liberalization of children's emotional life, he admitted later toward his close friend Alexander S. Neill, the founder of *Summerhill School*, that he was not sure if he could apply his orgasm theory to small children and babies.

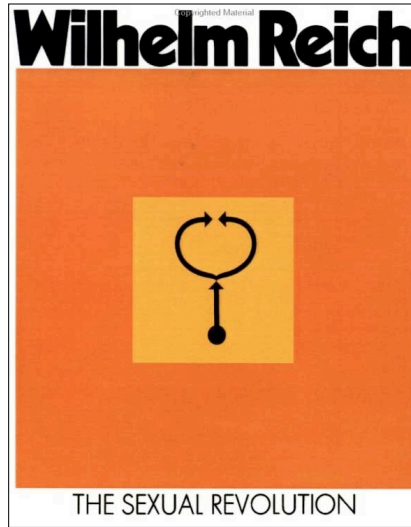
—See Wilhelm Reich, *Record of a Friendship* (1981), 326-327.

However, Reich's doubt later became obsolete with Masters & Johnson's extensive sex research and the *Kinsey Report* corroborated Reich's hypothesis that healthy children are *fully orgasmic since birth*. In his last book, *Children of the Future* (1950/1983), Reich traced the foundations of a new society that is based upon emotionally healthy child rearing.

In this fragment, Reich lucidly discusses what later was confirmed by the research of scientists like James W. Prescott or Ashley Montagu, and specialists for alternative birth and integral health such as Frederick Leboyer and Michel Odent, that is, the re-discovery of the tactile needs

of infants and their absolutely respectable desire for sensual pleasure.

—See Frederick Leboyer, *Birth Without Violence* (1975) and *Loving Hands* (1977) as well as Michel Odent, *Birth Reborn* (1986).



Implications

All of us, politicians, psychologists, lawyers, sociologists, therapists and educators are called upon to study and understand Reich's scientific heritage as there is nothing even remotely comparable to it. Reich's research is essential, if not a precondition for our present transformation of postmodern society and scientific culture, which is going to become more rational-minded, and eventually begins to acknowledge and integrate bioenergetic reality in the sociocultural and political realities of the human race,

while formerly the life paradigm was based on fear, myth, custom, dogma, tradition, authority and irrationality.

While it is true that science still today does not recognize the *ether* and considers, for example, outer space as a vacuum, we cannot simplify matters to a point to say that the energy concept was alien to our culture. In fact, it was always present in both the Eastern and Western world, but it had to remain underground in the West because of the *denial of the tree of knowledge* as a result of the official dogma of the Christian Church that was enforced and upheld through the *Inquisition*. And yet, the alchemists and many branches of natural healing, especially the plant healers such as Paracelsus knew it all.

In all these different costumes, we see the same actor coming along: the *bioplasmatic cosmic life force* in its many masks and manifestations. We are dealing here with manifold ways and expressions for describing basically the same truth inherent in the function of living. While functional thinking about life and living was never distorted to that point in the East, in the West, through *moralism* and what Reich used to call the *emotional plague*, functional thinking and reasoning was relegated to an intellectual elite, while the masses still today are locked in a *hypertrophied intellectual perception of reality*; they are emotionally widely dysfunctional if not crippled through the still all-pervading taboo of natural sex for children and adolescents.

We cannot impudently act counter to the basic laws of the cosmos as we did during the past five thousand years of life-denying patriarchy, and the price we pay for this lack of respect and intelligence is high. We simply may perish as a race along the way!

The science of the bioenergy is also a new platform for *functional thinking* about life and society!

Wilhelm Reich was perhaps the first scientist in the West who was not only applying functional thinking in all his work, but who at the same time had the eminent pedagogical talent to explain to us the necessity to think functionally and not moralistically.

Reich reasoned that because *life* thinks functionally, we need to think in the same way, and not for any other reason. This simple answer leaves all religious and ideological fanatics in empty space—and that is where they belong, because they really do not have any ground under their feet, and their rants are simply irrelevant on the agenda of life.

We should begin to understand that the old controversy if creation was of a spiritual or material nature is a trap. This antinomy as part of civilization's thought structure is one of the *numerous artificial distinctions* that thought makes and that are not part of nature, as the intellectual mind is divisive while nature is *integrative*. Nature simply *is*. Creation *is*.

This *existential reality is energetic* and encompasses the whole landscape of life from the ethereal, highly fluctuant

and all-pervasive that historically was called *ether* and now is called the *aura* or luminous body until dense and highly static matter like sand, stone or bones.

The notion of the ether that I have discussed earlier in this chapter is a quite catchy expression for something like an *energy and information field*, something that is not directly material like dense matter, but something that is ethereal. It is obvious that the adjective *ethereal*, as we use it for example in ethereal oil expresses something that lacks material substance and yet is full of substance.

And we could indeed explain the antinomy between spirit and matter as a mere function of the density of matter. As I showed above, Fritjof Capra remains vague on this point, while he correctly reflects and reports Reich's position, pointing out in *The Turning Point* (1982/1987):

Reich saw this orgone research as some kind of primordial substance, present everywhere in the atmosphere and extending through all space, like the ether of the nineteenth century physics. Inanimate as well as living matter, according to Reich, derives from *orgone energy through a complicated process of differentiation*. (*Id.*, 378)

Interestingly enough, later in his book, when writing about the ancient Chinese concept of *ch'i*, Capra also intelligently grasps the notion, but says the Western concept of ether could not adequately describe it:

The concept of ch'i, which played an important role in almost every Chinese school of natural philosophy, implies a thoroughly dynamic conception of reality. The word literally means gas or ether and was used in ancient China to denote the vital breath or energy animating the cosmos. But neither of these Western terms describes the concept adequately. Ch'i is not a substance, nor does it have the purely quantitative meaning of our scientific concept of energy. It is used in Chinese medicine in a very subtle way to describe the various patterns of flow and fluctuation in the human organism, as well as the continual exchanges between organism and environment. (Id., 344)

The perhaps first researcher who understood that we are talking here about a *field* was Harold Saxton Burr. Still within the vocabulary of the old paradigm, but correctly observing the phenomenon, he called it an 'electrodynamic field,' and when these fields control living organisms, he called them *L-fields*. Georges Lakhovsky spoke of *resonance*; his insight in the resonant oscillations of cells, which is just another application and manifestation of the *L-field* enabled him to cure cancerous plants in various experiments.

Lynne McTaggart, in her thorough research on the matter published in her book *The Field* (2002), concluded that most science authors speak of the *zero-point field* when they denote the ether, or a mysterious invisible substance that

already Capra recognized and intuited as not a substance in the strict sense, but something relating to *fields*.

There is no need to fight about words; all researchers coincide in the basic functionality of this substance that is actually no substance, but a *communication facilitator* in the universe. And the amazing thing about it is that this communication does not follow relativity theory as it's *instantaneous*, whatever the distance is between the two entities, particles, cells, molecules, plants, animals or humans that communicate with each other.

—That is, by the way, how telepathy can be adequately explained today, and when the concept of the zero-point field is understood, it's implied that it would be sheer nonsense to speak in this and similar cases about speed, or communication 'surpassing the speed of the light.' There is no speed in telepathy. It's instantaneous. And the same is true, as Rupert Sheldrake points it out in his book *A New Science of Life* (2005), for morphic resonance, and it can be explained with basic principles of quantum mechanics.

The perhaps best researched and most lucid study written on the subject is Ervin Laszlo's book *Science and the Akashic Field* (2004).

Laszlo presents the whole array of concepts and interpretations and tries to make out the break, the way a future science is going to apply and integrate these concepts in a *unified field theory* and an equally unified scientific vocabulary. And there is a high probability that Laszlo shows really the way we are going to go in the years to come.

Disappointing however is that his study mentions Wilhelm Reich with no word.

It is because of our separative mechanistic thinking over the past four hundred years of science that we have created problems in life that originally have no place in it and that the intuitively or emotionally intelligent thinker will not perceive as problems. An example for such an early holistic thinker is the German poet and scientist Johann Wolfgang von Goethe (1749-1832). Goethe's *pantheistic worldview* as well as his scientific discoveries such as his *color theory* that were rejected at his lifetime, would today be accepted in a science shattered and enriched by the endless paradoxes of quantum physics.

—Johann Wolfgang von Goethe, *The Theory of Colors* (1810/1970) and Frederick Burwick, *The Damnation of Newton: Goethe's Color Theory and Romantic Perception* (1986).

Today, science is enriched with the essential insight that all matter, regardless of its density, is conscious; that is why the traditional scientific expression of 'inanimate nature' has become a misnomer. The universe is not empty as modern mainstream physics still pretends. It is filled, and totally filled, through and through, by the all-pervasive bioenergy that we may call as we wish, *orgone*, *prana*, *ch'i* or whatever, and that I call *e-force*. Ervin Laszlo speaks of a *plenum*, instead of a vacuum.

The next step ahead, without a doubt, will be the official recognition, scientific exploration and integration of the pattern-oriented science of the bioenergy, and the erudite study of its laws, that, as Reich has shown, are totally

different from those that, for example, govern nuclear energy.

—This hypothesis of Wilhelm Reich was eventually corroborated through a rather dangerous experiment in which Reich orgonotically charged Uranium. The experiment resulted in a catastrophe that led to the evacuation of Reich's orgone laboratory and private premises in Rangeley for several months. The incident is reported and discussed in two case reports by Wilhelm Reich, *The Oranur Experiment, First Report (1947-51)*, Orgone Institute Publications, 1951 and *The Oranur Experiment, Second Report (1951-56)*, published in *Contact With Space*, New York: Pilot Press, 1957, to be ordered from the book store of the Wilhelm Reich Trust in Rangeley, Maine, USA.

Probably a new terminology will be created for this purpose that shall be different from the one used in esoteric literature since times immemorial, and probably also different from Reich's orgonomy research vocabulary.

As the trend is right now, there is a high probability that the universal bioplasmatic and cosmic energy will be described as a *field* that obeys to very specific laws, and therefore, quite intelligently, has been termed not energy, but *zero-point field*, *quantum vacuum*, *unified field* or *superstring field*, as the notion *energy* reminds kinetic energy and is as such really a misnomer.

One of the most important consequences of an official recognition of the bioenergy would be the levy of the ban over sexuality or certain forms of it that today are tabooed because society would have to recognize that sexuality in all its forms is *holy*, as it is itself the creator principle. This means that social paradigms would have to change, as

well as criminal laws, and particularly the laws of consent, as I have shown in other publications.

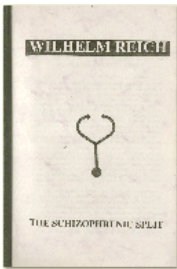
And here we face perhaps the last and most persistent psychological blockage of perception that was the reason for Western science's persistent denial of the living energy within and without.

Intuitively every natural scientist knows that all new discoveries in a so-called 'exact science' have an immediate impact on the moralistic roof structure of a given society's base paradigm of living.

To voice it clearly, an energy-conscious *functional science* will not uphold sex taboos; and such a science will inevitably impact on abolishing our ridiculous, outlandish and outright nonsensical sex laws. This is why until now a really functional and emotionally intelligent energy science has not yet been created; the reason simply is psychological and cultural resistance.

Chapter Three

Orgonomy and Schizophrenia



It is of particular interest to have a closer look at schizophrenia, a look that disregards both the clichés of the past and those of our times. Science and medical science, as well as mental health care, are closely interrelated. It can be seen over the course of human scientific history that the paradigms that were considered as valid and relevant for science were equally applied for medical science and mental health care.

This close systemic connection between natural science and social sciences has been shown with exemplary clarity by Fritjof Capra in his book *The Turning Point* (1982/1987).

In our postmodern culture, the transition from mechanistic to holistic science will have a sure impact upon social sciences in the sense that mechanistic approaches will be gradually replaced by mental health strategies that consider and integrate human values, and that will be effec-

tive on all levels, including the metarational, emotional and spiritual domains.

The remaining bastion, at the time of this writing, is *sexology*. Sexology is really the only science that so far has done no progress at all, that is still *completely mechanistic*.

Needless to add that this fact has devastating consequences, especially in *forensic psychiatry*, where the lack of professional insight in the connection between *emotions and organismic pleasure* led to the establishment of standard schemes that are used to inflict on so-called *sex offenders* draconian prison fines under the header of 'protecting the public of sexual assault.' The truth is that all violent sex is not the result of sexual attraction, but results from the very *repression* of that attraction.

Hence, a reform of sexology on the lines of the holistic science paradigm is badly needed, and even urgent. We cannot afford, as a society, to discard out larger and larger circles of the community simply because they haven't been able to handle their bioenergy at one or the other moment in their lives. For a change to happen here, we have to *reintegrate sexology into psychology and both into a real psychosomatic science* that encompasses both medical science and medical health practice.

While in the past, psychiatry was reductionist in recognizing only physiological reasons for mental disease, this has changed in the meantime—at least as far as the neuroses are concerned.

As early as in 1939, Carl Jung writes in his article *On the Psychogenesis of Schizophrenia* (1993):

There is little doubt nowadays about the psychogenesis of hysteria and other neuroses, although thirty years ago some brain enthusiasts still cherished vague suspicions that at bottom 'there was something organically wrong even with neuroses.' But the consensus doctorum in their vast majority has admitted the psychical causation of hysteria and similar neuroses. (Id., 474-475)

While, for a large number of psychiatrists, this view is still valid, Wilhelm Reich, as early as in 1945, achieved complete healing of a schizophrenic patient using orgonotic treatment.

Many a reader, and certainly mental health professionals know about the ground-breaking work of Ronald David Laing, Thomas Szasz and other alternative psychiatrists for the treatment of *child psychosis and schizophrenia*.

However, small is the number of individuals who have noticed that Reich's research and mental health treatment approach by far preceded those much more well-known and acclaimed methods.

In fact, Reich achieved remarkable results with simply liberating and integrating the patient's internal bioenergy flow. Reich's schizophrenia treatment seems revolutionary

when we consider that not long ago, Western psychiatry was barely anything more sophisticated than blunt torture.

For those who, like me, had a deeper look into alternative medicine, and the holistic energy principles of *Feng Shui*, Reich's holistic science approach and his cancer biopathy appear logical, systemically sound and effective. The truth about Reich is as easy and as difficult as the quest for truth about life itself. Most people in our culture are ignorant and have been held ignorant by first the ecclesiastical and today the economic power structures of a highly manipulatory society that regards the individual as a mere function-holder, not as a fully enlightened spiritual unit with full access to power, knowledge and wisdom.

The Energy Code

As long as we reduce living to a mere physiological or mechanical residue of survival functions, we cannot comprehend what is really going on in the human organism.

Chinese wisdom as an integral part of perennial science knows since more than five thousand years about the fundamental *energy code* of life. This knowledge was part of the great hermetic science that was shared in all ancient wisdom traditions. Reich rediscovered this truth for our modern times, using scientific tools and ways of analysis and observation, rather than philosophical reasoning. He built an enormous body of knowledge that today represents a bridge between the expanded holistic Eastern and our reductionist and fragmented science paradigms.

While Carl Jung's psychogenesis of schizophrenia is mainly based upon Bleuler and the assumptions of Pierre Janet who sees the etiology of schizophrenia in a mere 'faiblesse de la volonté,' that is, a weakness of willpower resulting in a *reduction of mental abilities* or 'abaissement du niveau mental,' Reich really had tools at hand, and thereby created viable healing solutions because he penetrated through to the root cause of the disease.

Jung's article on schizophrenia, to be true, represents a literary and *somewhat philosophical* piece of writing without any practical or clinical corroboration. The sources Jung cites as a point of departure for his own approach appear unfit. In our times, Janet's view is absurd and it bears a strange taste of torture psychiatry.

During the old paradigm the 'madman' had to be considered as a lazy fool, an offender of society's normalcy standard, a human who got to be *not so human*, too weak to control himself and thus—following the Christian doctrine of the inherent immoral character of nature—a soul that regressed into indecent animal nature. *To be different from the norm was per se a crime.*

The *sex offender* or *perpetrator* is not considered as a human being and all human rights are denied to him as a result. From the literature, we know very well about the disastrous consequences of such thought-reforming outbursts of psychiatry that are now with the same cruelty applied to so-called *sex offenders*, and even *child sex offenders*, and we can only deplore that human intelligence is

used in such diabolic and monstrous constructions when only the *Myth of Normalcy* is at stake.

Hitler Germany, Stalin's Soviet Union and Maoist China were perhaps extreme but in no way unique in their inhumanity towards people who bypass or defy the definitions of *normalcy*. Until today, in many countries, people who suffer from mental and emotional disturbances are beaten every day in mental health institutions.

Normalcy, as a concept and social standard, is the most dangerous idea humanity ever made up. It has been used to justify the worst of persecution, slander, intolerance, aggression and torture. And this went on to a point that even doctors, scientists who had acquired a high reputation for their work have been persecuted, slandered and, in Reich's case, even declared to be paranoid.

Today, we know and have the proof that these allegations against Mesmer and Reich were not true, but during their lifetime, it seems, most people succumbed to the peer pressure and violence of the ignorant majority.

The Schizophrenic Split

Before I read Jung's article on the psychogenesis of schizophrenia, I had studied Reich's case report of a successful yet difficult treatment of a schizophrenic patient.

This report was not available in any bookstore and not even at Amazon's amazingly complete out-of-print collection. The only way to get it was to order a photocopy of the unpublished manuscript from the *Wilhelm Reich Trust*

in Rangeley, Maine. As soon as I had read the first page, I was seized to a point that I could not stop reading.

While Jung's short article sets a milestone in giving sound reasons to discard the physiological etiology and adopt the psychic etiology of schizophrenia, Reich's contribution takes a perspective not comparable to anything that has been written or practiced on schizophrenia ever before in the West.

Reich's approach to schizophrenia can only be fully understood if one is familiar with Reich's revolutionary treatment of neuroses and his discovery of the orgone and, as a consequence, the insight into the characterological and muscular armoring that takes place in neuroses and, even more so, in psychoses.

To summarize Reich's discoveries and revolutionary treatment approach very shortly, let me just list the main features of his approach to holistic healing and then explain them briefly—

—Mental illness is a *distortion of perception* resulting from a blockage of the emotional flow;

—Neuroses and psychoses are the result not of mental or intellectual but of *emotional and psychosexual disturbances* suffered early in life; more precisely, they are the results of early infringement in the natural emotional flow caused by moralistic education; this infringement consists in the social or cultural impeachment of discharging the emotional and sexual energies through orgasm;

—Treating neuroses and psychoses is difficult because what needs to be done is to alter the polarity of accumulated negative energy, or DOR, in Reichian terms; more precisely, DOR or ‘deadly orgone’ accumulates in the plasma creating a characterological and muscular armor-ing that transforms the afflicted into negative, life-denying, mystic and irrational people. Reich called this process the *emotional plague*;

—Reich’s healing approach does not use traditional psychoanalysis because of its body-touch taboo, while Reich saw the body as the entry point to the healing of the psychic affliction; healing is effected by dissolving the muscular armor bit by bit through the Reichian deep tissue massage;

—Reich construed the *Orgone Energy Accumulator*, a device made from several layers of wood, isolator material and copper plates that serves to accumulate the natural atmospheric orgone in order to help the patient absorb cosmic energy into their bioplasmatic system by sitting one or two hours daily in the box;

—Reich also developed special shooters that work similarly and can be used ideally while sitting in the accumulator, pointing the shooter to the neuralgic point in the body for immediate relief of pain and healing;

—From his body work, Reich came to observe the flow of the *atmospheric orgone*, just as the old sages did thousands of years ago, and could explain phenomena hitherto unknown such as *aurora borealis* or desertification;

—Reich developed a special *cloud buster*, a mechanical device consisting of metal tubes erected toward the sky that are connected via thick copper cables into ground water; with this device Reich achieved bringing about rain or stopping rain at will; again, this almost miraculous impact on the atmospheric orgone was in accordance with what already the sages of old, and Tibetan lamas, knew and practiced, only with the difference that they could bring about the weather-altering effects *telepathically* and through prayer, while Reich needed a mechanical device;

—Reich described in a voluminous dossier the existence of UFOs and CORE men (extraterrestrials) and delivered abundant proof of his observations in various lengthy reports part of which he submitted to the US Air Force for investigation and corroboration.

Wilhelm Reich's research has broken ground for present researchers to understand that the core life function is primarily an *energy field function* and not a question of manipulating matter—as it was seen under the old Newtonian science paradigm. It is therefore of particular importance how Reich treated successfully an affliction as devastating and as difficult to heal as schizophrenia.

It appears that this success was due not only to Reich's lucidity as a therapist, but also to his understanding and compassion for the patient.

Reich's attitude is markedly different from the somewhat distant and slightly cynical observations of Carl Jung on the subject of schizophrenia. Reich's short introduction

in the case study shows empathy and understanding of the situation of the patient that are really unparalleled in psychiatric literature:

The idea of the devil is a true expression of the distortion of nature in man. No other human experience lends itself as well as the schizophrenic experience to the study of the devil. The schizophrenic world in its purest form is a mixture of mysticism and emotional inferno, of penetrating though distorted vision, of God and devil, of perverse sex and murderous morals, of sanity to the highest degree of genius and insanity to its deepest depth, welded into a single horrible experience.

—Wilhelm Reich, *The Schizophrenic Split* (1945), 1.

I do not know a single therapist who penetrated with equal lucidity the deeply mystic experience of mental illness; from what Reich writes, we can understand that the irrational denial of understanding schizophrenia is a sort of professional handicap in psychiatry.

Another topic often discussed within the antipsychiatry movement and similar forums are the obvious parallels between *madness and genius*, a phenomenon that is often bluntly misunderstood, but which is a confusing element especially in schizophrenia.

Salvador Dali is known to have said that the only difference between Dali and a madman is that 'Dali is not a

madman.' Apparently, many elements in Dali's art, and in surrealism in general connote mental disturbance, but only if one sees it that way.

One could see it as a way of *perceiving reality differently*, or as the attempt to penetrate into parallel realities; or one could question the very concept of an objective reality and conclude as to the existence of *subjective reality*, and individual creation of reality. Reich points out the difference between a schizophrenic and the exceptionally gifted, and he is very outspoken about the signs of mental distortion:

The schizophrenic world mingles in one experience what is kept painstakingly separate in homo normalis. The well-adjusted homo normalis is composed of exactly the same type of experiences as the schizophrenic. Depth psychiatry leaves no doubt about this. Homo normalis differs from the schizophrenic only in that these functions are differently arranged. (Id., 2)

In my work with *voice dialogue* I came to exactly the same conclusion.

—See Peter Fritz Walter, *Coaching Your Inner Child* (2014).

Actually, during that time and within that self-therapy I was prone to high anxiety and some form of regression and resulting ego dissolution through various practices of meditation, fasting and other techniques conducive to self-transformation. We can in fact pass healthily through various phases of mental disturbance if only—and this is the

decisive point—we maintain a *residue amount of mental and emotional balance* that enables us to remain the observer of what is going on.

Once this observer which is part of the ego or identity, is dissolved, alien forces, spirits or whatever can penetrate in our psychic landscape, and the result then is most likely some form of psychosis or personality split.

The good thing to have passed through all that healthily and recovering from the anxiety has given me the privilege to *understand what a psychotic or schizophrenic mind is going through* and to what extent such a person is tortured.

In ancient times, these extreme forms of mental disturbance were considered as punishments by the Gods, and this view still prevails in earth-bound cultures. And there may be some truth in it. The I Ching points this out in the 21st hexagram, and the Tarot de Marseille in the 16th Arcane, and if we take an analogy to Greek mythology, we discover that the legend of King Minos of Crete expresses it in still another form. And then we've got Hamlet ...

Since childhood I knew that poets are closer to truth than other humans and certainly closer than most so-called mental health professionals. Most professionals today live in mental prisons, and they exclude more knowledge than they can assimilate, and thus keep their world hermetically closed by means of their professional associations, brotherhoods, circle of friends, social environment, and so on.

I have broken free from all of these prisons; they were but temporary lodgings for me. Today I do not belong to

any professional circle and feel I can see the truth in myself and others more clearly while still doing those activities and being this or that for those who think one had *to be and to become* in order to 'represent something' in the world.

While my interest in Reich's research dates back to my early times at law school when I began devouring his books, it was only many years later that I realized how *systemically sound* this exceptional queer doctor was, and how many of his revolutionary discoveries have formed part of perennial wisdom. At a time when quantum physics was not yet popular, Reich was one of the few scientists who acknowledged that there is nothing observed without the observer being involved in some or the other way.

Throughout human history, we can observe that those who were rejected as *offenders* most of the time did not offend anybody. Their tragedy was that they did not fit into the behavior codex and thus defied the custom settings of their culture's root program. The truth is that these people are the scapegoats of the masses because they stand for a higher vintage of truth, being simply themselves truthful, without playing the 'me too' game.

Psychologically, the process is easy to understand once we grasp the concept of *projection*. Projection occurs when we deny parts of ourselves that we do not accept or that we are afraid of; what then happens is that those blind spots in us disappear from our wake consciousness, to get repressed into our subconscious mind. As a result, we project those characteristics, desires, traits or behavior pat-

terns onto others and construe a belief system that secures us from re-discovering the truth that we have decided to hide from ourselves. When this happens on a larger scale, social tolerance gets lost in the process and more and more scapegoats have to be slaughtered for society to maintain their shallow and life-denying setup. All this, we know it, but few of us really act upon this truth! Among those who do are the so-called schizophrenics.

Reich remarks several times in his study that typically schizophrenics are hated for their outspokenness, their lack of tact, their bluntness in saying ugly things that we all try to hide from the surface of our daily routines, but that we know are true.

Thus they trigger the projection process in the majority in that they often point the finger on the wound, telling people their most carefully hidden thoughts, because they perceive other people's thoughts intuitively.

And this behavior is then interpreted as 'aggressiveness' rather than as what it truly is: an attempt to opening up a deeper form of exchange, a more truthful and rewarding one than what is the usual hypocrite way of dealing with each other in 'civilized' society. Of course, their disturbance makes it often impossible for them to be listened to without apprehension, without suspicion or estrangement—and that is their very tragedy. But in trying to understand them, we are down the road going to better understand ourselves and the world as it is, and we can ques-

tion so many of our false friends, inside and outside. Reich lucidly comments:

The fact is that the schizophrenic is, on the average, much more honest than homo normalis, if one accepts directness of expression as an indication of honesty. Every good psychiatrist knows that the schizophrenic is embarrassingly honest. He is also what is commonly called deep, i.e., in contact with happenings. The schizoid person sees through hypocrisy and does not hide the fact. He has an excellent grasp of emotional realities, in sharp contradistinction to homo normalis. I am stressing these schizophrenic characteristics in order to make comprehensible why homo normalis hates the schizoid mind so much. (Id., 3)

Before I am going to discuss the case report in detail, I shall provide some further explanation on the subject of the Reichian *bioenergetic healing technique*. This is so much the more indicated as Reich's approach to psychic health is fundamentally different from psychoanalysis. Reich himself points this out at the beginning of his case study:

The psychoanalytic arrangement of mental functions according to the three great realms of the ego, the superego, and the id has to be sharply distinguished from the biophysical arrangement of the functions of the total organism according to the functional realms of bio-

energetic core (plasma system), periphery (skin surface), and orgone energy field beyond the body surface. These two theoretical structures describe different realms of nature in a different manner. Neither is applicable to the other realm of organismic functioning. There is only one meeting point of the two theoretical schemata, i.e., the id of psychoanalytic theory, where the realm of psychology ends and that of biophysics beyond psychology begins. (Id., 5)

Those who are trained in Freudian psychoanalysis often misunderstand or belittle the Reichian healing method, or it is argued that it was immoral or against the rules of the art to touch the patient's body. In fact, to take a critical perspective, it appears that Freudian psychoanalysis more or less denies the existence of the patient's body and therefore takes a much longer way to access the core problem.

The way a Freudian analyst works is deprived of emotions. Symptomatically, it is considered inappropriate to show emotion from the side of the analyst. The Freudian therapist suggests to the patient's subconscious that he better not shows emotions, thus being 'rational all the time.'

What happens is that the whole therapy passes more or less through the left brain and becomes a kind of intellectual exercise or mind game; the interaction between analyst and patient is primarily linguistic and does not directly imply emotions, let alone tactile cognition.

This is one of the reasons why the Freudian psychoanalytic approach is rather time-consuming until any betterment is achieved—let alone complete healing, which is more often than not reported to be the exception rather than the rule.

To repeat it, the break between Reich and Freud occurred when Reich started sex research. Freud did not welcome *The Function of the Orgasm* and uttered that Reich's work offended the culture.

Today, if we ask which approach to healing emotional or mental disease is effective, the answer is without a doubt that it's the Reichian method. Reich rightly attacked Freud's assumptions, pointing out that a merely linguistic therapy can never effectively deal with the emotional and somatic core problem that is at the root of the neurotic symptoms.

In Freudian therapy, the emotional scars that cause the disturbance are circumvented and appear through associations and dreams. The picture may be clear for the analyst but it may remain strangely hidden to the patient himself or herself.

This is totally different in the Reichian way of healing emotional diseases. Reich early recognized that since the core problem is always related to emotions and emotional energy, the healing can only occur through accessing and redirecting the emotional flow. It is this energy that feeds the symptoms. Reich put it that way:

The most effective therapeutic approach to any emotional (biophysical) disease is, if at all possible or indicated, the withdrawal of bioenergy from the biopathic symptoms. In order to destroy psychoneurotic or psychotic symptoms it is unnecessary and even harmful to delve into all details of the countless pathological ramifications; instead, opening up the core of the biosystem and establishing *a balanced energy economy will automatically make the symptoms disappear*, since, seen energetically, they are results of a disorderly energy metabolism in the biosystem. (Id.)

It is difficult for most of our health professionals to think in terms of *subtle energy* and to acknowledge the streaming of the bioenergetic flow in all living, be it in our bioplasma or the atmosphere. This is in part due to our Judeo-Christian heritage which early denied the existence of subtle energies; nature and natural functions were considered a threat to the life-denying doctrine of monotheism with all its clear-cut nonsense about life.

The sages of old and Taoism acknowledged what today we call bioenergy and the existence of a *subtle* or hidden truth that cannot be grasped through a personified or materialized form named 'God' or otherwise. Consequently, those sages were really perfect healers because they knew how to realign the bioplasmatic charge and the balance of

yin and yang according to the original setup that nature has coded into life.

They could heal with simply laying on hands or they used plants or massage techniques for healing. Taoism forbade to open the body, so operations were not carried out.

We know from various sources that in ancient China cancer was healed solely by means of a *deep tissue massage technique* very similar to the one Wilhelm Reich rediscovered for our times.

What this massage does is to gradually dissolve the muscular armor of the patient so that the energy clusters that are frozen in the armor can be stimulated and opened so that the energy is fed into the emotional flow; the ancient sages would say that the *ch'i* is renewed.

This technique is difficult to learn, and it requires full emotional maturity on the side of the therapist. It is not without danger. Reich warns:

Great danger arises in neurotics as well as in psychotics when the armor begins to dissolve. Utmost caution and medical skill are required to guide this process. The practice of medical orgone therapy is therefore restricted to well-trained physicians. We know our responsibilities better than anyone else and we do not have to be reminded of them by people who know little about orgonomy. (Id., 5)

After these preliminary notes, I would like to begin discussing the case study and my attention shall be focused on the question how Reich was able—to use his own words—to ‘remove the psychic energy from the symptoms’ that are specific disturbances in schizophrenia and to redirect this energy into the natural orgonotic energy flow of the patient’s organism. To repeat, the point of departure in Reich’s healing approach is bioenergetic, not psychoanalytic. Reich states:

Our approach to schizophrenia is a biophysical, and not a psychological one. We try to comprehend the psychological disturbances on the basis of the plasmatic dysfunctions; and we try to understand the cosmic fantasies of the schizophrenic in terms of the functions of a cosmic orgone energy which governs his organism, although he perceives his body energy in a psychotically distorted manner. (Id., 35)

This is very important to stress in order to avoid misunderstandings. It would be highly misleading to say that Reich treated schizophrenia psychoanalytically. I am convinced, not only because of the scarce contribution of Carl Jung cited above that *psychoanalysis cannot successfully cure schizophrenia*.

Without understanding the bioenergetic streaming in the human organism, Reich would not have been able to heal schizophrenia. It was his breaking away from psychoanalysis and his discovery of the muscular and character-

ological armors that enabled Reich to look at mental illness in a new and revolutionary way; it was his experience as a physician much more than his knowledge about psychology.

Doing this, Reich situated his healing approach on an equal level with the old Chinese healers who directly manipulated the subtle energies, and he successfully put a distance between his healing approach and the ridiculously limited efforts of modern medicine. That is, in my view, the main reason that his contemporaries, and especially his medical colleagues viciously attacked him!

I am quite sure that artists and people who know intuitively about the subtle truth of the bioenergy, such as spiritual healers, understood him much better.

When a Chinese doctor or a Tibetan healer approach a sick person, the first two things they check are the pulse and the breath. A well-trained Tibetan doctor can diagnose a disease years in advance simply by listening attentively to the pulse and, putting his ear and hands on the chest of the patient, listening and feeling if the breath is shallow or deep and diaphragmatic.

Here is what Reich stated when, during the first session of the treatment, he diagnosed the patient's physical condition:

She seemed not to breathe at all. On physical examination her chest appeared soft, not rigid as in cases of compulsion neurosis. This soft-

ness and mobility of the chest were later found in other initial schizophrenics. It should be further investigated whether and to what extent the lack of armoring in the chest is or is not a characteristic of the schizophrenic biopathy. (Id., 8)

It appears that Reich, while not being sure about all the details, was really putting the finger on the wound. There was a paradox. The chest was not armored yet the patient did not breathe deeply. That did not seem to make sense. And it was later this paradox, as it is so often in science, that led Reich to the solution of the riddle.

The interesting thing is that this case was Reich's first attempt to heal schizophrenia, and he was well aware of the challenge. Reich pursues:

When I asked the patient to inhale and exhale audibly, she refused; it was later shown that she was unable to do it. She seemed to stop the respiration somewhere in the cervical segments. (Id., 9)

This first observation at the beginning of the treatment was very important. Yet it seemed somewhat insignificant or would have seemed so to any other physician but Reich. Indeed, even the layman reader may reflect a moment on this somewhat strange behavior. Why should a person be unable to breathe deeply if it was not a muscular problem, a stiffness in the body? If the body is supple and flexible,

why should the person not move the diaphragm to inhale and exhale?

Could there be anything on a psychic or involuntary level that would hold a person from breathing rightly and deeply?

This first question was exactly the question a Chinese or Tibetan or any natural healer would have asked, and not only in cases of mental illness, but in every case of illness.

Western medicine, on the other hand, used to violate the patient rather than helping them to collaborate in the healing, ignorant of the true roots of life and consequently of the effective possibilities to bring about healing.

Our medical tradition, especially since Louis Pasteur, was obsessed with with microbes, malefic bacteria, fixated upon the rotten, the dead, the pestilent, rather than upon the healthy and natural, the stamina of life.

Reich, by contrast, took a *pro-life approach*; he was optimistic that he could heal the patient, but he was careful. He knew if he'd go too fast, he would not only miss the chance of a true healing, but even endanger the patient.

To counter this danger, Reich used a therapeutic technique that intelligently and flexibly combined somatic and intellectual interaction, resulting in both body and mind being involved in the healing.

Until the sixth session, Reich had to acknowledge that he was still right at the beginning of the treatment. It was

then, and only then, possible to penetrate to a deeper level of the patient's personal history and to get her to remember events during puberty. He writes:

She realized that she held on to reality only with great effort; she had felt as though she were hanging over an abyss most of the time, especially during puberty. (Id., 12)

I know from my own experience with psychotherapy that the care every good therapist takes at the onset of the therapy is the condition for the later success of the treatment. Reich stresses this point in his report of the eighth session with the patient:

It is an important rule in disarming people to proceed slowly, step by step, and not to advance further into the biophysical depth unless one knows exactly what is going on and unless the patient has become accustomed to the situation which has already been reached. This is valid for all types of medical orgone therapy; it is especially necessary in the treatment of schizoid characters. (Id., 14)

No wonder why there is so little success in healing mental illness if we consider the *aggressiveness and brutality that surrounds mental institutions* and that is since centuries in our culture the standard in treating mental illness. Reich revolutionized this whole system and his writings unveil

how exceptional such a new approach would be in the still highly violent environment of mental health care today.

But perhaps the most important is the role that *respect* plays in the whole of the interaction between the psychiatrist and his patient.

Informed professionals, if they care at all, may know the great work of alternative psychiatrists such as Ronald David Laing, co-founder of the antipsychiatry movement.

But Reich long preceded that event and practiced it patiently and despite all the hatred he had to sack in for being too different, too daring and, yes, too lucid—and this very lucidity was held against him as a sign of his own presumed mental illness.

Reich understood the schizoid character not because he himself was schizoid but because he was naturally compassionate and intelligent enough to be able to penetrate into the situation of another and to perceive the tragedy of another's life. Reich stated in the eighth session:

Schizophrenics are able in their lucid periods to see through individual and social matters intelligently, as no other character type can. Later we shall see that this lucidity of intelligence in the schizophrenic is one of the major dangers which threaten his existence in present-day society. (Id., 15)

Respect, care and understanding are the foundation that the schizoid patient needs for building trust with the

healer. Without trust, the chance of healing is *minimized to zero* from the very start of the therapy. The lack of trust between patient and psychiatrist is probably the main reason for the misery in most of our mental institutions, and not lacking knowledge, not a lacking number of staff and all the rest of pretexts that are commonly forwarded by professionals to cover up the truth about mental illness in our society.

The lack of effectiveness in mental health care is primarily due to the lack of respect, the violence and brutality that this society inflicts upon those who are different from its rosy foam of *normalcy*. In addition, the presumed clear-cut distinction between mental health and mental disease does not exist. The borderline is a grey area that is defined differently by mental health professionals, mental health schools or methods or social environments, or cultures.

Reich, commenting on what his female patient called *The Forces*, that is, the voices she more or less unwillingly followed, comments:

In contradistinction to the schizophrenic structure, the structure of homo normalis keeps one or the other of the contradictory structures continually in a state of repression. Thus, in homo normalis, the split of the personality is hidden. (Id., 17)

If we take Reich's social diagnosis serious, we come to realize that schizophrenia is *not a mental disease*, but a cul-

tural pathology. If we are all schizoid because of the denial of our true nature in an upside-down society, we indeed only differ from the schizophrenic in that we hide this inner split, this dualism, this deep fragmentation, whereas the schizophrenic, essentially more daring, more honest and perhaps more intelligent than we are, openly unveils and expresses it. Of course, there were and are psychiatrists who have respect of the schizophrenic; some of these doctors said that every madman is a saint. Reich states:

Therefore, let us be reasonable; let us abandon our false righteousness. There must be a potent reason why the schizophrenic is treated so cruelly and the cruel homo normalis is honored so crazily all over the planet. (Id., 19)

Reich was perhaps the only scientist and medical doctor who, in our culture, has shown and openly expressed his wound, his shame and his indignation about the suffering of the human nature in our society. If we did not know who he was, we may take him as a peace apostle—and I mean this absolutely in the positive and innocent sense of the word. After all, he has written a book entitled *The Murder of Christ*, while he was not a pastor or theologian; he was agnostic but practiced the only right and natural form of religion which is *compassion with suffering*. He wrote:

We must try instead to understand it when the schizophrenic expresses rational functions in a distorted manner. Therefore, it is necessary to

judge him from beyond this orderly world of ours; we must judge him from his own standpoint. This is not easy. But if one penetrates the distortions, a wide vista opens up on a vast realm of human experience, rich in truth and beauty. It is the realm from which all the great deeds of genius emerge. (Id., 21)

Accompanying the patient during her regression into childhood, Reich found the repression of early childhood sexuality to be *primary reason* for the characterological armor; he thus saw his theory that child sexuality is a necessity for psychic health, confirmed. He comments:

Such armoring usually results from cruel punishment for quite innocent behavior in childhood. (Id., 20)

But it was not before the 11th session that Reich really understood what was going on in his patient.

Again and again, his conclusions were overthrown by the patient, again and again what seemed to have been achieved in trying to understand her, seemed to melt away like a foolish error or a frantic idealistic idea that had no true reality. The results that Reich could book positively seemed minimal compared to the constant drawbacks that occurred during this treatment that went over about two years. One or two of those drawbacks could have been fatal for the outcome of the therapy and the danger of sui-

cide of the patient was imminent during the whole of the treatment.

The red thread that led Reich and his patient through the process, the only thing they could count upon was what happened on a feeling level with the patient; insofar there was a slow, very slow progress. What happened was that the patient had come in touch with her feelings, and this contact turned out to be the golden key for the later healing.

However, Reich knew this only intuitively at the start and he was not sure that this was really the most important part of the treatment. It was only after the eleventh session that his intuition had reached a kind of condensation and confirmation so that he could summarize the results in the following three points:

During this session, the prospects of her therapy had become clear: The more and better contact she made with her plasmatic, bioenergetic streaming sensations, the less the fear of the forces would be. This would also prove my contention that the forces in schizophrenia are distorted perceptions of the basic organotic organ sensations. This contact with her body sensations would help to establish some degree of orgasmic satisfaction, and this in turn would eliminate the energy stasis which operated at the core of her delusions.

The undistorted experiencing of her body sensations would enable her to identify the true nature of the forces and would thus slowly destroy the delusion. (Id., 24-25)

However, the goal was not yet reached. Actually only the first step was made. Point two and three were only expectations, logical perhaps, but nonetheless unreal at the present state of the treatment. Reich had no illusions as to the further steps to be taken and as to the drawbacks that might occur along the way:

Before this could be accomplished, the patient would have to pass through a series of dangerous situations. Delusions and catatonic reactions were to be expected with each breakthrough of strong orgonotic streamings in her body. She would perceive these sensations with terror; she would block them off by bodily rigidity, and the blocked off plasmatic currents would be transformed into destructive impulses. Therefore, the secondary impulses, which derive from the blocking of the original, basic emotions, would have to be handled carefully and would have to be let out slowly, step by step. This danger would become especially great when the first spontaneous orgasmic contractions of her organism began to occur. (Id.)

With this turn, the therapy entered an abyss and the story, as most of Reich's treatment stories, became more of a frantic thriller than a case report.

The patient had committed a suicide attempt shortly after the session, yet was saved in the very last moment. She had hurt herself badly with a razor, but quickly recovered. The more Reich opened her bioenergetic channels, the more deadly orgone (DOR) was set free in her organism and the usual love-hate confusion and accompanying aggressiveness against her therapist began to develop in the patient. Reich knew about this complex and somewhat dangerous process from the start, and he naturally focused upon its positive part, that is, the liberation of the patient's natural organotic streaming. Yet he was aware that the life-denying education and all the self-hate of the patient would make this process a difficult one with many drawbacks. He comments:

We have seen how the sweet, melting organ sensations, the most longed for experience in the organism, are dreaded and fought off as brutal flesh in the sense of homo normalis and as evil forces or the devil in the psychosis. (Id., 27)

I think Reich was only logical to have drawn conclusions from the observations of the individual suffering that pertain to a more collective level, or to humanity as a whole. He writes:

I would like to stress this structural function of the armored human animal most empathetically. To the biopsychiatrist with long experience in orgone therapy, this dichotomy and ambivalence toward one's own organism appears as the crux of the misery of the human animal. It is the core of all human functions which are deviations from the natural law of living matter. It is the core of criminal behavior, psychotic processes, neurotic dreadness, irrational thinking, of the general basic split into the world of God and the world of the devil in human intellectual existence. What is called God turns into the devil by exactly / these distortions of living functions, i.e., by the denial of God. In the schizophrenic, these natural functions as well as their distortions appear in quite an undisguised manner. One has only to learn to read the schizophrenic language. (Id., 27-28)

If we read the schizophrenic language of many a journalist, we may realize how deeply the schizoid mindset is part of our culture, part of our so-called civilization that is haunted by obsessions, fears and collective hysteria.

Reich was aware of the social and political implications of his research and he had to face persecution, first, since he was of Jewish origin, from the Nazis in Germany who forced him to flee to Denmark, Norway, and finally America; but he was even more dangerously attacked from the

side of fascist circles within American culture. With his usual lucidity he comments:

Since nobody but the human animal himself has created his philosophies of life and his religions, it must be true that whatever dichotomies appear in ideologies and thinking stem from this structural split with its insoluble contradictions. (Id., 28)

A doctor who draws *political conclusions from his clinical observations* is necessarily a disturbing force in a society that invests tremendous energy in hiding its wound and its shame. However, Reich's side remarks did not prevent him from focusing on the therapy and they represent add-ons to his strictly medical observations and conclusions. Back on commenting on the therapy, he writes:

It occurs regularly that the patient despises the therapist when the orgonotic streamings break through; this happens in all cases, including neurotics; it is a quite typical reaction. It corresponds to the hate and disdain shown by impotent, armored individuals toward healthy people and genital sexuality; usually, anti-Semitic ideas / occur at this point, in the Jew as well as in the non-Jew. The disdain usually centers around the idea that the therapist, who deals with natural genitality, must be a sexual swine. (Id., 31-32)

Taking account of these shortcomings in orgone therapy, it becomes easier to understand why Reich's remarks so often reach a *cultural, social* or *political* level. In fact, individual and collective aspects of schizophrenia must be seen together, for nothing happens in a sociopolitical vacuum and things are connected as microcosm and macrocosm are essentially two realms of one single reality. A society of humans that have a schizoid predisposition because of life-alienating structures in child-rearing and the brutal or subtle *repression of the child's natural sexual emotions* cannot be expected to be other than schizoid. Such a society, at least when controversial matters are at stake, will react in a schizoid manner.

Homo normalis does not understand this remoteness and is apt to call it crazy. He calls psychotic what is foreign to him, what threatens his mediocrity. (Id., 32)

Reich clearly observed with schizophrenics that their intelligence is above average and that they are unusually honest, bold and queer. He concluded that they have in common to refuse accepting the general hypocrisy of human civilization that the adapted citizen doesn't question and that, contrary to the neurotic or sadistic character, the schizophrenic is in touch with natural energies, albeit in a distorted manner. Reich writes:

But the expression of the eyes is deep in both cases, and not flat, empty, sadistic or dull as in

neurotic characters who have no contact with their bioenergy at all. (Id., 32)

Hence, the schizophrenic is a *borderline character* between the neurotic/sadistic and the healthy genital character.

Reading Reich, I gain the impression that the schizophrenic is closer to the genital character than the neurotic or the sadist are.

Thus, a schizophrenic will fall into a state of disorientation when his self perception is overwhelmed by strong sensations or orgonotic plasma streamings; the healthy genital character will feel well, happy, and highly coordinated under the impact of orgonotic streaming. (Id., 35)

Orgonotic streaming is locked in the neurotic and even more in the sadistic character because of the strong muscular armor that inhibits the body of these individuals from yielding to the natural streaming of their hot melting sensations during the three phases of sexual excitation, before, during and shortly after orgasm.

Neurotics and sadists are emotionally cold and they tend to repress and deny the *whole of their feeling level*; they experience orgasm as a power thrust, a way to dominate others, a satisfaction derived from the pleasure to subdue, to control and to overpower another.

Unfortunately Reich was facing aggressive silence and unwilling resistance from the part of his colleagues since he seemed to consider the schizophrenic 'more normal' than the neurotic. Of course, to boil things down in such a simplistic way only leads to superficial conclusions. Reich did actually not make a judgment about this matter, and he was unjustly confronted with an attack from the side of traditional psychiatry. Yet he never belittled schizophrenia and was many times facing criminal behavior from the side of patients, and sometimes he even risked his life. But he had a sound explanation for *dementia*, and we have seen earlier on that, for example, Jung, had none. Reich stated:

The general deterioration of the organism in later phases of the process is due to chronic shrinking of the vital apparatus, as in the cancer biopathy, though different in origin and function. The shrinking carcinomatous organism is not in conflict with social institutions, *due to its resignation*. The shrinking schizophrenic organism is full of conflicts with the social pattern to which it reacts with a specific split. (Id., 36)

Nobody but Reich saw the similarity between cancer and schizophrenia in that they both are *hidden forms of slow suicide* that is preceded by giving-up fighting (cancer) or by too much fighting (schizophrenia) against the life-denying system that represses the natural life functions. However, on a perception level, the two etiologies greatly differ.

While in cancer, we have less perception, in schizophrenia we have *more but distorted* perception. The stress is on the less and more.

The distortion is an add-on, but the fact is that the schizophrenic *lives* and the cancer patient is *dead*, even before the symptomatic illness manifests through slowly killing the body; the schizophrenic is creative, while the cancer patient is dull, the schizophrenic is daring while the cancer patient is a bore for himself and his environment.

To state it more bluntly, the schizophrenic is still a *sexual being* while the cancer patient has long ceased to be one. In a society that venerates impotence and frigidity as something implicitly virtuous and that is afraid of sexuality, is it a wonder that exaggerated social care is taken for the cancer patient and *so much money spent on healing cancer*, while schizophrenics are for the most part left alone, abandoned and despised by the medical health establishment that puts them on an equal level with the criminal? Reich thought that on a perception level, the schizophrenic even surpasses the majority of 'normal' humans:

Although self perception constitutes self awareness, and although the kind of self perception determines the type of consciousness, these two functions of the mind are not identical. Consciousness appears as a higher function, developed in the organism much later than self perception. Its degree of clarity and oneness depends, to judge from observations in schizo-

phrenic processes, not so much on the strength or intensity of self perception, as on the more or less complete integration of the innumerable elements of self perception into one single experience of the self. (Id., 44)

The higher and more subtle and refined the perception, the more difficult it is for the organism to integrate what is perceived; the more complex a human mind is, the more it borders the schizophrenic process because the *integrating function of the ego* must be stronger than normally so as to prevent a crack-up into sub-personalities that a complex mind encompasses. A Shakespeare, a Blake, a Goethe, and a Beethoven bordered dementia at a much closer distance than *homo normalis*. And a Reich probably as well.

Having a closer look at so-called mental illness, we become quickly aware that most mental diseases are rather *emotional* diseases and that the mental deterioration only comes in later as a consequence of the worsening of the bioenergetic setup of the organism. Reich explains:

Thus, we must conclude that the mental functions of self perception and consciousness are directly related to, and correspond to, certain bioenergetic states of the organism, in kind as well as in degree. This permits, accordingly, the conclusion that schizophrenia is *a truly biophysical, and not merely a mental, disease*. (Id., 45)

Reich explains this even more clearly, stating that '[e]motions are bioenergetic, plasmatic, and not mental or chemical or mechanical, functions.' (Id.)

Of course, in the old model of a *mechanistic universe* where every phenomenon is seen separately and without connection to other phenomena, either on the same or a higher level of organization, it can hardly be perceived that mental and emotional functions should be inextricably linked.

It is because psychiatry did not go beyond merely historic thinking and exploration that it bogged down therapeutically. (Id., 48)

Today many people in our culture begin to see the phenomenal world connected in a cosmic structure that is holistically coded and situated on both the microcosmic and the macrocosmic levels. Reich had this perspective decades ago, but was considered by his contemporaries as a crazy mystic; he was really lucid enough to surpass their residual worldview, stating:

I am referring here to functions which bind man and his cosmic origin into one. In schizophrenia, as well as in true religion and in true art and science, the awareness of these deep functions is great and overwhelming. (Id., 50)

Reich was against religious indoctrination just as much as Krishnamurti. Yet he knew also what authentic *religio* is;

in this original sense of the term, he was religious, was 'linked back' to our origins, our true source. That is why he was able to see the original unity and lucidity behind the distortions of the split psyche:

In such schizophrenic experiences, the world which is called THE BEYOND in common mysticism and in true religion manifests itself before our eyes. One must learn to read this language. (Id., 60)

Reich's understanding of schizophrenia surpassed the psychiatric standards of his time; and he comes close to our great poets when he writes:

These great souls, broken down and wrecked as schizophrenic KNOW and PERCEIVE what no homo normalis dares to touch. Let us not be led astray by the distortions of this knowledge. Let us listen to what these gifted and clear visioned human beings have to say. We can learn a great deal from them; we can learn to become more modest, more serious, less gaudy and cocky, and we can start realizing a few of the claims we make in an empty manner in our churches and in our high academic institutions. I claim, after thirty years of thorough study of schizophrenic minds, that they look through our hypocrisy, our cruelty and stupidity, our fake culture, our evasiveness, and our fear of truth. They had the courage to approach what is

commonly evaded, and they were wrecked because they went through the inferno without any help on the part of our neurotic parents, our conceited teachers, our cruel directors of educational institutions, our ignorant physicians. They hoped to emerge from the inferno into the clear, fresh air where only great minds dwell. That they could not make it, that they got stuck in the realm of the devil is not their fault; it is the fault of the abysmal ignorance and stupidity of our homines normales. (Id., 61)

Progressing in Reich's case report, the reader becomes increasingly aware that his initial assumptions were true and sound. In fact, the patient eventually responded positively to the therapy.

The drawbacks were expected to happen from the start and they were perhaps necessary stumble stones or guide posts for the therapist not to lose track of the Ariadne thread, the invisible hand that seemed to guide the whole process.

After one of these crises, Reich, somewhat afflicted, *yet so much the more passionately involved* as a healer, stated:

Our patient had experienced her emotional storm as great music. The ignoramus will say that's crazy. No, it is not crazy. A Beethoven goes through the same kind of emotional storm when he composes a great symphony, which provides a huge profit for some utterly amusi-

cal businessman. It is obvious that a Beethoven has the structure to stand the same kind of great emotional storm that causes the breakdown in the schizophrenic structure. (Id.)

Again, what we usually associate with *dementia* has little in common with the schizophrenic process and is but a symptom, as the cancerous tumor is but a symptom in the greater part of the bioelectric shrinking that cancer represents.

The emotional and bioenergetic dissociation in the schizophrenic leads, as we well know, sooner or later to a general decay of the organism with bad body odor, loss of weight, severe disturbances of biochemical metabolism, and sometimes also with true cancerous developments. The schizophrenic shrinks biopathically, too, because of the loss of the capacity to take up bioenergy and to maintain its normal level. (Id., 68)

In schizophrenia, we are not only at the borderline between normalcy and genius, but also at the borderline between what we call *rational reality* and *paranormal reality*.

Many of the symptoms that the schizophrenic usually exhibits are, at least in a less distorted or exaggerated form, signs of high intuition or sensitivity, as every paranormal exhibits them.

Since several decades, psychic phenomena are subject of scientific investigation, using controlled and repeatable, verifiable research methods. For example, Uri Geller, the famous psychic, was tested thoroughly during weeks and months at Stanford University for the veracity of his phenomenal psychic powers—and those tests and experiments were so tremendously successful that at present no serious scientist can contest any more the validity of psychic powers or experiences. That was of course very different at the time when Reich wrote this case report. He states:

The orgone energy field meter, constructed in 1944 (reference to *The Discovery of the Orgone*, Vol. II, 1948), demonstrated the existence of an orgone energy field beyond the skin surface of the organism. (Id., 73)

Long before the construction of the *orgone energy field meter* that Reich mentioned, Mesmer construed a similar device in France and other devices are reported by theosophical research and noted in the annuals of the *International Society for Psychic Research* in London. Similarly, with regard to a 'sixth sense,' Reich states:

The existence of the sixth sense, the organotic perception beyond the surface of the organism, can, therefore, not be doubted. (Id.)

Modern psychiatry recognizes not only the split personality but equally the borderline personality, allowing a

large grey area that surrounds the more and more relativized concept of 'psychiatric normalcy.' However, at Reich's lifetime, this was quite different:

It is very difficult to formulate in words the experience in which a process in the organism is perceived and yet is not perceived as one's own. But there can be no doubt whatsoever that this is exactly the key to understanding the schizophrenic split and the projection of bodily sensations. (Id., 77)

It might be a key to understanding schizophrenia to see it as a distortion of the natural perception of bodily sensations, and to start the treatment from there. Reich's success in treating the patient *orgonotically* rather than psychologically might be a strong indicator for the *energy approach* being the most effective treatment approach for schizophrenia.

At the end of his report, summarizing the treatment after the thirty-fifth session, Reich was convinced that his initial assumption and his perceptual approach to schizophrenia were true and valid.

Let us pause for a moment again to think over this situation: the therapeutic result was doubtful as far as restoration of complete sanity was concerned. As a clinical confirmation of the whole theory of organismic orgone biophysics, the situation was invaluable, rich in possibili-

ties, with a broad outlook on the whole realm of human character structure. To sum it up, the following conclusions seemed safe:

1. The murderous hate I and my coworkers had met in so many people, laymen and professionals alike, was due to the provocation of spontaneous movements in the body, in bodies which had never experienced such autonomic movements, well-known to every healthy, unarmored individual.

2. These movements, if alienated or excluded from the realm of full perception (self-perception), constitute the experiences of every kind of mysticism. That a psychopath like Hitler preferred to kill in spring thus becomes easily understandable.

3. The influencing forces in schizophrenia are identical with the plasmatic movements in the organism.

4. Many types of crime and murder are due to such sudden changes in the structure of potential or actual murderers.

5. Chronically armored human organisms tolerate only low levels of bioenergy and the corresponding emotions. What constitutes high-pitched joie de vivre in unarmored individuals,

their buoyancy, their aliveness, namely the functioning of bioenergy / on a high level with a strong energy metabolism, is utterly unbearable to the armored individual. Sudden changes from a high to a very low energy level constitute acute depression. On the other hand, sudden changes from a chronically low to a very high energy level constitute dramatic and dangerous situations because of the inability to tolerate strong sensations and emotions.

It is, therefore, to be expected that biopsychiatry will sooner or later succeed in describing human structures and characteristic reactions in terms of bioenergetic metabolism, emotional tolerance of biophysical excitation, and capacity for energy discharge. Such an energetic point of view would enable us to handle, finally, human nature, not with complicated ideas and experiences, but with simple energy functions, as we are handling the rest of nature. (Id., 79-80)

Having closed the therapy successfully, Reich reports the patient *completely healed* after a treatment of almost two years and she wrote him repeatedly that her mental health was stable and that she was happily married and had children later on.

Reich's theory reveals the truth of functional science, of holistic science which is the *energetic view of all life*, the view that widely prevailed in antiquity and, until today, in the

East. As for schizophrenia, Reich concludes that the split is actually *not a mental or psychic phenomenon* in the first place, but the result of an energy imbalance in the whole of the organism:

The core of the problem is the biophysical split between excitation and perception and the resulting intolerance by the biosystem of strong emotions. (Id., 83)

Concluding the therapy, Reich puts his findings in a universal and phylogenetically important context:

In this process of mastering the emotional plague, we shall encounter homo normalis at his worst; in the form of the righteous mystic and of the mechanistic human animal who run away from themselves for exactly the same reasons that forced our patient into the catatonic breakdown: the horror of the plasmatic currents in an organism which has become incapable of coping with strong bioenergetic emotions and has lost the natural function of self-regulation. All attacks upon our scientific work during the past twenty-five years have come from such individuals in various organizations and social bodies. Homo normalis has fought orgone biophysics for the same reason that made him burn witches by the thousands, that makes him shock patients by the millions: the horror of the life forces in the human animal which is unable

to feel in himself. If we do not muster the courage to maintain this insight, we shall fail as psychiatrists, physicians and educators. (Id., 105)

Schizophrenia, seen from this perspective, may initially be triggered by reject. What comes next is emotional disturbance. And what is then, much later, diagnosed as debility or a *shrinking of general vitality* is again a consequence of the former, a somatization of it.

Wilhelm Reich's research has the invaluable merit that it does not only provide effective medical treatment of schizophrenia, but that it offers all the tools and insights for understanding the *deeper roots of schizophrenia* on both an individual and a collective level.

As such it is truly unique and unprecedented in human medical, social and political history.

An Integrative Vision

When asked what is the unique quality of Reich's genius, I would reply that it is his integrative vision. Generally speaking, one insight I gained in my more than thirty years of genius research is that *genius is vision*. It's the ability to see beyond mere appearances and to understand the interconnectedness of all-that-is. I have let the genius talk directly to you, which is why I have provided quotes from a case report he never published and yet that is one of the most fascinating documents about his way of working and

at the same time, a document that amply demonstrates the vision he had for the social and political dimensions of his clinical findings. It was this very vision that put off most of his professional colleagues for the reigning paradigm in science and medical care was mechanistic; hence, most of these remarks would have been considered off-track, useless or even nonsensical. In addition, the *Reich-Einstein Affair* seems to indicate that an undoubted genius, his contemporary, Albert Einstein, was unaware of Reich's cognitive abilities and professional skills; this is quite astonishing given that Einstein habitually possessed sound judgment regarding other remarkable people.

In my opinion—this is the only way I can explain this strange affair—Einstein was not objective in Reich's case; he was probably influenced against Reich, which is, given the scandalous propaganda against Reich's extraordinary discoveries, nothing to wonder about.

The best way to describe what I mean by an *integrative vision* is to once again refer to Leonardo, whose multivectorial genius is undisputed. In the words of Fritjof Capra, Leonardo's vision was always encompassing the hidden connections between apparently unrelated phenomena in science and art.

The Schizophrenic Split (1945) shows in a perhaps most convincing manner how Reich saw the interconnectedness between personal and collective schizophrenia; while he was compassionate regarding the suffering of an individual who has been declared as 'crazy' by the mental health

establishment, he was boldly scandalized about the schizoid split in the whole of our society, the internal crack-up our society seems to suffer from as a result of large-scale hypocrisy and the repression of our primary emotions.

Chapter Four

Book Reviews



Children of the Future (1984)

Cosmic Orgone Engineering (CORE) (1984)

The Leukemia Problem Approach (1951)

The Orgone Energy Accumulator (1951)

The Schizophrenic Split (1945)

Introduction

I read **Wilhelm Reich (1897-1957)** early in life, and interestingly enough, before I read Freud. It was when I just had turned eighteen and enrolled in my first semester law school in Germany. Needless to add that I read both Reich and Freud in their German originals, which is not a minor advantage.

The German language expresses the *Gestalt* much more powerfully than English, and Reich is an author who uses Gestalt thinking and Gestalt-like descriptions all over the place, and that makes him so unique.

Webster's Dictionary

ge•stalt: a structure, configuration, or pattern of physical, biological, or psychological phenomena so integrated as to constitute a functional unit with properties not derivable by summation of its parts.

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Reich was the first researcher in the West who was able to cognitively grasp the true *nature of our emotions*. Significantly so, Reich explains the nature of human emotions as an *intelligent function of the bioplasma*:

I stress the rationality of the primary emotions of all living. The mechanists of depth psychology have namely spread the view that all emotions were but drives and therefore irrational. However, emotions are specific functions of the

protoplasm. Emotions and the natural movement of the bioplasm are functionally identical phenomena.

Regarding the *orgone energy* of which Wilhelm Reich by his hagiographers is always quoted as the unique 'discoverer,' the truth is that Reich himself, in his book *Ether, God and Devil*, clearly stated that this was wrong and did not originate from himself or any of his writings.

It is not correct that it was me who for the first time sighted the orgone energy and thereby discovered the functional law that unifies living and inanimate nature. It was over a course of two thousand years of human history that time and again humans were confronted with manifestations of the orgone energy or they developed systems of thought that were reasoning on the lines of the cosmic life energy. That till now these insights were not officially recognized has its cause in the fact that all progress in this direction was annihilated by those who created religious thought taboos. The forces of destruction always operated either through mechanistic and pseudo-scientific reasoning-away of these facts, or through mystical contempt, if they not proceeded to outright physical destruction. (Wilhelm Reich, *Äther, Gott und Teufel*, Frankfurt/M: Nexus, 1983, pp. 80-81. Translation mine).

We know today that scientific genius often manifests as a skill to observe nature in a holistic and systemic way.

This is a quality not often to be found with Western scientists, as it was not much promoted by the former Cartesian science paradigm that was the reigning one in the West until recently, and to a lesser extent in the East. In fact, manuals of Chinese or Tibetan Medicine as well as Zen and Taoist writings abound of Gestalt-enriched descriptions of nature.

Suffices to read Dr. Reich describing a patient walking in his psychiatric clinic to see how much he could see, in the best sense of the word, of the patient's unique pathology, without yet having done his clinical diagnosis of the patient's psychic health condition. This truly is genius, as we know today, at a time where even paranormal healing, and intuitive healing, by people like *Caroline Myss*, *Dora van Gelder-Kunz* or *Barbara Ann Brennan* are more or less accepted.

But at Reich's time, this was very different, which is perhaps why he was an outcast almost all through his later years.

If you know these authors, you will understand me when I say that having read Reich before reading Freud has given me the opportunity to read Freud with critical eyes.

On the other hand, I would like to state here very clearly that Dr. Wilhelm Reich, against much hearsay, has not invented or discovered the cosmic life energy.

Who did, first in our science history, was *Paracelsus* (1493-1541), and after him *Franz Anton Mesmer* (1734-1815) and *Baron Ludwig Karl Freiherr von Reichenbach* (1788-1869), and only thereafter came Reich, at about the same time as *Harold Saxton Burr* (1889-1973) who did quite a parallel research on what he called the L-Field, as Reich with his orgone research, and *Georges Lakhovsky* (1869-1942) who equally did a parallel research on the cosmic energy and who called it *universion* in French. And regarding the earliest attempts to healing cancer, there is also a parallel development to note. Not only Reich is famed today for having found a unique method to reduce cancerous growth by using bioenergy, but also Lakhovsky published in 1929, in Paris, his book *L'étiologie du cancer* where he shows how he neutralized bacterial radiations in plants using frequencies, thereby very early establishing what we today call *vibrational medicine*.

I know that many 'Reichians' do not like to hear this truth and even tend to get very angry at anybody who says that or writes it, but their sectarian zeal is not really bringing the rehabilitation of Wilhelm Reich forward. In the contrary, their limited and somehow anachronistic worldview sets them apart today as a science clique that is hardly taken serious anywhere in the world. And their fixation on the orgone as the only valid set of research parameters to inquire in the functionality of the cosmic life energy is simply ridiculous. Where is their sense for diversity? Why are they so hard on reproaching current science

to cast out the energy formula, while they themselves remain stuck on a single term, called *the orgone*, and don't see that what other scientists have named differently is basically the same soup?

As a matter of fact, current science has integrated in the meantime the human energy field, however under a different name. It's called alternatively either the *zero-point field*, for example by Ervin Laszlo or Lynne McTaggart, or the *quantum vacuum* in the words of William Tiller. Here are some of the leading-edge publications that show that basically what formerly was called 'ether' or 'cosmic life energy' are today accepted and integrated in the new holistic science paradigm, as it is the final outcome of the strongly shattering impact of quantum physics on the formerly Newtonian-Cartesian science paradigm:

McTaggart, Lynne

The Field

The Quest for the Secret Force of the Universe

New York: Harper & Collins, 2002

Laszlo, Ervin

Science and the Akashic Field

An Integral Theory of Everything

Rochester: Inner Traditions, 2004

Tiller, William A.

Conscious Acts of Creation

The Emergence of a New Physics

Associated Producers, 2004 (DVD)

Goswami, Amit

The Self-Aware Universe

How Consciousness Creates the Material World

New York: Tarcher/Putnam, 1995

Talbot, Michael

The Holographic Universe

New York: HarperCollins, 1992

Karagulla, Shafica

The Chakras

Correlations Between Medical Science and Clairvoyant Observation, with Dora van Gelder Kunz, Wheaton: Quest

Books, 1989

Sheldrake, Rupert

A New Science of Life

The Hypothesis of Morphic Resonance

Rochester: Park Street Press, 1995

Todaro-Franceschi, Vidette

The Enigma of Energy

Where Science and Religion Converge

New York: Crossroad, 1999

I would like to emphasize that all of the polemics pro or con Reich should not keep anyone from reading Reich because to read the books of a genius scientist never is superseded by newer scientific developments, nor is it in any way distorted by the personality of the scientist. Reich's books are very well written, very honestly researched, very

sound and logically meticulous, and they abound of clinical examples.

They are not at all the writings of a fanatic, as some of his detractors would like to let them appear in the great public, but of a *sane mind*. Reading Reich is highly educational in many respects! It has been for me, and I am thankful for that. To become fanatic about Reich and his life, and put up hagiographies about him is not very scientific, to be true! And it's not in the sense of Reich's idea of scientific heritage. Reich – a saint! He would have felt offended, surely, by this kind of productions, and misunderstood! And what I found in years of biographic research on Reich was clearly that Reich's style and manner to treat people, and deal with relationships, and ultimately to handle or mishandle his emotions was a major causal factor in the contempt he was triggering in others, and in authorities. Ilse Ollendorf-Reich, Reich's second wife, has given some scant evidence of his character in her biography. Ilse Ollendorf-Reich writes:

Ilse Ollendorf-Reich

Aber auf der anderen Seite konnte er ein strenger, ungeduldiger, furchteinflössender Mann sein, besonders bei seinen Assistenten und Mitarbeitern. (...) Er drängte Menschen oft / erbarmungslos und verlor viele gute Mitarbeiter, weil sie mit ihm nicht Schritt halten konnten.

But on the other hand he could be a hard, impatient and frightening man, especially with his assistants and collaborators. (...) He often ruthlessly bullied people and thereby lost many good collaborators, because they couldn't catch up with him.

Source: Ilse Ollendorf Reich, *Wilhelm Reich*, Vorwort von A.S. Neill, München, Kindler, 1975, pp. 19-20. (Translation mine).

Reich's greatest discoveries cannot be wiped under the carpet. Reich has found an effective way of treating cancer, long before *Dr. O. Carl Simonton* and *Stephanie Matthew-Simonton* gained their merits with alternative cancer treatment.

And his orgone research has shown that DOR-affected emotions can be carefully retransformed into healthy functional emotions by muscular body work, in just the same way as in Feng Shui, *sha* is retransformed into lively *ch'i* by using a remedy.

But in my view Reich's greatest merit is to have proven that schizophrenia really can be healed with orgonotic treatment, and this is a medical revolution that searches its equal.

In his case report *The Schizophrenic Split (1945/1972)*, p. 36, Reich stated:

The general deterioration of the organism in later phases of the process is due to chronic shrinking of the vital apparatus, as in the cancer biopathy, though different in origin and func-

tion. The shrinking carcinomatous organism is not in conflict with social institutions, due to its resignation. The shrinking schizophrenic organism is full of conflicts with the social pattern to which it reacts with a specific split

While most of Reich's scientific heritage is still scarcely represented in modern research, I have chosen for review five of the lesser known books by Wilhelm Reich.

These books, partly because they either appeared late in mainstream publishing media or are still only available as XEROX copies from the Wilhelm Reich Infant Trust, are among the best that Reich has left us from his huge scientific legacy. Some of the insights Reich developed over the course of his life as a physician, psychoanalyst and bio-energy researcher, mainly in his book on the prevention of sexual pathology, *Children of the Future (1950/1983)*, are so important that their continued neglect in scientific and political policy-making requires a particularly heavy tribute, the safety and wellbeing of children in all Western industrialized nations. The rampant sexual violence against children, especially in countries like the United States, while being recognized as a major problem, is hardly ever fought with today's ineffective and inappropriate means that the current political and legislative power structures allow and endorse.

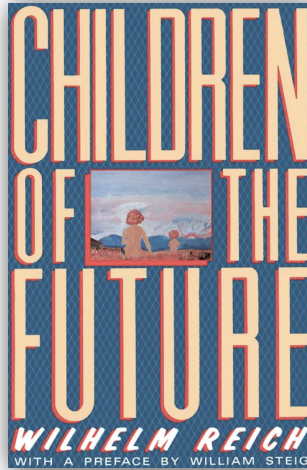
Not only Reich's books, but also many of the newer sociopolitical studies in sex politics and the roots of violence, such as, for example, the research of *James W. Pres-*

cott, Ashley Montagu, Frederick Leboyer, Michel Odent or Alice Miller deliver evidence for the fact that endlessly tightening criminal laws does not produce positive results in reducing sexual violence targeted at children, while it makes long-term for a climate of lynch justice, insecurity, persecution and violence not only in the United States, but, as the USA exports their paradigms worldwide, also in many other industrialized nations.

Solutions to these highly complex problems cannot come as a fortunate strike of heaven, but will, if ever, be the result of *careful analysis and cross-disciplinary synthesis* of research results, and this beyond national borders, and through an effort of international or supranational cooperation.

Children of the Future

On the Prevention of Sexual Pathology
New York: Farrar, Straus & Giroux, 1984
Preface © 1983 by William Steig
Originally published in 1950



Review

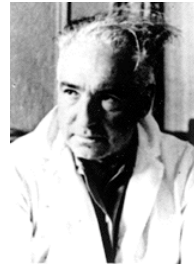
Children of the Future is one of the books that Reich wrote late in life, and it therefore condenses many of his fundamental insights in the natural unbenet and unarmored human nature.

What mainstream medicine hardly ever did, Reich provided in his approach to health from the start of his career: *concise ideas and advice for the prevention of pathology*, and a base knowledge of what *health actually is, both physical and psychic health*, and per analogy, what unperverted human sexuality looks like.

Based on this base paradigm of health, Reich could formulate a catalogue of ideas about how to setup a future educational system that would insure that children's emotions and sexuality are not thwarted into denial, violence, perversion and sadism.

With astounding honesty and clarity of mind, Reich states the status quo at the beginning of his book:

We are no more than transmission belts from an evil past to an eventually better future. We shall not be the ones to build this future. We have no right to tell our children how to build their future, since we have proved unfit to build our own present. (...) We cannot possibly preach cultural adaptation for our children when this very same culture has been disintegrating under our feet for more than thirty-five years. Should our children adapt to this age of war, mass killing, tyranny, and moral deterioration? /6



In my entire life I haven't encountered such an honest statement about the state of the world and what we can do about it—facing the unfulfilled needs of our children.

When Reich wrote this, in the 1950s, the world was by far not as catastrophic, and ecologically devastated as it is by now, and the whole of our consumer society was by far not as fascist and pleasure-denying toward children than

this is the case today. Hence, the actuality of Reich's book is even greater today. Our pathologies, and our sexual pathologies have not seen an end in these fifty years of ongoing madness, and our legislators have not done one single move in the right direction to end the sexual misery of the youth—in the contrary, all has only worsened.

And as to the following of Reich's statements, I really wonder where we are, characterologically, today:

The structural distortions in the character of the parents, physicians, and educators are transmitted automatically to the next generation. /9

Reich's view of preventing sexual pathology in early child care and school, and child rearing in general, is essentially one that fosters *non-interference* in children's emotional and sexual life.

It is a view that admittedly today, and fortunately so, is shared by many progressive child psychologists, psychoanalysts, and social workers, and yet it is not for this reason a mainstream view, and has not for this reason gained access to any of our arrogant and ignorant governments that go on to mold children after certain standards, certain values, certain ideologies, certain religions, certain racial and otherwise partial views, certain fashions and customs, and certain traditions.

The view that children should be left to grow by themselves is today as radical and as marginal as it was in the

1950s. And therefore, I have nothing to add to what Reich wrote:

The human species has for millennia been split into numerous groups according to nationality, race, religion, state, etc. Each group has directed its educational measures toward the adjustments of every new generation to the specific national, religious, or racial ideals and institutions. A dictator, if asked what he thinks a healthy child should be like, would doubtless say he should be a good defender of the honor of the fatherland. A Catholic would claim that a healthy or so-called normal child is one who obeys the customs of Catholicism; killing the 'sinful' craving 'of the flesh' appears to be the main criterion. The member of Western civilization would define the healthy child as the ideal bearer of Western culture, and the representative of Eastern culture would, by the same token, define health in the child as the ability to be obedient, stoical, unemotional, and fit to carry on the old traditions of the Eastern patriarchy. The official view in dictatorial Russia is that the child 'should be like Stalin'. We, on the other hand, do not want our children to be like Stalin, or like anybody else for that matter. We want them to be themselves. /14

Reich doesn't stay with generalities, but gives a detailed account of what it is that distorts the intrinsic nature

of the child within the whole of our educational system, and that has not changed since Reich's tragic death in jail, in 1957. Reich explains that there are essentially two fundamental wrong-doings in our child-rearing practices that contribute to thwart and distort the originally sane psychosomatic setup of the child. Here they are in his own words:

- ▶ The natural bioenergetic principle in the newborn baby is systematically smothered and ruined by the armored parent and educator, who in turn are supported in their ignorance by powerful social institutions which thrive on the armoring of the human animal.
- ▶ A simple but tenacious misinterpretation of nature governs all education and cultural philosophy. It is the idea that nature and culture are incompatible. In accordance with this cultural ideology, psychoanalysts have failed to distinguish between primary natural and secondary perverse, cruel drives, and they are continuously killing nature in the newborn while they try to extinguish the brutish little animal. They are completely ignorant of the fact that it is exactly this killing of the natural principle which creates the secondary perverse and cruel nature, human nature so called, and that these artificial cultural creations / in turn make compulsive moralism and brutal laws necessary./17-18

Reich vehemently contradicted the *mechanistic approach* of most physicians and pediatricians, which was one of the reasons why he did not gain scientific and social acceptance during his lifetime.

His biggest enemies were not even governments or secret services, but his own colleagues! Contrary to common belief, Reich maintained an excellent relationship with the federal government after his emigration to the United States, and as I shall report it in my review of *Cosmic Orgone Engineering*, Reich has not failed to alert and inform the US Air Force of his astounding discoveries regarding desertification and DOR accumulation in certain regions of the United States, thus doing all he could for public health, as a good and responsible scientist-citizen.

That Reich was imprisoned was because of an injunction of the FDA against the commercial distribution of orgone accumulators, and the FDA, as everybody knows, is primarily driven and run by the medical establishment.

Reich has unveiled many erroneous beliefs the medical establishment was suffering from still in the 1950s, while in the meantime much has changed in this respect, not only in the United States. Reich writes:

If no severe damage has already been inflicted on it in the womb, the newborn infant brings with it all the richness of natural plasticity and development. This infant is not, as so many erroneously believe, an empty sack or a chemical machine into which everybody and anybody can pour his or her special ideas of what a human being ought to be. It brings with it an enormously productive and adaptive energy system which, out of its own resources, will

make contact with its environment and begin to shape that environment according to its needs. /20

It is obvious for everyone who knows the ways of life and the child-rearing practices of native tribal cultures that basically mother nature has provided for all, and that we therefore do not need expensive machinery for giving birth, and for providing medical service.

Quotes

- ▶ Angels at birth, we become lost souls. /1
- ▶ This book contains a part of Reich's enormous work on human pathology. It consists of studies, made between 1926 and 1952, of the damage we do to our children by thwarting their natural impulses, some of which are sexual. These studies are of more than passing interest. In a world where nations are preparing to obliterate one another and the planet itself in order to assert, quite empathically, their various ideological points of view, it is proper for us to ardently consider everything that helps to understand how we got into this terrifying position. /2
- ▶ I have throughout all of my lifetime loved infants and children and adolescents, and I also was always loved and understood by them. Infants used to smile at me because I had deep contact with them, and children of two or three very often used to become thoughtful and serious when they looked at me. This was one of the great happy privileges of my life, and I want to express in some manner my thanks for that love bestowed upon me by my little friends. May fate and the great ocean of living energy, from whence they came

and into which they must return sooner or later, bless them with happiness and contentment and freedom during their lifetime. I hope I have contributed my good share to their future happiness. /

- ▶ [The Source of the Human No] When a child is born, it comes out of a warm uterus, 37 degrees centigrade, into about 18 or 20 degrees centigrade. That's bad enough. The shock of birth... bad enough. But it could survive that if the following didn't happen: As it comes out, it is picked up by the legs and slapped on the buttocks. The first greet-ing is a slap. The next greeting: Take it away from the mother. Right? Take it away from the mother. I want you to listen here. It will sound incredible in a hundred years. Take it away from the mother. The mother must not touch or see the baby. The baby has no body contact after having had nine months of body contact at a very high temperature—what we call the 'orgonotic body energy contact,' the field action between them, the warmth and the heat. Then, the Jews introduced something about six or seven thousand years ago. And that is circumcision. I don't know why they introduced it. It's still a riddle. Take that poor penis. Take a knife—right? And start cutting. And everybody says, 'It doesn't hurt.' Everybody says, 'No, it doesn't hurt.' Get it? That's an excuse, of course, a subterfuge. They say that the sheaths of the nerve are not yet developed. Therefore, the sensation in the nerves is not yet developed. Therefore, the child doesn't feel a thing. Now, that's murder! Circumcision is one of the worst treatments of children. And what happens to them? You just look at them. They can't talk to you. They just cry. What they do is shrink. They contract, get away into the inside, away from that ugly world. I express it very crudely, but you understand what I mean. Now, that's the greeting: Taking it away from the mother. Mother mustn't see it. Twenty-four or forty-eight hours, eat nothing. Right? Penis cut. And then comes the worst: This poor child, poor infant, tries always to stretch out

and to find some warmth, something to hold on to. It goes to the mother, puts its lips to the mother's nipple. And what happens? The nipple is cold, or doesn't erect, or the milk doesn't come, or the milk is bad. And that is quite general. That's average. So what does that infant do? How does it respond to that? How does it have to respond to that bioenergetically? It can't come to you and tell you, 'Oh, listen, I'm suffering so much, so much.' It doesn't say 'no' in words, you understand, but that is the emotional situation. And we organomists know it. We get it out of our patients. We get it out of their emotional structure, out of their behavior, not out of their words. Words can't express it. Here, in the very beginning, the spite develops. Here, the 'no' develops, the big 'NO' of humanity. And then you ask why the world is in a mess. /3-4

- ▶ [Children of the Future] The fate of the human race will be shaped by the character structures of the Children of the Future. In their hands and hearts the great decisions will lie. They will have to clean up the mess of this twentieth century. This concerns us who are living today in the middle of this great mess. /5
- ▶ During the past century, our parents and grandparents have repeatedly tried to penetrate the wall of social evil with all kinds of social theories, political programs, reforms, resolutions, and revolutions. They have failed miserably every time; not one attempt at an improvement of the human lot has succeeded. /5
- ▶ We are no more than transmission belts from an evil past to an eventually better future. We shall not be the ones to build this future. We have no right to tell our children how to build their future, since we have proved unfit to build our own present. /6
- ▶ We cannot possibly preach 'cultural adaptation' for our children when this very same culture has been

disintegrating under our feet for more than thirty-five years. Should our children adapt to this age of war, mass killing, tyranny, and moral deterioration? /6

- ▶ There seems to be no approach to health from the study of sickness. /8
- ▶ The structural distortions in the character of the parents, physicians, and educators are transmitted automatically to the next generation. /9
- ▶ Most chronic or melancholic depressions grow out of early frustration; also, the faulty development of perception and its integration during the first six weeks of life were clearly responsible for schizophrenic splits and the schizoid character. /10
- ▶ Clearly, our handicaps would turn up sooner or later. We did not try in any way to avoid or to hide this major obstacle. On the contrary, only total awareness of our own character structures and willingness to reveal them openly would make it possible for us to proceed. /13
- ▶ Modesty and fearlessness toward hostile behavior on the part of the haters of childhood were essential requirements. /13
- ▶ Furthermore, it was to be clearly understood that whoever felt strongly against natural genital games of three- or five-year-olds, for whatever reasons, should not join in the task. /14
- ▶ The human species has for millennia been split into numerous groups according to nationality, race, religion, state, etc. Each group has directed its educational measures toward the adjustments of every new generation to the specific national, religious, or racial ideals and institutions. A dictator, if asked what he thinks

a healthy child should be like, would doubtless say he should be a good defender of the honor of the fatherland. A Catholic would claim that a healthy or so-called normal child is one who obeys the customs of Catholicism; killing the 'sinful' craving 'of the flesh' appears to be the main criterion. The member of Western civilization would define the healthy child as the ideal bearer of Western culture, and the representative of Eastern culture would, by the same token, define health in the child as the ability to be obedient, stoical, unemotional, and fit to carry on the old traditions of the Eastern patriarchate. The official view in dictatorial Russia is that the child 'should be like Stalin.' We, on the other hand, do not want our children to be like Stalin, or like anybody else for that matter. We want them to be themselves. /14

- ▶ These few examples make obvious what all these groups have in common: complete disregard for the nature of the child itself. Health, normality, fitness are defined according to interests outside the sphere of children's development. /15
- ▶ Modern sociological research has convinced us beyond any doubt that the newborn generation brings with it only the bioenergetic heritage and nothing else—no culture, no religion, no citizenship, not even an absolute, inborn love for its own mothers. /15
- ▶ Now, instead of adapting social conditions to the living principle in newborn children; instead of developing all cultural ideals toward the preservation and security of the living principle inborn in the child, the child is being adapted to the particular church, state or culture. /15
- ▶ Whereas nature tends to unite mankind in the deep resources of the living principle, the cultural, religious, state, and other principles tend automatically to dis-

rupt and to split this basic unity of international human existence. /15-16

- ▶ Yet, this natural principle is continuously drowned out by other views which make it ineffective. We must ask how this could happen. There are several ways: The natural bioenergetic principle in the newborn baby is systematically smothered and ruined by the armored parent and educator, who in turn are supported in their ignorance by powerful social institutions which thrive on the armoring of the human animal. A simple but tenacious misinterpretation of nature governs all education and cultural philosophy. It is the idea that nature and culture are incompatible. In accordance with this 'cultural' ideology, psychoanalysts have failed to distinguish between primary natural and secondary perverse, cruel drives, and they are continuously killing nature in the newborn while they try to extinguish the 'brutish little animal.' They are completely ignorant of the fact that it is exactly this killing of the natural principle which creates the secondary perverse and cruel nature, human nature so called, and that these artificial cultural creations in turn make compulsive moralism and brutal laws necessary. /17-18
- ▶ Primarily, it is the terror that strikes the armored human being when he faces any kind of living expression that is responsible for the systematic armoring of newborn generations. It is brutal hate, based on terror, which regulates the armoring of the newborn. /18
- ▶ The idea that God cannot be recognized or touched is a clear expression of man's inability to reach the biological core of his total existence. /18
- ▶ The study of 'human nature' during the last few decades has clarified so much. We know now, in a very practical manner, that man's cruelty is directed mainly

against what he most longs for. With every attempt to reach his deeply felt, holy goal, he meets nothing but his own rigidity. In the repeated, desperate attempts to break through this rigidity every love impulse changes into hate. Man does not want to hate; he is forced to hate by his armoring. /19

- ▶ It is also clear why man kills nature in every newborn child and, with it, the only hope for a solution of his main troubles. He kills it with a consistency and an intricate machinery of ideas and institutions, evasions and erroneous beliefs. /19
- ▶ If no severe damage has already been inflicted on it in the womb, the newborn infant brings with it all the richness of natural plasticity and development. This infant is not, as so many erroneously believe, an empty sack or a chemical machine into which everybody and anybody can pour his or her special ideas of what a human being ought to be. It brings with it an enormously productive and adaptive energy system which, out of its own resources, will make contact with its environment and begin to shape that environment according to its needs. /20
- ▶ There is no greater obstacle to unprejudiced inquiry than ready-made answers to unknown problems. /26
- ▶ His body was soft; it yielded easily to any kind of passive movement. There was no rigidity, apart from some restriction in the pelvis, which will be discussed later. His skin was warm and radiated orgonotic heat, particularly in the region of the solar plexus. His parents reported that when he slept his ears became red and his face strongly flushed. His gait was coordinated, soft and yielding. There was no imbalance; he caught his balance easily when he tripped. He ran well and was very active most of the time. David gave freely, shared what he had, but got desperate when

other children only took from him without responding to his kindness. Even as a small child he used to share things with his parents or other children. He was not taught to do so; these qualities developed quite spontaneously. We may assume with some certainty that an organism which yields to its natural emotions is also inclined to be outgoing in other respects. The parents admitted they had often wondered and worried about how this yielding attitude would affect his later existence when he met the 'take, hit and run' attitude of armored character structures. David was social to a very high degree; he got along with nearly everyone and made friends easily. On the other hand, he disliked noise and roughness intensely. /27

- ▶ Neither was he in any way taught to be regular or clean. He showed repugnance to excretions of his own accord. This fact is in agreement with the natural cleanliness seen in dogs, cats, research mice, etc. Thus tales about 'natural, inherited' liking for fecal pleasures turn out to be a myth, which came about because psychoanalysis derived its observations from armored character structures and mistook secondary drives for naturally given tendencies. This mistake led to the notion that the child is born with inclinations towards dirtiness and has to 'sublimate' its pregenital anal desires. The observations were correct, but they pertained only to already distorted human structures. /29
- ▶ The subject of infantile destructiveness is of such paramount importance because on its evaluation depend our views of the origin of human destructiveness and the educational and social measures to be taken against it. /30
- ▶ The peace revolutions are, at best, no more than desperate attempts at curing political malignancy, and they probably are the worst means of cheating people out of peaceful lives in the interests of political power

machines. On the other hand, knowledge of how to prevent the development of sadism in our children would make most of the campaigning for peace unnecessary. There would be no secondary-drive structure in the human animal on which to build for wars. /31

- ▶ At times the kind of immediate contact David was able to make with people he liked was astonishing. Someone once called this perfect contact 'transparence'. This is a very good term, and I suggest that it be adopted to describe a kind of simple behavior which is immediate, fully in contact, and lucid, with no hidden motives or veiled attitudes. 'Transparence' is a good word to describe the character structure which displays natural honesty, frankness, directness, contact, humility, and friendliness. We had seen these qualities emerge from the depth of biopathic people. Now we meet them in naturally growing children. They are there; they do not have to be taught. A wonderful possibility opens up with this fact. /32
- ▶ The child grew up without having nightmares and anxiety dreams. Thus, anxiety in children is not a natural development, as claimed by some psychoanalytic schools. It is not true that the child's ego is by its very nature incapable of coping with emotions and bioenergetic excitations. In a healthy child the ego develops with the emotions; it is not set against them. It has developed the capacity to accept and carry whatever emotions exist and is merely the regulator and executor of the bioenergetic shifts. /33
- ▶ On the other hand, it is also untrue that healthy children have no anxiety. They have anxiety at times, as do all living creatures. The view that health is something absolutely 'perfect', that a 'healthy' child 'should not have' this or that, has nothing to do with reality or with reason. It is clearly a mystical redemption fantasy

of neurotic structures to expect the perfect and the absolute. /33

- ▶ The difference between healthy and sick children lies not in the fact that the former have no emotional disturbances and the latter have; it is determined by the capacity of the child to get out of the acute biopathic entanglement and not to get stuck in it for a lifetime, as do typically neurotic children. /33
- ▶ What counts is not the isolated acute symptomatic attack but the character structure underlying it. If there is no basic warping of the bioenergetic structure in the child from conception onward, the acute anxiety or irrational hate attacks will have no soil in which to take root and thus to become chronic biopathic character traits. /33
- ▶ It is, therefore, the background of the psychic functions, and not the psychic content itself, that counts. David's parents found this out when he began to develop a great urge to play cowboy. For months on end, he would run around with his two guns blazing, shooting to death everybody in his way. Years ago his parents would have adhered to the absolute ideas of what a child should or should not have or play. For a child to play with guns was deeply abhorred and feared. It was thought that such games would necessarily warp the character structure. Experience showed this was not the case. As the months of gun play passed, David's parents began to feel that there was nothing in the background to structuralize an impulse to shoot. They felt that his playing with guns would slowly subside. And so it did. David lost all interest in guns, and at the time of the demonstration, I was told he preferred to build with bricks. /34
- ▶ Peculiar as this kind of reasoning may still seem, it becomes a matter of course once one has had enough

experience and learned to recognize and comprehend the structural realities that develop in childhood, the task of preventive education becomes much simpler. We do not have to watch every one of the child's millions of thoughts. What we have to do is keep the child's biosystem free of any tendency toward stasis of its biological energy, observable in frustration. The rest will take care of itself. In this manner, the bioenergetic point of view makes it possible to solve the problem of structuralization, inaccessible to psychology, which deals with ideas only. It is, to repeat, the energy charge accompanying the ideas, and not the ideas themselves, which counts. Pathological ideas collapse like a house of cards if there is no stasis of bioenergy for them to feed on. /35

- ▶ First, any kind of 'sex education' always comes too late. Second, one cannot 'educate' about sex as you educate about reading. The term is without meaning. What one can do is to help the child overcome its emotional, bioenergetic problems. Third, the child's biological development depends almost entirely on the manner in which it has grown from the prenatal period into the first puberty. It appeared senseless to speak of 'giving sex information' to children who never had occasion to see spontaneous mating in nature. It also appeared perfectly senseless to 'give sex education,' while at the same time letting the world of sex neurotics influence the child's environment. It is by no means enough to give sex information; the child must be actively protected against the evil ideas and practices of the sex neurotics who have grown up in the first half of this century. And, finally, no mere talking about sex can ever solve the problem. The child must LIVE its nature practically and fully. /37

- ▶ It is not the inborn nature of the child that constitutes the difficulty. The trouble lies in the thinking and acting of the majority of educators, parents, and physi-

cians. It lies in the maze of wrong opinions which have nothing to do with the child. It lies in the fact that, at present, social interest, as represented by newspapers, magazines, etc., with very few exceptions, is completely centered on diplomatic maneuvering and not on our single most important hope: the child. /38

- ▶ Here it was learned in actual experience what previously had been only surmised from work on sick adults, namely, that a pathological mother fixation in a boy does not develop unless the way to other partners has been blocked. 41
- ▶ David's parents said that he never showed the type of mother fixation which is so typical in children growing up in the usual way. He did not cry if his mother left for the evening; he would not cling to her in a sticky manner. /41
- ▶ His parents never saw any kind of pathological sexual curiosity in him. He never peeped furtively into windows behind which women undressed, as other boys do, or tried to look under the skirt to catch a glimpse of the female genitals. It should be emphasized that he had never been told not to do such things. He simply did not do them. This again confirms the sex-economic premise that such behavior is not natural but the result of suppression of the primary natural drives. /41
- ▶ What organomy contests, on the basis of clear-cut medical and educational experience, is the possibility of ever attaining these objectives by any kind of compulsive or purely ethical norms. /43
- ▶ Those who operate with 'thou shalt' and 'thou shalt not' somehow have no inkling of the inborn moral behavior in man. /43

- ▶ Moralism only increases the pressure of crime and guilt, and never gets at or can get at the roots of the problem. /44
- ▶ Don't suppress nature in the first place, then no anti-social drives will be created and no compulsion will be required to suppress them. What you so desperately and vainly try to achieve by way of compulsion and admonition is there in the newborn infant ready to live and function. Let it grow as nature requires, and change your institutions accordingly. /44
- ▶ With the first armor blockings the infant's self-regulatory powers begin to wane. /44
- ▶ The strength of compulsive training is the rationality, which increases with the armoring, of having to suppress perverted, secondary drives. Self-regulation cannot function in this realm. It is only operable in its own domain, that of the naturally given primary needs. In other words, 'self-regulation' cannot be conceived of as something to be implanted in the child, or something that can be taught. It can only grow of its own accord. What the educator and the parents can do is protect this naturally developing self-regulation from birth onward. /45
- ▶ It is to be hoped that by the time our children are grown, the emotional plague will be curbed in its rampant, gossipy malignancy to a sufficient degree that what is reported here about their genital development will not be misused to smear them and to defile their character. /46
- ▶ At this point an extremely important, hitherto unknown fact emerged clearly: Neurotic behavior cannot be dealt with by means of self-regulation. It forces authoritarian measures. This close interaction between biopathic behavior and authoritarian countermeasures

seems to be automatic. Self-regulation appears to have no place in and no influence upon emotions which do not come from the living core directly but only as if through a thick hard wall. Moreover, one has the impression that secondary drives cannot stand self-regulatory conditions of existence. They force sharp discipline on the part of the educator or parent. It is as if a child with an essentially secondary-drive structure feels that it cannot function or exist without disciplinary guidance. This is paralleled by the interlacing of self-regulation in the healthy child with self-regulation in the environment. Here the child cannot function unless it has freedom of decision and movement. It cannot tolerate discipline any more than the armored child can tolerate freedom. /47

- ▶ The disciplinary environment rests on the suppression of the natural, primary, self-regulatory emotions, and the thwarted emotional structure responds in agreement with the disciplinary environment, supporting and reproducing it. Self-regulation, freedom of movement and decision seem to find no place in this setup. /47
- ▶ On the other hand, self-regulatory conditions rely on the natural emotional reactions, are fed by them and strengthened by natural self-regulation, in the individual. Here the disciplinary procedure is foreign, and out of place. /48
- ▶ If a self-regulatory child is transplanted suddenly into a disciplinary environment, it will become disoriented and eventually sick. If the child brought up in a disciplinary manner is transplanted into a self-regulatory environment, it too will at first lose its balance and be less well adapted than in the usual authoritarian environment. /48

- ▶ I dare to generalize that all disciplinary measures are due to helplessness and ignorance of how to proceed rationally. /53
- ▶ There are few things more damaging to a child than the chronic, smooth, eternally kindly 'never-raise-the-voice' attitude of so many so-called modern educators, who condemn any expression of healthy aggression in the child. They do not distinguish between natural aggressiveness, which is good and healthy, and destructiveness, which can be natural; and sadism, which is always biopathic. /55
- ▶ Stammering and stuttering are direct expressions of armored jaw and throat muscles. The oral, anal, and other elements which are found analytically in stuttering are secondary additions, fill-ins, as it were. /56
- ▶ Lighting matches, and maybe all forms of arson compulsion, could well be understood as attempts to reinstate a higher level of excitation in the organism. /57
- ▶ Many children will fall victim to the emotional plague, as they have for thousands of years. It will be all the more dangerous because the emotional plague will not proceed directly and openly against the healthy child but will disguise its hate in many devious ways. /58
- ▶ I used to teach the physicians who studied with me that to know and handle one's limitations and mistakes was always of much greater value for the final outcome than to have a quick, neat result and then sit back. /59
- ▶ The quick, one-day celebrities who can impress the multitude with their fine accomplishments, without ever worrying about the obstacles in the way of the task ahead or the emotional plague, which has so destructively obfuscated for millennia every human at-

tempt at betterment of the situation, must be severely criticized and checked. They are dangerous because they blind us to the obstacles in the way. They are personally and ambitiously involved in their successes and, not being well-rooted in accomplishment, they grow like weeds. The credulous crowd follows them blindly, without thinking, and without seeing things as they are. These 'brilliant' performers on the public stage are like comets which rise rapidly in the sky and just as rapidly fall into oblivion. What they leave is a big mess to be cleaned up by the slow, hardworking moles in their daily, patient, modest, persistent, and faithful efforts. /59-60

- ▶ There can be no doubt that nursery school teachers or educators who have genital anxiety will not be able to handle a single phase in the emotional problems of infants. /65
- ▶ It should be pointed out again that it is not the trouble in the child but the emotional blocking and anxieties in the educator which constitute the real difficulty. Therefore, a healthy, sexually experienced, motherly peasant woman will very often be able to find the right answer to an acute situation in a child much faster and more effectively than the most educated educator. /65
- ▶ There are many children whose emotional flow has been stopped right at the beginning, who are already emotionally 'dead' soon after birth. /65-66
- ▶ We do know that noisiness and biopathic hypermotility are often mistaken for natural behavior. /66
- ▶ Since infants are not totally armored, the technique of organotic character analysis as applied in biopathic grown-ups is not applicable. We cannot systematically peel off layer after layer with the goal of reaching the genital area and mobilizing genital bioenergy. In the

child, before the age of four or five, genitality has not yet fully developed. The task here plainly consists of removing the obstacles in the way of natural development toward full genitality. /66

- ▶ It should be clearly understood and established as a practical guideline that in dealing with children we are confronted with truly cosmic events the scope of which far exceeds the concerns of a local church or a political boss. /67
- ▶ Every worker in the field should know that in handling children organomically we are participating in the most radical revolution in human life that has ever been attempted or dreamed of. We are working at the very roots of what are probably the most evil and involved contradictions of human nature. We must trust our babies' roots in nature and rely on them for the future of culture and civilization. Nobody is forced to do this job, but anyone who starts it must know what he is dealing with. No tactics, diplomacy, strategy, politics, maneuvers, compromises, evasions of the issue are applicable in this work. Nothing but the child and its life interests count. They alone will provide the answer to the mess. /67
- ▶ Caring for the newborn infant needs naturally rooted skills, which cannot be replaced in any way by artificial, cultural measures. /68
- ▶ The compulsion-neurotic method of feeding children on schedule, invented by Pirquet in Vienna, was devastatingly wrong and harmful to countless children. So was the binding of the limbs against natural movement. The tortures thus inflicted were unimaginable. The sadistic habit of circumcision will soon be recognized as the senseless, fanatical cruelty it truly is. /68

- ▶ Nearly every mother knows deep down what a child is and what it needs. Yet most mothers follow the hollow, harmful theories of passer-by theorists and not their own natural instincts. Thus, the obstacles in the way of our children growing up as God and nature have created them are great. They must be frightful if for millennia man has tried to return to himself, called it 'paradise' or 'liberty' or whatever you please, and again and again has failed to find the way. Somebody is guarding the entrance, something in 'human nature' makes it inaccessible. And this is the reason why all fruitful human experience remains unutilized, why all great teachings of lonely voices in the wilderness meet only deaf ears or evil hatred. /70

- ▶ [Meeting the Emotional Plague]

- ▶ 1. The emotional plague is not an expression of conscious ill will or designed brutality; the structural character of the plague makes its effects all the more dangerous. Emotional plague is a character trait like cleanliness or diligence or truthfulness. It is biopathic behavior acted out in inter-human relationships. /71

- ▶ 2. The energy source of emotional plague reactions is basically sexual frustration combined with keen aggressiveness. /71

- ▶ 3. People afflicted with emotional plague act with the subjectively firm convictions that they are serving some good purpose. The burning of the witches in the Middle Ages; the gassing of Jews in Hitler's Europe in the twentieth century; the shooting and hanging of political adversaries by the red fascists; the persecution of Negroes in the South of the United States; the killing of widows in old India; putting adolescents into reform school because they have engaged in sexual intercourse; the conviction of innocent people by overzealous district attorneys; framing an honest man

who is deemed dangerous to some interests; punishing children severely for playing genital games; attacking some country under the pretense that it is going to attack you; accusing the United States of attacking North Korea, when actually Russia invaded South Korea; smearing a rich giver when he stops giving; squeezing money from a man who divorces his wife; malignant gossip in general; defamation of character—all such human actions are performed with the deep conviction of serving a good cause. The disguise is not conscious but well rationalized. /71-72

- ▶ 4. All human plague reactions are basically directed against natural expressions of life. It is the spontaneously moving, the soft yielding in life expressions which provokes hate and destruction in the armored human animal. /72
- ▶ 5. People afflicted with and acting on the basis of emotional plague are generally highly gifted. Their talents, however, did not mature slowly, i.e., in diligent works of art or science or technology. They are abortive talents, quick to take advantage of the numerous situations in society which provide the greatest superficial, economic, or political success with the least effort. Thus, it is the emotionally flat man or woman with strong impulses to act who supplies the vast army of the followers and leaders of irrational movements and social groups in our society. The maliciousness of abortive geniuses like Hitler or Stalin develop from such characters. /72
- ▶ 6. It is precisely the bioenergetically strong person and not the weakling who will most likely degenerate into the ways of pestilent behavior. The condition underlying this lapse into evil is a sharp sense of life with an equally strong blocking of life expressions. This specific combination is at the basis of any and every emotional plague reaction. /72

- ▶ 7. The attraction exerted on helpless or weak human structures by these strong but frustrated biopaths is much greater than that exerted by healthy life and natural behavior. This seems to be a paradox. Why should the evil, the superficial, the distorted expression exert so much greater influence than the natural, the soft, and the healthy, if the latter and not the former is the universal ideal? Everyone who has lived and worked within the framework of organomic thought has observed this nonsensicality. Children will identify much faster and more fully with sick, rough stuff—grimacing, using bad language, shooting, spitting, etc.—than with calm, deep, simple natural behavior. Given the choice between deep thought and a rough football game, the man in the street will doubtless choose the latter. The inclination to superficiality is general. And it is the superficiality, facility, and quick metabolism of pestilent life which most attract the human animal. Now, this is clearly not because man feels better, lives more happily or safely when identified with the superficial and facile. His deep secret longing is always directed toward the exactly the opposite: toward the natural, the soft, the good, the understanding: in brief, toward what is called 'godlike.' Yet the plague always seems to prevail, and it has done so for many thousands of years. In this paradox, the riddle was hidden. It was only through a highly specialized characteranalytic disclosure that it was solved: The natural, the 'godlike,' the 'good' remain inaccessible because human character is not structured in accordance with its requirements. It is structured in agreement with the superficial, impulsive, aimless way of the irrational. Processes of natural living provoke the deepest longings to such an extent that they become unbearable, because they cannot be fulfilled. They way of the plague provides an outlet from this dilemma. It provides an ideal to which one can become oriented without actually having to change one's life. Thus, it is possible to remain sitting in the mess while one's soul is warmed in the glare of high ideals,

to remain a worm, crawling miserably on this earth, but to have a national honor or be a 'crusader' for one thing or another. /73-74

- ▶ It is one of the most tragic as well as the most peculiar irrationalisms that a man is ready to risk his life for a state ideal or a crusade of any sort, while he will cringe and be a coward when called upon to stand up for the simplest conviction about life or work or love for children or truth. This is quite obvious to everyone and need not be elaborated. The extent of this typical irrationality in man's structure can be measured by the applause and admiration bestowed on the rare individual who stands up for truth or love or life or the child. Why should the self-evident and the obvious be so rare and the irrational so rampant if not because of the inability to live truth and love and life? There is more to it, however, for from this weakness emerges hatred, all human hatred against anything that is consistent with natural living. /74
- ▶ 8. The subject of the hatred directed against the living is vast, complicated, and barely touched on. We must be satisfied merely to obtain a glimpse of its outlines. No official science, philosophy, or educational theory has, to my knowledge, ever dealt with it. /74
- ▶ Evasion and hatred of the living principle are the two outstanding characteristics of human behavior. And the term 'living' must be taken in its broadest sense. The living comprises not only its core functions, genitality and joie de vivre, but also such disparate life-positive functions as truth, directness, undisguised naturalness, basic creativeness, deviation from the well-trodden paths of the armored little man. /74
- ▶ The deep, murderous hatred against anything alive is well known and has often been splendidly described by writers. The problem, as mentioned before, is not

the existence of the hatred and knowledge of its functions but the complete inability of these facts to penetrate the human herd. Not a single effort to eliminate this hatred has succeeded. Therefore, the main objective in a rational, crucial attempt to come to grips with the plague must be to provide the appropriate soil in human awareness where such knowledge can grow and exert its effects against the plague. /74-75

- ▶ The do-not-touch-it-or-else atmosphere, unspoken, hidden, cruel, mean, ready to defame and to break any man or woman who dared to touch the forbidden domain; the murder of Christ; the endless killing all over this planet; the silent, underhanded, bitter hatred of the core of the living. The hate that drove natural love everywhere onto the back stairs and into parked automobiles; the silent but agonizing frustrations; the bitter crying of adolescents in lonely rooms; the sadists who persecuted the truth about these matters wherever it tried to penetrate the fog; the sickly grin on the face of the pestilent slanderer who listens to talks on love; the Hitlerian or Stalinite mystic who feels like cutting throats whenever he witnesses the genital embrace; the silly giggle in movie houses when fish or birds are seen mating; the binding of infants' hands to prevent them from touching the love organ; the desperate fight of decent adolescents against the experience of love turning into filth because of frustration; the martyrdom of millions of highly gifted adolescents and young people who know the truth in a confused way, get hopelessly caught, are helpless, desperate, and go crazy, only to be tortured in cruel, monstrous mental institutions where sadists of psychiatry cut their frontal lobe or kill aliveness by means of electric shock; the many thousands of adolescent boys and girls who become gangsters because their life is being wasted and they can see no way out for their natural feelings. All this and much more passed before my eyes during a sleepless night. Would I succeed? Or would the emotional plague prevail? /82-83

- ▶ In my quandary, I remembered a quotation from D.H. Lawrence: 'I've got real bitterness in my soul, just now, as if they were traitors—they are traitors. They betray the real truth. They come to me and they make me talk, and they enjoy it, it gives them a profoundly gratifying sensation. And that is all. As if what I say were meant to only give them gratification because of the flavor of my personality, as if I were a cake or a wine or a pudding. They say I, D.H. Lawrence, am wonderful, I am an exceedingly valuable personality, but that the things I say are extravagances, illusions. They say I cannot think... All that is dynamic in the world, they convert into a sensation, to the gratification of what is static. They are static, static, static; they come, they say to me, 'You are wonderful, you are dynamic,' then they filch my life for a sensation unto themselves; all my effort which is my life they betray, they are like Judas: they turn it all to their own static selves, convert it into the static nullity. The result is for them a gratifying sensation, a tickling, and for me a real bleeding. /83

- ▶ Lawrence's complaint grasped the crux of this crisis. Having been deceived by the admiration I enjoyed for many years, I realized that what drove people to me was my 'brilliance' and my 'radiant personality,' not the cause for which I bled in many ways. I wanted workers, fighters, knowers, searchers. What I got was a lot of mystical hangers-on who expected salvation from me, orgasmic potency, happiness in life, without doing anything to get and secure it. I should give it to them. My most bitter enemies had always been those who were thrilled by my work and the promise it harbored for mankind, but who did not have the patience, endurance, knowledge, or spirit to live it and carry it onward. /84

- ▶ She could express emotions of any kind freely, which is a major indication of free-flowing bioenergy. She

could make ugly faces, sneer, growl, scream, show anxiety in her eyes, open her eyelids fully, wrinkle her forehead, bite and hit strongly with her fists at an imaginary hated object. The gag reflex was fully developed. Her eyes had a deep, serious, penetrating look full of contact, like the look of a deer. /90

- ▶ We know from ample clinical evidence that if the pelvis is unarmored, the rest of the organism is also free of major immobility; and that if the pelvis is armored, armoring always exists in other segments of the organism. /91
- ▶ Orgonotic contact is the most essential experiential and emotional element in the interrelationship between mother and child, particularly prenatally and during the first days and weeks of life. The future fate of the child depends on it. It seems to be the core of the newborn infant's emotional development. We know very little about it yet. /99
- ▶ The 'cold' in infants is an immediate expression of an irritation of the mucous membranes of the respiratory tract due to disequilibrium of energy metabolism because of lack of orgonotic contact. /108
- ▶ But the admonition not to create from all this a new ideal of 'perfect' orgonotic contact between mother and child appears essential. Let mothers just enjoy their babies and the contact will develop spontaneously. /113
- ▶ I shall refrain from discussing here those damaging kinds of infant care that modern education has already eliminated from the world or is still combating: the rigid apportioning of food and inflexible adherence to feeding times à la Pirquet; forcible extension of the legs by tight swaddling; denial of the breast during the first twenty-four hours, as still practiced in many hos-

pitals; overheating of nurseries; the routine treatment of infants in large institutions; the practice of letting infants 'cry themselves out,' etc. Such compulsive measures express the parents' and physicians' inimical attitudes toward life. Their effect is immediate postnatal damage to the biological self-regulation of the organism, creating the basis for a later biopathy, which is then misinterpreted as hereditary taint. All this is known today, even though it may not yet have had an impact on common practices in child care. /114-115

- ▶ [Falling Anxiety in a Three-Week-Old Infant] The most salient place of contact in the infant's body is the bio-energetically highly charged mouth and throat. /115
- ▶ Every newborn child has its individuality, its own emotional keynote, which must be recognized if its individual emotional reactions are to be comprehended. /117
- ▶ At the age of two weeks, the infant experienced his first orgasmic excitation of the mouth. It happened while he was sucking: the eyeballs turned upward and sideways, the mouth began to tremble, the tongue quivered. Then the contractions spread over the whole face. After about ten seconds they subsided and the musculature of the face relaxed. This excitation seemed perfectly natural to the parents, but we know from experience that many parents become alarmed when their child experiences oral orgasm. In the following four weeks, these convulsive movements occurred several times. /117
- ▶ As I have shown clinically, falling anxiety is always at the root of orgasm anxiety. /119
- ▶ The autism of the infant is an artifact caused by the behavior of the adults. It is generated by the strict isolation of the infant and by the characterological armor-

ing of the adults responsible for his care and also of the theoreticians of child care. The infant will quite understandably not emerge from himself—or will do so only with the greatest difficulty—if only inflexible rules and ungentle behavior are extended to him rather than living warmth. /123

- ▶ This world will not change, despite all the political talk, as long as grownups fail to take the trouble to prevent their own deadness from exercising an influence on the still unspoiled plasma system of the infant. /124
- ▶ An infant does not respond with any expressive movements to honey-sweet 'baby talk' or to words of strictness by adults. He responds only to the intonation and pitch of a voice, to a language that is related to his own. In an infant just a few weeks old, it is possible to elicit glowing pleasure and lively responses by talking to him in his guttural sounds, and making his movements, and, above all, by maintaining a lively contact with him. False behavior on the part of the grownup inevitably forces the child back into himself. 124
- ▶ In twenty or fifty years' time it will have become common-place that persons who take care of children must experience love themselves and their their organism must know the orgasmic sensation and convulsion before they can understand a small child. I am well aware how repugnant that must sound to some ears today, yet in everyday experience it remains true that the greatest danger to the development of the child is represented by orgasmically impotent educators. /125
- ▶ The so-called autism of the small child—his stillness, his pallor, his withdrawnness—is an artifact of upbringing, a product of our total social misery. /125

- ▶ To speak of 'social misery' is meaningless actually, for in the final analysis this social misery is itself the result of a world of stultified human animals, of a world in which there is always more than enough money for wars but never enough—not even a minimal fraction of what is spent on paying the costs of one day of war—to ensure the protection of life. This is true because stultified, stiffened human beings have no understanding of what is alive; in fact, they fear it. There is no kind of social misery to equal the misery of the infants of biopathic parents. /125
- ▶ It is a widespread misconception that grasping, crawling, walking, and similar functions are one day simply there, that a child just starts in grasping at the age of x weeks, crawling at the age of y weeks, and walking at the age of / z weeks. /125-126
- ▶ A nipple that is erogenously alive, and warm contact with the mother, are much more effective than any chemical prescriptions in stimulating digestion and the total body functioning of the newborn. /126
- ▶ Once the contact is established between the infant and a warm, understanding environment, then—and only then—can natural processes be observed, rather than in the artificial products of a pathological education. /126
- ▶ The excessive amount of anxiety and displeasure experienced by our infants leads later to 'dull eyes,' 'myopia,' restriction of movements of the lids, and, with it, to the 'dead' expression in the eyes. /127
- ▶ Small children go through a phase of development characterized by vigorous activity of the voice musculature. The joy the infant derives from loud noises (crying, shrieking, and forming a variety of sounds) is regarded by many parents as pathological aggressive-

ness. The children are accordingly admonished not to scream, to be 'still,' etc. The impulses of the voice apparatus are inhibited, its musculature becomes chronically contracted, and the child becomes quiet, 'well-brought-up' and withdrawn. The effect of such mistreatment is soon manifested in eating disturbances, general apathy, pallor of the face, etc. Speech disturbances and retardation of speech development are presumably caused in this manner. /128

- ▶ I want to make it clear that I see the origin of the biopathic shrinking process in the dependency of psychic and physical-chemical functions on the bioemotional activity of the organism at the beginning of its development. Here, and only here, will the means for the prevention of this process be found, not in drugs or cultural theories of sublimation. /128
- ▶ It is necessary to assume that a freely contractile uterus provides a much more favorable environment for the embryo than a spastic and anorgonotic uterus. In a uterus that is orgonotically vigorous, the circulation of blood and body fluids is more complete, making the energy metabolism more efficient. In addition, the maternal tissues' capacity for charge is transmitted to the embryo. This is, after all, a functional part of the uterine mucosa. /129
- ▶ It is, therefore, perfectly understandable why the children of orgastically potent women are so much livelier than the children of frigid, armored women—a contention that can easily be confirmed. /129
- ▶ Since emotional functions are determined by the orgonotic energy functions, it is understandable that character is initially only a question of the degree of energy activity. In other words, temperament is an expression of the quantity of the pulsatory activity of the orgonotic body system. /130

- ▶ The 'heredity factor' would thus be tangible in principle as a quantitative energy factor. It is only logical that a system rich in energy resigns less easily than an energy-impoverished system. A legitimate conclusion is that the energy level of an embryo is determined by the energy level of the maternal genital organs. /130
- ▶ The biosocial prerequisites for strong orgonity in the child in utero are high orgonity and orgasmic potency in the parents, absence of anorgonia in the uterus, and an absence of T-bacilli and no excess CO₂ in the maternal blood. /131
- ▶ The mechanistic-mystical theory of heredity has thus lost more ground to functional pathology. The problem is no longer one of uncontrollable 'inherited embryonic damage predisposing' the child to 'hereditary cancer.' Instead, we are dealing with changeable life functions, with energy quantities, and disturbances of pulsation. These disturbances do indeed create a tendency toward anorgonia, but the tendency does not have to develop if favorable circumstances eradicate the initial damage. The living organism is very adaptable to both the bad and the good conditions of life. /132
- ▶ In anorgonia, less biological energy is free and active. The inert mass of the organism becomes greater and thus heavier in relation to the active energy that has to move the body. In high orgonity, more bioenergy is free and active, and the mass of the organism becomes lighter in relation to it. What we are dealing with is a genuine, alterable relationship between mass and energy in the biosystem. /134
- ▶ [Maltreatment of Infants] Its sole purpose was to satisfy the adults' need not to be reminded of the sucking and masturbation desires they had experienced in their own childhood. /137

- ▶ We are still a long way from being able to claim that the infant or small child is permitted to give free rein to its pleasure function. /137

- ▶ There is every reason to be extremely skeptical about this latest concern with 'infants' welfare. The physical posture which the infants are forced to adopt so early in life is exactly the same as that we find in chronically fixed in adults as stiffening of the neck, back, and sacral muscles, with the corresponding chronic diseases, such as rheumatism, lumbago, lordosis, and scoliosis. This is precisely the posture that functions in opposition to the orgasm reflex. /138

- ▶ [Concerning Childhood Masturbation] With regard to masturbation in childhood we may easily differentiate between three groups among our adult patients:
 - ▶ 1. Psychoneurotics who fully achieved the phallic stage of libido development. These individuals engaged in genital masturbation and then, due to the specific outcome of the individual's Oedipus complex, either repressed genital eroticism to succumb later to hysteria or withdrew their libido from the genital position, regressing to earlier phases, and consequently succumb- ing to a compulsion neurosis and some other similar illness. /140

 - ▶ 2. Psychoneurotics who achieved the genital phase of libido development only incompletely or not at all, whether as a result of the powerful pregenital disposition (anal in particular) or because a severe castration trauma hindered them from proceeding to the genital libido stage. In these cases a process commenced which I have described as a 'pregenital eroticizing of the genitals' and which is specific for a certain illness, namely, chronic hypochondriacal neurasthenia. In these patients we see that the genitals are cathected by genital wishes and fantasies. The genitals come to sig-

nify the breasts, the anus, or some other erogenous part of the body, while forgoing their own importance. This usually results in the most severe form of impotence, premature ejaculation while the penis is flaccid. Here, as Abraham first described, the glans penis has not become the primary zone and thus masturbation is altogether lacking. /140-141

- ▶ 3. Finally, among the few healthy individuals we have occasion to analyze, we observe that childhood masturbation was practiced undisturbed for a long period and that it re-emerged in puberty despite all guilt feelings. /140-141
- ▶ Not only the prognostic significance of infantile masturbation but also the important role played by genital masturbation in the healing process teaches us that the ability (not the compulsion) to masturbate undistracted, without guilt or in the face of guilt, also belongs to mental health. /141
- ▶ The circumstances under which the child experienced the first masturbational sensations in the genitals are especially important. Frequently the fate of the later sexual constitution depends upon this. /143
- ▶ Those who incline to be pessimistic in this regard, or are apprehensive about cultural sublimation, must be reminded that satisfied genitility rarely hinders sublimation, whereas unsatisfying sexual activity shattered by guilt feelings always does. /145
- ▶ [A Conversation with a Sensible Mother] There are sure symptoms by which this can be detected. If one allows a person with this kind of inhibition to relax fully for a while, as far as he or she can, then without doing anything at all, spontaneous waves of vegetative excitation occur, particularly in the genital region. At the same time, when genital anxiety exists, restless-

ness will occur; this is not an expression of excitement but, as exact studies have shown, the purpose of these actions is to quell the excitement. / 153

- ▶ You are guilty of the same error that so many progressive pedagogues, including those of the Freudian school, commit. On the one hand, you approve of sexual education and you do not deny, at least not theoretically, the possibility of romping around, i.e. in our case the child's true sex life. However, you judge the final result not on the basis of the child's actual life, as it evolves in accordance with external and internal conditions, but only on the basis of whether and how she has been sexually educated. It should not be difficult for you to comprehend that a child that has not been sexually enlightened and does not indulge in any sexual activity is much better off than a child that has been enlightened but actually behaves as if it had not been. / 154

- ▶ We agreed that the general environment in which the child lives makes it impossible for her to be sexually active. Is this environment as neutral as you are? No, it isn't. The environment hinders the child in every way imaginable, through atmosphere, through direct influence, through school, etc. Thanks to its sexual education, the child has relatively uninhibited genital demands, but in fact it faces a world hostile to sexuality; and in this situation you take the stance of allowing the child to do what it wants. You make no distinction between forcing a child to do something it does not want and supporting a child in something which it does want but which causes a certain kind of anxiety. This is the social side of the matter. / 154-155

- ▶ There are only two possibilities left: either the general social climate has had this effect on the child, or, if we eliminate that, the only other possibility is that there is

yet another reason for this genital anxiety having taken root. Where should we look for it? /156

- ▶ The child then develops genital anxiety, which affects the genitals. In reality, however, it is fear of defecating and not genital anxiety as such that is involved. /159
- ▶ [The Sexual Rights of Youth] This foreign will stems from education and has become a part of his own character, which now acts contrary to his natural bodily needs. We must understand very clearly that the question of adolescents and sex is not just a difficult one but may in many cases prove to be explosive. /163
- ▶ The decision about the sexual rights of young people must be taken by the young people themselves. /164
- ▶ When is a person ready for sexual intercourse? There is no law that applies to all. /167
- ▶ It is not the masturbation itself but the inhibition of masturbation and the attendant feelings of guilt, anxiety, and remorse that are the source of the harmful effects. /170
- ▶ Undisturbed, satisfying sexual intercourse is usually the best remedy against such incipient sexual problems. /171
- ▶ Many young people are afraid that by masturbating they will damage their genitals or later become impotent. We can say, with complete certainty, that as long as masturbation takes place without any disruption and with complete gratification and release of tension, there is no need to fear any danger either now or in the future. /171

- ▶ As soon as masturbation no longer fulfills its function of providing gratification, as soon as it starts to be associated with disgust, guilt feelings, and unpleasure, the young person should not be afraid to moving on to sexual intercourse. However, as young people know from their own experience, most of them are not really in a position to follow this particular piece of medical advice, because the existing sexual rules of our society make intercourse between adolescents difficult. /171

- ▶ If the young person is unable for external or internal reasons to take the step to sexual intercourse and to a mature sexual life, his development is blocked and it is easy for him to start to slip backwards, i.e., to have recourse to childish fantasies that lead him away from the naturally given goal that now exists. We observe that various drives then increase in intensity. For example, the inclination toward persons of the same sex increases; the social barriers preventing sexual intercourse and the separation of the sexes are the major reasons for excessive indulgence in mutual masturbation among young people of the same sex. The lascivious desire to look at naked bodies or to expose one's own sex organs and the temptation to have sexual relations with children also often occur for the first time at this stage. /172

- ▶ Because of pent-up sexual energy, which finds no satisfactory release, sadistic and masochistic tendencies, which are usually attenuated and kept in the background by the development of normal sexual activity, now become fully effective. /172-173

- ▶ We must use all our force to make them understand that their struggle with masturbation, their feelings of guilt, their sexual deviations, are not their fault nor are they inherited; instead, they are for the most part the consequences of a society's rules governing sexual behavior which force the development and the natural

course of sexuality into one mold into which it is impossible for all young people to fit. /173

- ▶ From the standpoint of sexual hygiene, masturbation during puberty, as compared to sexual intercourse, has a number of disadvantages. It forces the young person to direct his sexual desires toward himself, makes it easier for him to obtain gratification, and thus weakens his drive to seek out a sexual partner and to develop his body and mind in the struggle to find such a partner. /173
- ▶ The risk of lapsing into daydreams and of losing interest in the major social questions of the world is linked with masturbation, perhaps not in the initial phase, but certainly the risk increases the longer the practice is continued. /173
- ▶ In addition, whenever a society does everything it can to keep the sexes apart, it virtually encourages homosexual masturbation among young men and women, creating precisely the situation which it then deplors. /173-174
- ▶ As a result, they prepare the ground for a sexual dysfunction at some later date, impaired potency or impaired sensations during intercourse, and so often lay the foundation for emotional disturbances. /174
- ▶ The vast majority of the sexual problems that we encounter in the sex-counseling centers (about 80 percent of the people seeking advice have such problems) can be traced to disturbances of sexual life during childhood, or to long periods of abstinence following a long or short period of masturbation during puberty. /174
- ▶ Before we deal with the problems which the sexual rules of our society create for young people wanting to have sexual intercourse, we must discover how sexual

gratification is obtained during the sex act under natural conditions, as, for example, among the youth of matrilineal-primitive peoples, and also in some healthy young people in our own culture. /175

- ▶ After releasing sexual tension, a person is no longer distracted by sexual needs and can devote himself freely to his work. /178
- ▶ Satisfying intercourse is also important for the body as a whole, because the vigorous circulation of blood through all the tissues promotes metabolic activity. /178
- ▶ This explains the fresh, robust appearance of the person who is sexually satisfied, compared with the usually pale, pasty appearance of the abstinent person. /178
- ▶ The undisturbed course of the sexual act as we have described it is not a fantasy but does occur, although rarely in young people in our culture, whereas it is the rule among young people in a primitive society. /178
- ▶ Undisturbed and satisfying masturbation never leads to impotence. /180
- ▶ If people would just do something about these adolescent problems, there would be no suicides committed for these reasons, there would be no unhappiness, and initial inhibitions would not develop in intensity to the stage where the person becomes completely impotent. /181
- ▶ There are nowhere nearly enough treatment facilities for the enormous number of sexually disturbed people. /181

- ▶ Blame for impaired potency can be ascribed to the sexually suppressive education which begins when ignorant parents discover their small child masturbating, which it normally does as a matter of course, and then threaten it with all manner of punishment, such as cutting off the penis, tying the hands, invoking the devil and God, who of course see everything. This is the first serious blow against the child's future potency and sexual health. /181
- ▶ Frequently, premature ejaculation is simply the result of not having intercourse often enough. /182
- ▶ Constant changing of partners makes sexual adaptation impossible and thus excludes the possibility of experiencing complete gratification of sensual and tender desires in the sexual act. /184
- ▶ There are also morbid reasons for changing partners: the inability to stay with a partner for a long period of time; the total inability to experience sexual gratification; suppressed and repressed homosexuality, which disrupts any relationship with a partner of the opposite sex or prevents the relationship from deepening. Partners are sometimes also quickly changed out of ambition ('I must have 'had' so and so many boys/girls'). Such an attitude is not only damaging to the person who holds it but also to all other people involved. /185
- ▶ If, for example, a boy sleeps with one girl after another, the girls suffer badly. A boy who behaves like this is usually sexually disturbed. /185
- ▶ It is just as unhealthy, damaging, and a sign of our moribund sexual conditions when a girl, out of ambition or a desire for power, deliberately attracts many boys to herself and then plays with them like a cat with a mouse, not treating any of them seriously and

merely taking pleasure in teasing them without becoming a sexual friend of any of them. In such cases, there is always something wrong with the girl; love is replaced by the desire to dominate. /185

- ▶ There are so many factors on which sexual adaptation and gratification depend that it is impossible to determine them all precisely, i.g., ability to develop attitudes of mutual friendship, temperament, common interests, rhythm of sexual needs, etc. Besides, our sex education has made these factors so enormously complicated by crippling sexuality from childhood on that problems are the rule and a calm, well-ordered, satisfying sex life is the exception. /185-186
- ▶ Sexual disturbances are in general much more widespread in girls and women than in boys and men. This is fully in keeping with the fact that from childhood onward women are far more sexually suppressed in our society, and they also receive a much stricter sexual education than boys. /189
- ▶ New moral precepts are constantly being prescribed; responsibility is preached; many young people are being condemned and sent to jail for committing sexual crimes; and yet the simplest fact itself is not understood, namely, that as long as people's sexual lives are suppressed there will be of necessity be sexual crime, anguish, and misery. /192
- ▶ Among primitive peoples there is no word for theft; the concept is simply unknown. /192
- ▶ Theft and murder committed in the course of theft do not appear in the history of human society until the emergence of hunger and suppression, and the same is true of sexual crimes. /192

- ▶ Among those primitive peoples who lead satisfactory, unimpaired sexual lives, there is no sexual crime, nor sexual perversion, no sexual brutality between man and woman; rape is unthinkable because it is unnecessary in their society. Their sexual activity flows in normal, well-ordered channels which would fill any cleric with indignation and fear, because the pale, ascetic youth and the gossiping, child-beating woman do not exist in these primitive societies. They love the human body and take pleasure in their sexuality. They do not understand why young men and women should not enjoy their sexuality. But when their lives are invaded by the ascetic, hypocritical morass and by the Church, which bring them 'culture' along with exploitation, alcohol, and syphilis, they begin to suffer the same wretchedness as ourselves. They begin to lead 'moral' lives, i.e., to suppress their sexuality, and from then on they decline more and more into a state of sexual distress, which is the result of sexual suppression. At the same time, they become sexually dangerous; murders of spouses, sexual diseases, and crimes all start to appear. /192-193

- ▶ It is a fact that only the person who is incapable of gratification, the person whose sexual life is impeded and disturbed and who is contaminated by moral inhibitions, becomes sexually dangerous, while the sexually gratified and healthy person, no matter how many and what relationships he has, poses no risk to social coexistence. /193

- ▶ Can the basic conditions of a natural, pleasurable sex life be fulfilled? They can:

- ▶ 1. If we organize and structure our work on the basis of the natural pleasure that we have in that work. /194

- ▶ 2. If we create the necessary preconditions for a natural and healthy life, destroy the hypocrisy among us,

create adequate housing, reach an understanding with the older members of society about what young people need in life and remind them of their own youth; also, if we create a natural relationship between work and happy, sensibly spent leisure hours; in brief, if we actually put into practice the things about which we talk and think so much. /194

- ▶ 3. If we free ourselves from our inner bonds. That means no longer experiencing the sex act as a valueless event on the same level as the evacuation of the bowels and replacing the craving and lust in ourselves with a natural desire for love. Then the crimes, violent abductions, and sexual murders of children would cease. /194

- ▶ [Abstinence and work productivity] After a period of abstinence during which a person has succeeded in immersing himself in some kind of important work which drowns out the sexual urges and absorbs his sexual energy, the process of sublimation begins to lose ground in the average youth, and sexual fantasies, consciously or unconsciously, increasingly force their way to the surface. Experience shows that the ability to work becomes more and more disturbed the more unconscious sexual fantasies are, because greater amounts of psychic energy are needed to keep them in check. /195-196

- ▶ Therefore, the preaching of abstinence must be vigorously opposed purely from the medical standpoint. /197

- ▶ The moralists, however, only have eyes for what occasionally, in their opinions, confirms their theory. They do not see and do not even want to see that their doctrines do not apply to the mass of young people, and they duck responsibility for what will happen in the future if people follow their teachings. /197

- ▶ When such characteristics [homosexuals] are present in the form of manner of expression, gait, and language, an accurate analysis of the persons' emotional development shows that they did not always behave like this but developed these attitudes as a result of the special fate of their sexual drive, and now externally resemble the sex that they do not sexually desire. /199
- ▶ These kinds of homosexuals did not become inclined that way because of physical developments but as a result of defective emotional development in early childhood, when they suffered severe disappointment at the hands of a member of the opposite sex. /199
- ▶ Such children readily withdraw their sexual desires from the opposite sex and turn instead to those of their own sex. /199-200
- ▶ Both types of homosexuality are thus deviant developments which we must label as illnesses when their homosexuality causes the persons in question to suffer, which is usually the case. /200
- ▶ Many homosexuals (it is not possible to say what percentage) are also emotionally and sexually maladjusted in other respects, i.e., they are neurotic. Homosexuals who have settled into this way of life and feel comfortable with it protest against having homosexuality branded as an illness or as the outcome of deviant sexual development. They regard such labeling as a downgrading of their sexual inclinations, and many of them look on themselves as a kind of 'third sex,' a special sexual category. This view must be denied for purely scientific reasons. /200
- ▶ If the homosexual behavior has not gone on too long and has not totally destroyed relations with the opposite sex, if also the person in question is not happy with the homosexual state and wishes to be rid of it,

then homosexuality can be cured fundamentally by treatment, which reverses the aberrant sexual development that occurred in childhood. /201

- ▶ According to the findings of Malinowski, an English ethnologist, homosexuality starts to appear among primitive peoples at the same rate that missionaries import Christian morality into these people's natural sex lives and separate the sexes from each other. This is also confirmed by the fact, which we observe over and over again, that wherever normal sexual relations between men and women or girls and boys are prohibited or hampered (e.g. in boarding schools, in the army or navy, etc.), homosexuality develops in proportion to the degree of sexual suppression. /201
- ▶ It would be totally wrong, however, to conclude from these facts that homosexuals should be despised or made the object of anti-homosexual campaigns. /201
- ▶ There are also many youths who have little money and who consequently sell themselves to homosexuals from the rich strata of society. We should also not underestimate the role that homosexuality play in political reactionary circles, such as among nationalistic students and officers. Here homosexuality is closely associated with the extremely pronounced moral inhibitions that affect the natural sex lives of these categories of persons. /202
- ▶ He 'venerates' a girl from his own group, and he hesitates to inflict the humiliation of sexual intercourse on her, whereas he obtains physical satisfaction from prostitutes. /203
- ▶ This split in sexuality often goes so far that many youths are impotent when they have intercourse with a 'decent' girl. /203

- ▶ The girl, on the other hand, must suppress her genital sensuality, and instead of natural sexuality, she develops the typical character of the naïve and sentimental woman; she becomes coquettish, sexually overcharged, and obedient, even enslaved, to the man she loves; or she uses her sexuality to dominate men. /204
- ▶ The splitting of sexuality into debased sensuality and transfigured love, which generates entire systems of philosophy on the problem of 'sexuality' and 'eroticism' is nothing more than an expression of the dominant position of the man and, in addition, a consequence of the efforts of distinguished hypocrites to set themselves apart from the masses by adopting a special morality. /204
- ▶ When we comment on physical sexuality we should not forget that nowadays we are no longer dealing with natural physical sexual acts but instead with artificial forms of sexuality created, distorted, and debased by education. /206
- ▶ During youth it is very often the sexual friendship that comes first and leads to emotional harmony. /207
- ▶ Sexual responsibility is automatically present in a healthy, satisfying sexual life. /208
- ▶ Neither the boys nor the girls are to blame for this. Instead, it is simply and clearly the result of the contradiction between youthful sexual drives and a sexually suppressive, secretive education. If there was no conflicting morality, and if boys and girls were not sexually suppressed to a great extent, young people would have discovered the truth in good time, namely, that sexual gratification is not simply the gratification of the bodily need like eating or going to the toilet, but that their emotional development, their vitality, their ability to work, and their eagerness to fight for a better

life are all determined by the kind of sex life they lead, just as much as by the quality of their material lives.

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- ▶ It would be a great mistake to believe that the foregoing are uninteresting private matters, because they are rooted in our sexual order and education; they are destroying young people. /210
- ▶ Constantly being without girls or without boys leads in the boy to the development of feelings of inferiority and in the girl to hysterical behavior. /210
- ▶ Most young people tolerate the suppression of their sexual lives by our society as something entirely normal and beyond reproach. /212
- ▶ The suppression of sexual tensions and desires requires a great deal of energy in each person. This inhibits and impairs the development of activity, of intellect, and of initiative. On the other hand, if sexuality develops in a healthy and vigorous manner, people become more relaxed, more active, and more critical in their behavior. /213
- ▶ Families and schools are nothing more than workshops for the production of weaklings and powerless creatures or slaves who have no self-confidence. /213
- ▶ The morality of abstinence is encouraged with particular strictness by both church and family during puberty, because it is precisely at this age that young people are starting to rebel against their enslavement. /213
- ▶ All young people, whether girls or boys, sooner or later begin to understand more or less clearly that they belong somewhere else, among other people of their own age. /214

- ▶ It is this dependence on parental care and authority which the Church immediately enters the fray to defend, equipped with all the machinery of stultification and platitudes about an avenging God, his eternal will, and his wise foresight in its attempt to translocate marriage and family to divine regions far removed from the real world. /214-215

- ▶ The means which such parental homes use to bring their children to heel consist essentially of sexually intimidating and crippling them and making them afraid of their sexual desires, thoughts, and deeds. /215

- ▶ When educators tell us that sexual freedom makes young people impossible to educate, we answer: Certainly, if the intention is to suppress them. /215

- ▶ While school often takes over from the parental home the task of emotionally suppressing young people, the Church is the main institution that continues the sexual suppression. We cannot emphasize often and forcibly enough that this suppression is the most important single factor contributing to the clouding of a person's emotions and the devastation of his inner life. It is no mere chance that, and indeed there is a very good reason why, the confirmation of young people in the Catholic Church coincides approximately with the onset of puberty. Children are under the influence of the Church up to the time of puberty, but when that time comes, the children, who are now adolescents, fall completely under the spell of the Church through the powerful instrument of the confession that is employed by the Catholic Church. It is an open secret that the central problem discussed during confession is not whether one has stolen anything, but whether one has committed a sin of the flesh, i.e., has the confessant masturbated or had extramarital intercourse. The confession serves to keep fresh in people's minds their

feeling of sexual guilt, which was implanted in them as children by their parents in order to suppress their thirst for sexual knowledge and their sexual activities. During confession the young person is constantly told that sex is a terrible sin and that the highest authority, God, sees everything and punishes all 'crimes' that boys and girls commit in this connection. We will not discuss here the infinite misery that this message causes around the world in millions of young people approaching sexual maturity. This is the cause of their fears of masturbation, which crush their spirit and make them truly ill; this is the source of their anxiety states and several hypochondriacal fears; finally, this is where the ground is prepared for later sexual disturbances. /216-217

- ▶ The fundamental question is: Can hypocrites, moralists, and weaklings solve the problems of life for young people? Our reply is: No. For as long as the laws for living are written and imposed by weaklings, hypocrites, and impotent individuals, the mass of young people cannot hope to find a solution to their sexual problem, which is one of the most burning ones affecting them. /218
- ▶ There is a lot of sexual fussing going on that looks like sexual liberation but in fact has nothing whatsoever to do with it. /220
- ▶ The development of the world and the complication of human relationships guarantee that this morality will continue to break down and can never return. It is not we who have undermined this morality; nor did we create the moral crises; nor are we guilty of having destroyed the family. This has been brought about solely and wholly by the system of lies, dishonesty, and feebleness of spirit. We are merely fulfilling our task if we accelerate this painful process, which makes us all miserable, if we kill of the dying order in every

respect and wherever we come across it so that we can create from it a new order of human relationships and finally do away with all manner of subservience, whether financial, emotional, or sexual. / 220-221

Cosmic Orgone Engineering (CORE)

Part 1 : Space Ships, DOR and Drought

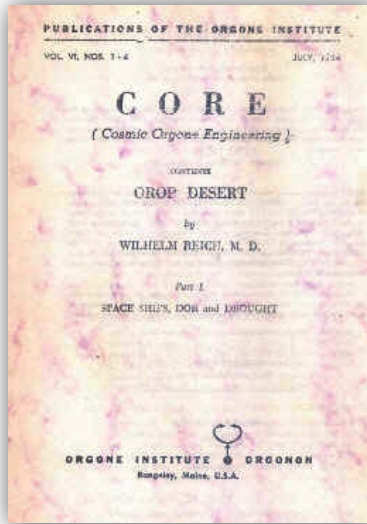
Publications of the Orgone Institute

Vol. VI, No. 1-4, July 1984

Orgone Institute, Rangeley, Maine, 1984

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<http://www.wilhelmreichtrust.org/books.html>



Review

Cosmic Orgone Engineering (CORE) is a sampler volume that contains four issues of the Publications of the *Orgone Institute*, from July 1954. Subject matter of this 140 pages DIN A 4 book is what Reich called OROP Desert. As it is not self-evident what Reich meant by this expression, here is how he explains the term in the Introduction:

The story of OROP DESERT is long and complicated. Let us begin with the word OROP. This word was coined to designate all opera-

tions on the part of human beings regarding DESERT. Desert here includes drought, atmospheric conditions which lead to drought and desert, and the technical means, based on the scientific understanding of nature, which could, possibly, do something beneficial about the prevention of drought and desert development. 'OR' is included because the scientific data underlying our technological data on desert development have been worked out in the realm, method, research and technical development of thought, which differs from other systems of thinking in that it is neither mechanistic nor mystical, but functional, energetic. Thus, 'OROP' comes to designate engineering operations involving the COSMIC ENERGY FUNCTION. /v

To begin with, Reich's idea of *desert* follows an interesting line of reasoning that focuses on parallels in *atmospheric desertification* and *emotional shrinking*, result of millennia of emotional and sexual repression under patriarchy—that Reich metaphorically calls just another form of desertification. I find this idea unique and have encountered it nowhere else. And from his reasoning, two lines of research may ensue, or topological approaches evolve.

One would ask if outward desertification could possibly lead to, or contribute to, bringing about emotional desertification? The other approach would ask if it was possible that emotional desertification would have an impact

on the environment in the form of a bioplasmic interaction with the atmospheric orgone that leads to outward desertification?

Both scientific theories, that are left open by Reich as he came up with the desert research quite late in life, are debatable, but have to my knowledge never been followed up to by any scientist.

Those scientists who erected the theory that patriarchy resulted from atmospheric desertification in North Africa, should better have asked the question if not that atmospheric desertification was in turn a result of the *emotional desert* of the people under patriarchy, within that region?

If the latter could be scientifically proven, this would namely put their theory upside down.

Was patriarchy a result of desert? In my view, desert was a result of patriarchy—and not the other way around. And from the present and other sources in the larger context of Reich's research on desert, while much of this material is still undisclosed, I believe that the second line of research would be more fruitful than the first, that is to prove that *desert is the result of emotional shrinking within the humans* that populate the regions that shrink into desert. Reich's most daring scientific hypothesis is that UFOs contribute to the desertification of the globe because of the *Melanor* traces Reich found they leave wherever they appear. This is to my knowledge a hypothesis that no other researcher has ever come up with, while in many UFO

sightings indeed a sickening kind of atmosphere around the UFO was reported. Reich writes:

It was clear from the very beginning of the DOR emergency that we were dealing with a functional process which somehow converted cosmic energy directly into matter-like substance, and also the opposite way. These functions were assumed to be operating below the realm of mechanical, electrical and chemical functions, as pre-atomic, sub-chemical, primordial functions of the universe. Therefore, in July 1953, a new branch of chemistry was inaugurated at Orgonon. Its objective was to clear up the pre-atomic chemistry and bio-chemistry involved in ORANUR. The result of this work was the discovery of a white, substance-like, but pre-chemical matter which was termed ‚ORENE.‘ It contained no less than the principle of growth per se in the form of a white (yellow in acid) powdery substance. / 10

Quotes

- ▶ Desert-making outside in nature corresponds to the making of emotional deserts in our infants before and after birth, over the ages, all through and far beyond the written history of mankind. Both, the outer and the inner desert, are rooted in a process of shrinkage and dying of ‘vitality,’ i.e., immobilization of biological energy. / Vii

- ▶ [Chapter 1] Expansion and Contraction in the Atmospheric OR Energy
- ▶ 1. Smoke From Chimneys

In the open countryside, smoke from chimneys drifts either straight upward or it lingers more or less parallel to the ground. Some farmers predict good weather when the smoke drifts straight upward, and bad weather when the smoke drifts horizontally. Is there any objective truth in this rule? Orgonomic observation and reasoning tell us: The OR energy envelope expands and reaches far out into space in good weather; on the other hand, it withdraws and concentrates at the surface of the globe before the onset of bad weather. (Rheumatic and cancerous patients react to this contraction with 'pulling pains.' The bio-energetic system responds to the surrounding OR energy ocean). The blue haze disappears from the mountains; the mountains appear to be closer. This withdrawal of OR energy from certain places and its concentration in other regions weakens the expansive force in the atmospheric OR energy which is directed against the pull of gravity. The smoke from chimneys will not be able to lift straight into the atmosphere against the pull of gravity. On the other hand, with even and strong expansion of OR energy, the expansive force which counteracts gravity is powerful enough to make the smoke drift straight upwards. /1-2
- ▶ 2. Fog

The behavior of smoke from chimneys falls in line with the behavior of fog on early autumn mornings. On warm summer days there is rarely any fog in the valleys between mountains except in higher and colder regions. In autumn, on the other hand, fog develops easily in the low-lying valleys. As the sun rises, the fog disperses. In certain valleys, the fog drifts horizontally first before it rises and disperses. What could

be the reason for this behavior, different in summer and in autumn, or in colder and higher, as against in warmer and lower regions? Here again, we must think of the dispersive, expansive qualities or OR energy. In summer, in warmer and in lower regions the expansive, anti-gravity action of the atmospheric OR energy is stronger than in colder or higher regions and in autumn. There is less power available to carry the water vapor and to disperse it high up than is available on warm days, in lower regions. The water vapor will not be able to disperse or to rise. The result will be what is called 'fog.' When the sun mounts over the horizon, it exerts more and more excitation upon the weakened OR energy. The dispersive, expansive power of the latter increases; it is now better able to disperse and carry the water vapors: The fog lifts and disperses. Clouds, if any, slowly disappear. /2

▶ 3. Arid and Rainy Regions

We have now learned about the relationship of atmospheric OR energy and small particles of smoke and water vapor. (...) Where there is much moisture but little rain, the atmospheric OR energy is strong and powerful, as for instance in the Mediterranean regions close to the ever-present billions of tons of water. The water vapor is continuously being dispersed, THE DISTRIBUTION IS MORE OR LESS EVEN, no major concentrations of OR energy and therefore no condensation of water vapor can occur. The expansive, dissipating function in OR prevails. In other regions, such as mountainous terrain, where there are great differences in the concentration of atmospheric OR energy due to differences in high and low shadowy valleys and warm mountain slopes, there is much rain even if there is little water to evaporate. The concentrating, contracting force in Or prevails and creates differences of potential in the atmospheric energy and water vapor distribution. However, we shall find later on a specific condition in the desert atmosphere which

promotes a fast evaporation rate and restrains OR concentrations, thus enhancing cloud dissipation. /3

- ▶ 4. The Ring Around the Sun and the Moon before 'Bad' Weather
Often, before the onset of bad weather, a ring of varying diameter appears around the moon and the sun. Farmers and people living in the mountains pay great attentions to these phenomena. What does the ring mean? /3 (...)

- ▶ Strongly concentrated OR energy transmits the excitation which is commonly called 'light' in a different manner than thinner OR energy. The ring will constitute a larger or smaller circle, depending on the state of expansion or contraction of the OR envelope; it is delineated by the difference in the transmission of light in the 'thinner' and in the 'thicker' OR energy layer. The atmospheric OR energy contracts before rain, attracting, condensing and suspending water vapor in the atmosphere, coming down later as rain. The more concentrated the OR energy, the broader is the 'thinner' outer region, the larger the ring, and vice versa. No ring develops when the OR energy envelope is evenly distributed and expanded into high regions of the atmosphere. /4-5

- ▶ 5. OR Expansion in Spring and Contraction in Autumn
The total expansion and contraction of the atmospheric OR energy envelope in certain regions is best expressed in the functions of nature which we observe in spring and autumn. (...) The increasing cold in autumn results from a less active, contracted OR energy envelope. On the other hand, the mounting heat is the result of a more active, expanding OR energy envelope in spring. Gases behave just the same way with respect to 'heat,' i.e. expanded, highly active OR energy, and 'cold,' i.e. contracted, less active or less mobile OR energy. Water, as we know, immobilizes

completely when freezing and evaporates into highly active and mobile vapor above 100° centigrade. 'Heat' is accordingly related to an expansive, and 'Cold' to a contractive OR energy. To judge from the color of the leaves, the appearance of the trees in spring and in autumn respectively, and the fine shimmering around the trees in spring, there is a more active, expanded OR energy in the trees in spring, and less in autumn. The OR energy envelope does not only engulf the surface of the globe; it goes right through the earth crust into the depth as well as into the highest atmosphere and beyond; there it merges with the cosmic OR energy flow which is beyond the gravitational field of the planet. /5

- ▶ The OR energy contracts and expands as a total energy system. As it does so, it enriches or impoverishes the world of plants and animals (hibernation, loss of weight, etc.) while it oscillates and functions THROUGH the living beings. /6 (...)

- ▶ CONTRACTED OR Tendency toward:
Matter
Immobilization
'cold,' freezing
autumn, winter
strong potential differences

- ▶ EXPANDED OR Tendency toward:
Energy
Mobility
'heat,' expansion
spring, summer
even distribution of OR energy. /7

- ▶ [Chapter 2]
Space Ships And Desert Developments
1. DOR and Melanor
(...) It was clear from the very beginning of the DOR

emergency that we were dealing with a functional process which somehow converted cosmic energy directly into matter-like substance, and also the opposite way. These functions were assumed to be operating below the realm of mechanical, electrical and chemical functions, as pre-atomic, sub-chemical, primordial functions of the universe. Therefore, in July 1953, a new branch of chemistry was inaugurated at Orgonon. Its objective was to clear up the pre-atomic chemistry and biochemistry involved in ORANUR. The result of this work was the discovery of a white, substance-like, but pre-chemical matter which was termed 'ORENE.' It contained no less than the principle of growth per se in the form of a white (yellow in acid) powdery substance. /10 (...)

- ▶ Typical symptoms of DOR sickness are: General fatigue and emotional distress; in some cases the fatigue is interrupted or even replaced by emotional outbursts of hatred. Nausea frequently follows in the wake of prolonged fatigue. Pressure in the head, chest, arms and legs are common. Respiration is difficult, and sensations of lack of oxygen frequently accompany the distress. Thirst, hunger for much water, is grave under conditions which promote a DOR atmosphere, such as presence of fluorescent lights; neon signs in a restaurant; clocks and watches with luminous dials; X-ray machines in a hospital room filled with filing cabinets which act as accumulators of atmospheric energy.

- ▶ Hot flashes alternate with a bleakness of appearance. Faces appear bluish to purple. People seem to be choking, as it were. They complain about 'something being wrong in the air' or 'something queer going on.' Heart-failures with subsequent death are frequent, especially when prolonged fog or drizzling rain with low-lying clouds prevent the supply of fresh oxygen and OR energy from the atmosphere. Diarrhea is one of the most distressing symptoms in prolonged DOR

emergency. The stools become black, due to Melanor which is being eliminated through the intestinal tract. They also become, in advanced phases, soft or watery and contain much mucus. Symptoms of dysentery may develop further, up to amebae in the stools. This has nothing whatever to do with 'infection.' The protozoa develop from low-charged epithelia (see the CANCER BIOPATHY, 1948). When the atmosphere clears again, either spontaneously or by means of DOR removal, the symptoms likewise abate, but they never fully disappear as long as there are DOR clouds passing over the region or, as in big cities, are hovering over buildings for weeks on end. The discoloration of the atmosphere may go as far as a dirty brown in the smog or fog. The stools of DOR-sick people may at times become white or gray from lack of bile. But the blackish soft and watery stool is the more typical symptom. Nausea may develop into frequent vomiting. Tachycardia is a not infrequent symptom in some cases. Typical is also a shivering or fibrillar quivering of muscle groups in various parts of the body. Such fibrillations may harass the heart. Typical of DOR sickness is an emotional dullness, a letdown in stamina which at times takes the form of stupor in some cases. It goes hand in hand with a dull gaze in the eyes, with an expression of despair in the features of the face, not necessarily known to the victim of the disease. At times, a metal ceiling in a room full of people may induce a complete standstill of emotional functioning. During 1952 and 1953, there were more prison riots in the USA than ever before in a similar stretch of time. This is now understandable as a revolt of organisms against the torture of living in metal cages with DOR clouds present. In addition to these typical symptoms, persons may develop various atypical symptoms from their individual constitution in response to DOR. Those suffering from a slight liver disturbance may develop severe hepatic syndromes. Loss of body heat down to a temperature of 96°F or even less has been observed in several cases. Swelling

of glands (parotis, submaxillaris), edema of tongue, uvula, glottis, were frequent occurrences. Total flaccid paralysis of legs was seen several times in one case. Severe thirst, due to dehydration of blood and tissues, and oxygen hunger, due to reduction of the oxygen in the air through DOR, are the most distressing symptoms. It was found that the following remedies at least alleviate the distress: Frequent warm, soaking baths eliminate Me [Melanor] from the skin. Continuous ventilation of living and sleeping quarters. Drinking water or tea in abundance. Orgastic discharge of bio-energy is essential. DOR removal over the affected region with the cloudbuster at irregular intervals, according to the DOR situation, helps to keep DOR clouds moving on, and reduces at least the distress otherwise caused by accumulated and stagnant staleness of the atmosphere. / 11-13

- ▶ Quest for Source of DOR and Melanor (1951-1953)
Upon realization of the nature and widespread distribution of DOR sickness it became clear: The ORANUR experiment had not caused the atmospheric conditions which were responsible for the DOR emergency. The experiment had only reproduced and revealed, as if under a high-power microscope, what had been going on over ages on a lesser scale; it had, furthermore, accentuated effects of various atomic energy functions. Those were right who said that atomic energy work did not cause the DOR clouds. ORANUR adds: Atomic energy operations only constitute one potent irritating factor that excites the atmospheric OR energy into ORANUR and DOR. But this is far from being the complete picture. / 13 (...)
- ▶ Melanor (Me) is cosmic orgone energy from outer space which is lacking oxygen and water, the two most essential constituents of life in the realm of biochemistry. Melanor, as cosmic life energy, shows the qualities of hunger for both oxygen and water. These essentials

to life it could only obtain by attacking rock oxides and 'reducing' them chemically, in other words, extracting the oxygen from the oxide compounds. Melanor could, furthermore, obtain oxygen by using up the available oxygen in closed rooms. This explains fully two basic symptoms of DOR sickness: Cyanosis, i.e. lack of oxygen, and the continuous need to keep the windows open even in 30 degrees below zero, as was the case at Orgonon and in Rangeley. /17 (...)

- ▶ 1. Cosmic Energy is objectively (on colored film) and subjectively BLUE. The reports on the space ships were unanimous in reporting that the machines of the CORE men showed bluish light shining through the openings, and also that the field around the machines, though at times changing color with the speed, was bluish-greenish. The reported change in color to white and red belongs, too, into the realm of organotic phenomena; however, this fact cannot be discussed at this point intelligently without elaboration of many new, as yet unpublished facts about light in relation to OR energy. Suffice it to indicate that red and purple appear in some OR energy functions of strong concentration, and that the white of sun and daylight, too, corresponds to certain high energy states of OR energy. /20

- ▶ 2. The comparatively silent movements of the CORE machines. Unless transmitted by or transformed into certain mechanical or electrical functions, OR functions usually operate silently, such as in the living organism where tremendous energies are at work with each movement, and yet no noise whatever is being heard. By way of certain arrangements, however, it is possible to obtain sound from these silent movements, such as putting the membrane of a stethoscope upon the eyeball with closed eyelid, or touching the grid wire of a GM counter, high voltage off, with the finger. /20

- ▶ 3. The CORE men operate their machines with the help of orgonotic field effects of the OR energy in space and in the envelope of our planet. Since the OR energy field of the OR envelope of the earth's globe also governs the functions of its gravitation, it is no wonder that the CORE men are able to maneuver their space ships in the manner described in the two above mentioned reports. During the ORANUR experiment, observations have been secured at Orgonon which make it certain that ORANUR changes gravitational field functions in direction and intensity. No more can be said about this point of Cosmic Engineering. /20-21

- ▶ 4. The severe DOR effects began at Orgonon during the vernal equinox for three years. Leslie starts his report with the 30th of March, 1952; my own report on the 'Blackening Rocks' (OEB, V/1,2, 1953) starts with the new emergency at Orgonon on March 24th, 1952. This is no mere coincidence. The month of April 1952 was reported in the ORANUR report just mentioned as the period when the nauseating DOR clouds were observed for the first time in the Rangeley region. April, 1952, is, according to Leslie's report, also the month with the most frequent sightings of CORE space ships. The nauseating DOR clouds must have some connection with the space ships. /21

- ▶ 5. The CORE ships are probably using the OR energy streams of the universe as their thoroughfares, as it were. This is not certain by all means; they may well travel also in other vector fields of cosmic energy, just as automobiles could use meadows to ride on when hard surface roads are also available. /22

- ▶ [Chapter Three]
 DOR Removal, Cloud-Busting, Fog-Lifting
 1. 'Stillness' and 'Bleakness'
 A 'stillness' and 'bleakness' spread over the landscape, rather well delineated against unaffected surrounding

regions. The still-ness is expressed in a real cessation of life expressions in the atmosphere. The birds stop singing; the frogs stop croaking. There is no sound of life anywhere. The birds fly low or hide in the trees. Animals crawl over the ground with greatly reduced motility. The leaves of the trees and the needles of the evergreens look very 'sad'; they droop, lose turgor and erectility. Every bit of sparkle or luster disappears from the lakes and the air. The trees look black, as though dying. The impression is actually that of blackness, or better, bleakness. It is not something that 'came into the landscape.' It is rather the spark of Life that WENT OUT of the landscape. /28

▶ 2. Vanishing of Luster and Sparkle

The vanishing of luster and sparkle from the sunny landscape had been independently confirmed by several observers who have grown up on farms. Trees, rocks, telegraph poles, mountainsides, and houses appear 'black' although it is not really blackness. It is, rather, like the absence of light. To the organomic observer, it appears to be the result of thinning or a failing of the OR energy substratum that usually luminesces into brilliant daylight, with sparkle and luster. The absence of lumination was shown on color film in 1953. It should be carefully noticed that DOR-clouds appear while the sun keeps on shining. The green color of trees and meadows disappears from the mountain ranges. Everything seems to go black or 'dull'. One cannot help but feel this to be DEATH, 'BLEAK DEATH,' as some call it. This bleak blackness hovers especially over landscapes without any vegetation, and over swampy regions. Swamps have a peculiar bearing on DOR effects. Swamps are basically accumulations of stagnant water which enhance decay processes and are the opposite of fresh running brook or river water which counteracts decay. They are distinguished by the absence or presence, respectively, of organotic metabolism. /29

- ▶ 3. Bio-energetic Distress in Human Beings
 People react to the DOR-clouds with rather grave distress. Many do not know or cannot explain what happens to them. They call it 'heat' or 'some atom dust' or just 'bad air.' Some are biologically insensitive to a degree which puzzles the organomist. There are others who know the deadly quality of these clouds, not intellectually, but rather with their First Organotic Sense. (...) If they are not completely dead emotionally, i.e. far below the normal bio-energetic level of functioning, people are usually aware of the 'changes in the weather, too. /30

- ▶ 4. Geiger Counter Reactions
 The reactions of the Geiger counter to the DOR clouds deserves special attention. At this point, only a few basic phenomena should be mentioned: During the passage of DOR-clouds over a certain region, the GM counter will act in peculiar, extraordinary ways. When these reactions were seen for the first time during the early spring of 1951, they were dismissed as 'only' or 'nothing but' failure of the batteries. Since then, we learned to respect these 'failures' and to read their meaning to a sufficient degree to form reliable opinions. /30

- ▶ Far back in 1940, when the atmospheric OR energy had been seen for the first time at Mooselookmeguntic Lake in the Rangeley region through long metal pipes, casual pointing of some pipes at the surface of the lake seemed to affect the movement of the waves. This appeared quite incredible at that early period of OR research; the matter was abandoned and soon forgotten. However, the incredible effect of metal pipes upon energy motion such as waves, seemed to have lingered on in my mind over all these dozen years. When the suffering from DOR became unbearable at Orgonon late in April, a few metal pipes, 9 to 12 feet long and 1 1/2 inch in diameter, were directed toward the black

DOR concentrations overhead, and connected through BX cables to a deep well. The effect was instantaneous: The black DOR-clouds began to shrink. And when the pipes were pointed against the OR energy flow, i.e. toward the west, a breeze west to east would set in after a few minutes 'DRAW,' as we came to call this operation; fresh, blue-gray OR energy moved in where the nauseating DOR-clouds had been a short while before. Soon we learned that rain clouds, too, could be influenced, increased and diminished as well as moved, by operating these pipes in certain well-defined ways. /32

- ▶ Cloud-busting as a task of Cosmic OR Engineering will by far transcend the facilities and potentialities of any single institution and even state or country. Cloud-busting is truly an international affair with no regard for national borders. There are neither passport controls nor custom officers in the sky where the weather is being made. This is good and as it should be in Cosmic OR Engineering (C.O.R.E.). /39

- ▶ **LAWFUL REGULATION OF CLOUD-BUSTING WILL PROVE INDISPENSABLE IF CHAOS IS TO BE AVOIDED.** /39

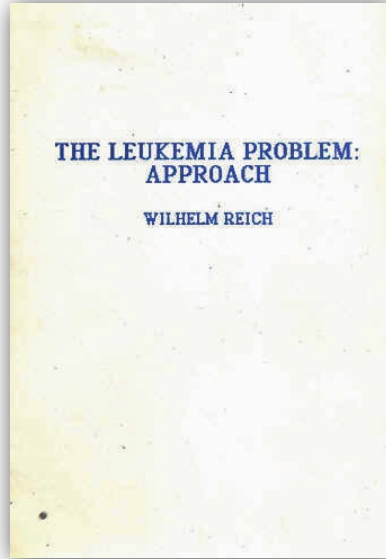
The Leukemia Problem: Approach

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The Leukemia Problem: Approach is a tiny four-pages publication distributed by the *Wilhelm Reich Infant Trust* that deals with a specific kind of cancer, so-called blood cancer or *Leukemia*. Based on his general insights about an alternative form of cancer therapy using orgone energy accumulated in the *Orgone Energy Accumulator* and similar devices, Wilhelm Reich wrote this small paper to explain that Leukemia, too, could be tackled using the organotic approach to healing. Reich explains:

In Cancer research it had been established beyond any shadow of a doubt that the formation of protozoal Cancer cells in tissues was itself a secondary process, a reaction, as it were, to a deeper and more basic disease process. At the core of this primary disease process, orgonomic Cancer research found a general weakness of bio-energy, a low charge and continuous loss of bio-energy in the tissues and the RBC, or most outspoken in certain localizations, usually where muscular armoring and blocking of movement of bio-energy had choked off normal tissue functioning and blood circulation. Before Cancer cells developed, which usually happens late in the total Cancer process, there was at work for many years, more often for decades, a slow dying process, a decay and putrefaction of tissues and blood due to characterological, bio-energetic withdrawal and resignation and to putrefaction. The so-called T-bacillus, which gained such overall importance in the understanding of the Cancer process as the years passed by, can be obtained from any kind of tissue or protein through degeneration and putrefaction. It is now this 'T-REACTION' which provokes the development of PA bions from which in turn Cancer cells arise. Thus, in the last analysis, the Cancer cell itself is a RESULT rather than a cause of the Cancer process, though, it is also true that the Cancer cells through rapid growth, infiltration of organs,

and consecutive decay enhance the dying
process./79

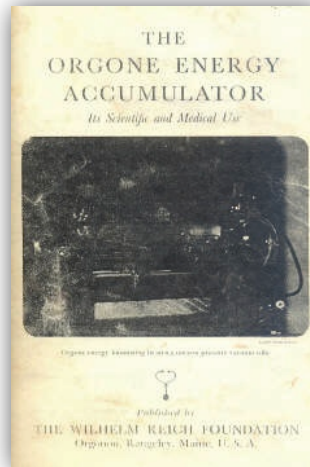
The Orgone Energy Accumulator

Its Scientific and Medical Use

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The Orgone Energy Accumulator is a booklet sold by the *Wilhelm Reich Museum* that over 56 pages explains the functioning and use of Reich's main *orgone energy accumulating device*.

While other devices are mentioned, such as for example an *orgone energy blanket* and an *orgone energy shooter*, an *orgone energy funnel* for local application and treatment, the booklet provides scientific data, illustrations (photos) and explanations mainly on the accumulator only. It comes with a handy and valuable little bibliography of not only Reich's but also other medical doctors' and researchers scientific evaluations of the accumulator.

Please note that what is sold in popular magazines and on the Internet as ‘miracle devices’ and that might look like Reich’s orgone energy accumulator, may have nothing to do with it, or may even be based on fraudulent marketing. To make sure if any such device is really an *Orgone Energy Accumulator* that is built from Reich’s plans and ideas, you have to investigate the matter.



Orgone Energy Accumulator

Let me provide only two quotes from this booklet. The first quote I am going to provide and that was probably

written by the publisher is quite important as it shows that Wilhelm Reich was not unaware of the bioenergy research that has been accomplished before his own discovery of the orgone. Hence, those who write in their publications that Reich had erected himself to be the first and only discoverer of the cosmic life energy are wrong with their allegations:

The existence of a specific kind of energy which directs and maintains LIFE has been theoretically assumed for a long time by many natural philosophers and scientists. Wilhelm Reich succeeded in / connecting known facts and in finding new facts which he coordinated with the known facts in such a manner that the existence of a specific life energy became concretely demonstrable, usable, and measurable. ORGONE ENERGY is the name given by Wilhelm Reich to this specific life energy WITHIN the living organism. The existence of orgone energy OUTSIDE the living organism, in the atmosphere, was also demonstrated. The INNER (life-) energy derives from the OUTER orgone energy in the atmosphere. This is quite logical, since nothing can exist within the living organism that did not previously exist in the environment of the living organism. /12-13

The second quote that I would like to provide was apparently written by Wilhelm Reich himself. He discusses

here some of the more notorious ways how his research was seen from the side of the science establishment, and how little it had been validated by what he calls 'the shapers of public opinion.'

Each single new fact which revealed itself to the organomic researcher seemed to contradict most cherished scientific beliefs of long standing, as, for instance, the air germ theory in bacteriology; the theory of 'static electricity' in electrophysics; the theory of 'heat waves' in meteorology; the theory of 'cosmic radiation' allegedly coming down to us from faraway 'empty space'; the interpretation / of the many varied and lawful functions of the spontaneous electroscopic discharges as 'mere' results of an incomprehensible 'natural leak'; the Second Law of Thermodynamics with its entropy; the theory of atoms and electronic particles as the primal constituents of the universe; the utter awe which governed any and every thought of a concrete, measurable, and actionable life energy; the clear-cut microscopic observations which disclosed the natural organization of single-cell organisms from decaying tissue and even from free orgone energy in frozen, highly-charged water and which so sharply refuted the basic trends in present-day biology; and many, many similar facts, each single one of cosmic dimensions. (...) However, the basic findings had been published since 1938 in a / continu-

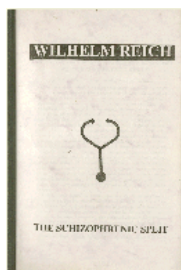
ous stream of publications which were available in many libraries all over the world, but which were little appreciated by the shapers of public opinion. / 10-12



Treatment with an Orgone Shooter

The Schizophrenic Split

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Review

The Schizophrenic Split is one of Reich's most important publications, while its existence probably escapes most people on the globe, including scientists and psychiatrists.

This quite lengthy case report of treating a *highly delusional schizophrenia patient* organotically over almost two years was closed successfully—and this alone is short of a revolution in medical science.

According to this report, Reich really was able to heal this patient completely from acute schizophrenia, despite the fact that the treatment was at times turbulent and that there were many drawbacks, including suicide attempts of the patient. I shall provide some short comments on this extraordinary book and some quotes.

I have mentioned in my review of Jung's paper *On the Psychogenesis of Schizophrenia* (1959) that I would like to rectify some of Jung's erroneous assumptions about schizophrenia, especially when compared to Wilhelm Reich's ex-

tensive research and successful orgonotic treatment of an illness that is caused by insufficient bioenergetic and emotional flow.

To begin with, schizophrenia is by no means a mental illness. It does in no way affect the rational mind and intelligence of the subject. By contrast, emotionally the subject is stuck. There are areas in the mindbody of the schizophrenic that lack bioenergetic charge and that thus are in a state of reduced vitality.

But contrary to the cancer etiology, Reich makes it very clear in the present case report that schizophrenia is not an etiology where tissues are in a state of biogenic retardation and shrinking, but where the person has lost the basic touch with her body sensations, thus projecting a distorted meaning in those sensations.

The lack of vitality comes about through a distortion of perception that affects the body negatively through a general negativity of the mind regarding the basic life functions.

The schizophrenic patient spoke of *The Forces* when she perceived her bioenergetic streaming in the body. Because of early negative conditioning, she learnt to regard her natural hot and melting sexual emotions as alien to their organism, or mindbody; that is why her natural primary power is felt as an outside force that 'commanded' what to do or not to do.

Contrary to Jung's view, that well is novel in that it posits the psychogenic etiology of schizophrenia versus

the former myth that schizophrenia was the result of genetic or physical brain damage, Reich, and here he is really on a singular path of exploration, asserts with conviction that schizophrenia is caused by an *acute lack of bioenergetic flow*. Reich states:

Thus, a schizophrenic will fall into a state of disorientation when his self-perception is overwhelmed by strong sensations or orgonotic plasma streamings; the healthy genital character will feel well, happy, and highly coordinated under the impact of orgonotic streaming. (...) Our approach to schizophrenia is a biophysical, and not a psychological one. We try to comprehend the psychological disturbances on the basis of the plasmatic dysfunctions; and we try to understand the cosmic fantasies of the schizophrenic in terms of the functions of a cosmic orgone energy which governs his organism, although he perceives his body energy in a psychotically distorted manner. (...) The general deterioration of the organism in later phases of the process is due to chronic shrinking of the vital apparatus, as in the cancer biopathy, though different in origin and function. The shrinking carcinomatous organism is not in conflict with social institutions, due to its resignation. The shrinking schizophrenic organism is full of conflicts with the social pattern to which it reacts with a specific split. /35-36

The whole drama, the fatal truth is that schizophrenics perceive the bioenergetic streaming as an *alien energy* that they dissociate from their perception. It is this early dissociation of body sensations and meaning, which often was conditioned as early as in childhood, that is the essential characteristics in the etiology of schizophrenia.

I do not know another researcher, from which discipline he or she may be, who has found this *essential etiology of schizophrenia* and who was also able to heal the illness when it was well established over years and years already. Reich has this merit, while to my knowledge he was never credited with it. This is not so surprising after several decades of slander and media manipulation that his findings encountered, even after his death in prison, and also because of the fact that this booklet is not available in ordinary publishing, but only as a XEROX copy from the Wilhelm Reich Infant Trust.

Quotes

- ▶ The idea of the 'devil' is a true expression of the distortion of nature in man. No other human experience lends itself as well as the schizophrenic experience to the study of the 'devil.' The schizophrenic world in its purest form is a mixture of mysticism and emotional inferno, of penetrating though distorted vision, of God and devil, of perverse sex and murderous morals, of sanity to the highest degree of genius and insanity to its deepest depth, welded into a single horrible experience. /1

- ▶ The schizophrenic world mingles in one experience what is kept painstakingly separate in homo normalis. The 'well-adjusted' homo normalis is composed of exactly the same type of experiences as the schizophrenic. Depth psychiatry leaves no doubt about this. Homo normalis differs from the schizophrenic only in that these functions are differently arranged. /2

- ▶ The fact is that the schizophrenic is, on the average, much more honest than homo normalis, if one accepts directness of expression as an indication of honesty. Every good psychiatrist knows that the schizophrenic is embarrassingly honest. He is also what is commonly called 'deep,' i.e., in contact with happenings. The schizoid person sees through hypocrisy and does not hide the fact. He has an excellent grasp of emotional realities, in sharp contradistinction to homo normalis. I am stressing these schizophrenic characteristics in order to make comprehensible why homo normalis hates the schizoid mind so much. /3

- ▶ Either we keep broadening the scope of our knowledge of man and condemn the general evasive attitude of homo normalis, or we defend this attitude and give up the task of understanding the mind of man. There is no other alternative. /4

- ▶ 1. The psychoanalytic arrangement of mental functions according to the three great realms of the ego, the superego, and the id has to be sharply distinguished from the biophysical arrangement of the functions of the total organism according to the functional realms of bio-energetic core (plasma system), periphery (skin surface), and orgone energy field beyond the body surface. These two theoretical structures describe different realms of nature in a different manner. Neither is applicable to the other realm of organismic functioning. There is only one meeting point of the two theoretical schemata, i.e., the 'id' of psychoanalytic theory,

where the realm of psychology ends and that of biophysics beyond psychology begins. /4

- ▶ 2. The most effective therapeutic approach to any emotional (=biophysical) disease is, if at all possible or indicated, the withdrawal of bio-energy from the biopathic symptoms. In order to destroy psychoneurotic or psychotic symptoms it is unnecessary and even harmful to delve into all details of the countless pathological ramifications; instead, opening up the core of the biosystem and establishing a balanced energy economy will automatically make the symptoms disappear, since, seen energetically, they are results of a disorderly energy metabolism in the bio-system. /4
- ▶ 3. Great danger arises in neurotics as well as in psychotics when the armor begins to dissolve. Utmost caution and medical skill are required to guide this process. The practice of medical orgone therapy is therefore restricted to well-trained physicians. We know our responsibilities better than anyone else and we do not have to be reminded of them by people who know little about orgonomy. /5
- ▶ [First Session]
She seemed not to breathe at all. On physical examination her chest appeared soft, not rigid as in cases of compulsion neurosis. This softness and mobility of the chest were later found in other initial schizophrenics. It should be further investigated whether and to what extent the lack of armoring in the chest is or is not a characteristic of the schizophrenic biopathy. /8
- ▶ When I asked the patient to inhale and exhale audibly, she refused; it was later shown that she was unable to do it. She seemed to stop the respiration somewhere in the cervical segments. /9

- ▶ [Sixth Session]
She realized that she held on to reality only with great effort; she had felt as though she were hanging over an abyss most of the time, especially during puberty. /12

- ▶ [Eighth Session]
It is an important rule in disarming people to proceed slowly, step by step, and not to advance further into the biophysical depth unless one knows exactly what is going on and unless the patient has become accustomed to the situation which has already been reached. This is valid for all types of medical orgone therapy; it is especially necessary in the treatment of schizoid characters. /14

- ▶ Schizophrenics are able in their lucid periods to see through individual and social matters intelligently, as no other character type can. Later we shall see that this lucidity of intelligence in the schizophrenic is one of the major dangers which threaten his existence in present-day society. /15

- ▶ [The 'Forces']
In contradistinction to the schizophrenic structure, the structure of homo normalis keeps one or the other of the contradictory structures continually in a state of repression. Thus, in homo normalis, the split of the personality is hidden. /17

- ▶ Therefore, let us be reasonable; let us abandon our false righteousness. There must be a potent reason why the schizophrenic is treated so cruelly and the cruel homo normalis is honored so crazily all over the planet. /19

- ▶ Such armoring usually results from cruel punishment for quite innocent behavior in childhood. /20

- ▶ We must try instead to understand it when the schizophrenic expresses rational functions in a distorted manner. Therefore, it is necessary to judge him from beyond this 'orderly' world of ours; we must judge him from his own standpoint. This is not easy. But if one penetrates the distortions, a wide vista opens up on a vast realm of human experience, rich in truth and beauty. It is the realm from which all the great deeds of genius emerge. /21

- ▶ [Eleventh Session]
During this session, the prospects of her therapy had become clear: The more and better contact she made with her plasmatic, bio-energetic streaming sensations, the less the fear of the forces would be. This would also prove my contention that the 'forces' in schizophrenia are distorted perceptions of the basic organotic organ sensations. This contact with her body sensations would help to establish some degree of orgasmic satisfaction, and this in turn would eliminate the energy stasis which operated at the core of her delusions. The undistorted experiencing of her body sensations would enable her to identify the true nature of the forces and would thus slowly destroy the delusion.
/24

- ▶ Before this could be accomplished, the patient would have to pass through a series of dangerous situations. Delusions and catatonic reactions were to be expected with each breakthrough of strong organotic streamings in her body. She would perceive these sensations with terror; she would block them off by bodily rigidity, and the blocked-off plasmatic currents would be transformed into destructive impulses. Therefore, the 'secondary' impulses, which derive from the blocking of the original, basic emotions, would have to be handled carefully and would have to be 'let out' slowly, step by step. This danger would become especially

great when the first spontaneous orgasmic contractions of her organism began to occur. /25

- ▶ We have seen how the sweet, 'melting' organ sensations, the most longed-for experience in the organism, are dreaded and fought off as 'brutal flesh' in the sense of homo normalis and as evil 'forces' or the 'devil' in the psychosis. /27
- ▶ I would like to stress this structural function of the armored human animal most empathically. To the biopsychiatrist with long experience in orgone therapy, this dichotomy and ambivalence toward one's own organism appears as the crux of the misery of the human animal. It is the core of all human functions which are deviations from the natural law of living matter. It is the core of criminal behavior, psychotic processes, neurotic dreadness, irrational thinking, of the general basic split into the world of God and the world of the devil in human intellectual existence. What is called God turns into the devil by exactly these distortions of living functions, i.e., by the 'denial of God.' In the schizophrenic, these natural functions as well as their distortions appear in quite an undisguised manner. One has only to learn to read the schizophrenic language. /27-28
- ▶ Since nobody but the human animal himself has created his philosophies of life and his religions, it must be true that whatever dichotomies appear in ideologies and thinking stem from this structural split with its insoluble contradictions. /28
- ▶ [Sixteenth Session]
It occurs regularly that the patient despises the therapist when the orgonotic streamings break through; this happens in all cases, including neurotics; is a quite typical reaction. It corresponds to the hate and disdain shown by impotent, armored individuals toward

healthy people and genital sexuality; usually, anti-Semitic ideas occur at this point, in the Jew as well as in the non-Jew. The disdain usually centers around the idea that the therapist, who deals with natural genitality, must be a 'sexual swine.' /31-32

- ▶ Homo normalis does not understand this remoteness and is apt to call it 'crazy'. He calls 'psychotic' what is foreign to him, what threatens his mediocrity. /32
- ▶ But the expression of the eyes is deep in both cases, and not flat, empty, sadistic or dull as in neurotic characters who have no contact with their bio-energy at all. /33
- ▶ Thus, a schizophrenic will fall into a state of disorientation when his self-perception is overwhelmed by strong sensations of orgonotic plasma streamings; the healthy genital character will feel well, happy, and highly coordinated under the impact of orgonotic streaming. /35
- ▶ Our approach to schizophrenia is a biophysical, and not a psychological one. We try to comprehend the psychological disturbances on the basis of the plasmatic dysfunctions; and we try to understand the cosmic fantasies of the schizophrenic in terms of the functions of a cosmic orgone energy which governs his organism, although he perceives his body energy in a psychotically distorted manner. /35
- ▶ The general deterioration of the organism in later phases of the process is due to chronic shrinking of the vital apparatus, as in the cancer biopathy, though different in origin and function. The shrinking carcinomatous organism is not in conflict with social institutions, due to its resignation. The shrinking schizophrenic organism is full of conflicts with the social pattern to which it reacts with a specific split. /36

- ▶ Although self-perception constitutes self-awareness, and although the kind of self-perception determines the type of consciousness, these two functions of the mind are not identical. Consciousness appears as a higher function, developed in the organism much later than self-perception. Its degree of clarity and oneness depends, to judge from observations in schizophrenic processes, not so much on the strength or intensity of self-perception, as on the more or less complete integration of the innumerable elements of self-perception into one single experience of the SELF. /44

- ▶ Thus, we must conclude that the mental functions of self-perception and consciousness are directly related to, and correspond to, certain bio-energetic states of the organism, in kind as well as in degree. This permits, accordingly, the conclusion that schizophrenia is a truly biophysical, and not 'merely' a mental, disease. /45

- ▶ Emotions are bio-energetic, plasmatic, and not mental or chemical or mechanical, functions. /45

- ▶ It is because psychiatry did not go beyond merely historic thinking and exploration that it bogged down therapeutically. /48

- ▶ I am referring here to functions which bind man and his cosmic origin into one. In schizophrenia, as well as in true religion and in true art and science, the awareness of these deep functions is great and overwhelming. /50

- ▶ In such schizophrenic experiences, the world which is called THE BEYOND in common mysticism and in true religion manifests itself before our eyes. One must learn to read this language. /60

- ▶ These great souls, broken down and wrecked as 'schizophrenics' KNOW and PERCEIVE what no homo normalis dares to touch. Let us not be led astray by the distortions of this knowledge. Let us listen to what these gifted and clear-visioned human beings have to say. We can learn a great deal from them; we can learn to become more modest, more serious, less gaudy and cocky, and we can start realizing a few of the claims we make in an empty manner in our churches and in our high academic institutions. I claim, after thirty years of thorough study of schizophrenic minds, that they look through our hypocrisy, our cruelty and stupidity, our fake culture, our evasiveness, and our fear of truth. They had the courage to approach what is commonly evaded, and they were wrecked because they went through the inferno without any help on the part of our neurotic parents, our conceited teachers, our cruel directors of educational institutions, our ignorant physicians. They hoped to emerge from the inferno into the clear, fresh air where only great minds dwell. That they could not make it, that they got stuck in the realm of the 'devil' is not their fault; it is the fault of the abysmal ignorance and stupidity of our homines normales. /61

- ▶ Our patient had experienced her emotional storm as great music. The ignoramus will say 'that's crazy.' No, it is not crazy. A Beethoven goes through the same kind of emotional storm when he composes a great symphony, which provides a huge profit for some utterly amusical businessman. It is obvious that a Beethoven has the structure to stand the same kind of great emotional storm that causes the breakdown in the schizophrenic structure. /61

- ▶ The emotional and bio-energetic dissociation in the schizophrenic leads, as we well know, sooner or later to a general decay of the organism with bad body odor, loss of weight, severe disturbances of biochemi-

cal metabolism, and sometimes also with true cancerous developments. The schizophrenic shrinks biopathically, too, because of the loss of the capacity to take up bio-energy and to maintain its normal level. /68

- ▶ The orgone energy field meter, constructed in 1944 (reference to 'The Discovery of the Orgone,' Vol. II, 1948), demonstrated the existence of an orgone energy field beyond the skin surface of the organism. /73
- ▶ The existence of the 'sixth sense,' the organotic perception beyond the surface of the organism, can, therefore, not be doubted. /73
- ▶ It is very difficult to formulate in words the experience in which a process in the organism is perceived and yet is not perceived as one's own. But there can be no doubt whatsoever that this is exactly the key to understanding the schizophrenic split and the projection of bodily sensations. /77
- ▶ [Thirty-fifth Session]
For more than two decades I had experienced and understood the murderous rage against me on the part of people who became frightened to death by my scientific, factual description of the organotic streamings. I had met this terror in presidential candidates, Communist liberators, fascist mystics, well-adjusted psychoanalysts, neurotic court psychiatrists, neurosurgeons, directors of mental institutions, cancer pathologists without hope, schizophrenics, politicians of all kinds, scheming wives of co-workers, etc. 78
- ▶ Let us pause for a moment again to think over this situation: the therapeutic result was doubtful as far as restoration of complete sanity was concerned. As a clinical confirmation of the whole theory of organismic orgone biophysics, the situation was invaluable, rich

in possibilities, with a broad outlook on the whole realm of human character structure. To sum it up, the following conclusions seemed safe: The murderous hate I and my co-workers had met in so many people, laymen and professionals alike, was due to the provocation of spontaneous movements in the body, in bodies which had never experienced such autonomic movements, well-known to every healthy, unarmored individual. These movements, if alienated or excluded from the realm of full perception (= self-perception), constitute the experiences of every kind of mysticism. That a psychopath like Hitler preferred to kill in spring thus becomes easily understandable. The influencing 'forces' in schizophrenia are identical with the plasmatic movements in the organism. Many types of crime and murder are due to such sudden changes in the structure of potential or actual murderers. Chronically armored human organisms tolerate only low levels of bio-energy and the corresponding emotions. What constitutes high-pitched *joie de vivre* in unarmored individuals, their buoyancy, their aliveness, namely the functioning of bio-energy on a high level with a strong energy metabolism, is utterly unbearable to the armored individual. Sudden changes from a high to a very low energy level constitute acute depression. On the other hand, sudden changes from a chronically low to a very high energy level constitute dramatic and dangerous situations because of the inability to tolerate strong sensations and emotions. It is, therefore, to be expected that biopsychiatry will sooner or later succeed in describing human structures and characteristic reactions in terms of 'bio-energetic metabolism,' 'emotional tolerance' of biophysical excitation, and 'capacity for energy discharge.' Such an energetic point of view would enable us to handle, finally, 'human nature,' not with complicated ideas and experiences, but with simple energy functions, as we are handling the rest of nature. /81

- ▶ The core of the problem is the biophysical split between excitation and perception and the resulting intolerance by the biosystem of strong emotions. /83

- ▶ In this process of mastering the emotional plague, we shall encounter homo normalis at his worst; in the form of the righteous mystic and of the mechanistic human animal who run away from themselves for exactly the same reasons that forced our patient into the catatonic breakdown: the horror of the plasmatic currents in an organism which has become incapable of coping with strong bio-energetic emotions and has lost the natural function of self-regulation. All attacks upon our scientific work during the past twenty-five years have come from such individuals in various organizations and social bodies. Homo normalis has fought orgone biophysics for the same reason that made him burn witches by the thousands, that makes him 'shock' patients by the millions: the horror of the life forces in the human animal which is unable to feel in himself. If we do not muster the courage to maintain this insight, we shall fail as psychiatrists, physicians and educators. /105

- ▶ For the first time in the history of medicine the emotional plague, which is built and maintained on the fear of the organotic sensations, has found its medical opponent. This is our great obligations: TO ENABLE THE HUMAN ANIMAL TO ACCEPT NATURE WITHIN HIMSELF, TO STOP RUNNING AWAY FROM IT, AND TO ENJOY WHAT NOW HE DREADS SO MUCH. /105

ANNEX I

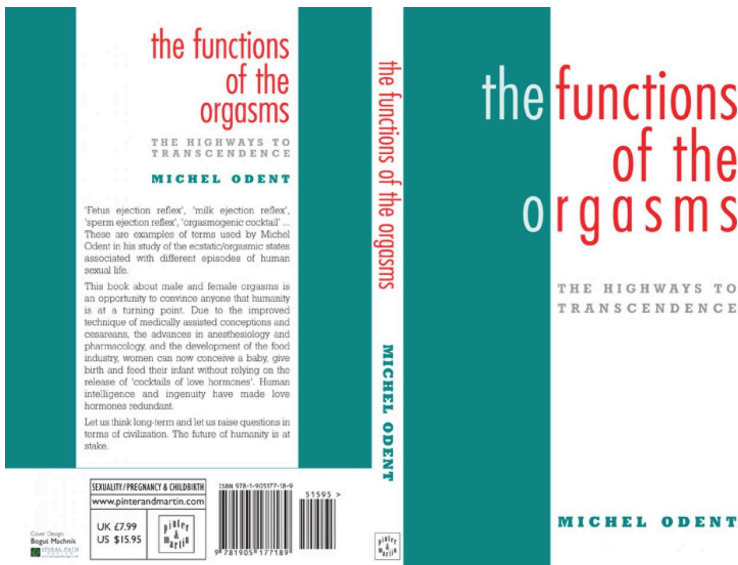
The Functions of the Orgasms

The Functions of the Orgasms

The Highway to Transcendence

by Michel Odent

London: Pinter & Martin, 2009



The Functions of the Orgasms is a cutting-edge study on the human pleasure function in its largest contextual framework, and with a special regard upon female sexuality and the biological function of birthing and breastfeeding.

Odent's [book] is a stylish polemic that mixes endocrinology, comparative anthropology, philology, anecdotes from the author's own medical practice.

—Steven Poole, *The Guardian*

'Fetus ejection reflex,' 'milk ejection reflex,' 'sperm ejection reflex,' 'orgasmogenic cocktail' . . . These are examples of terms used by Michel Odent in his study of the ecstatic/orgasmic states associated with different episodes of human sexual life. This book about male and female orgasms is an opportunity to convince anyone that humanity is at a turning point. Due to the improved technique of medically assisted conceptions and cesareans, the advances in anesthesiology and pharmacology, and the development of the food industry, women can now conceive a baby, give birth and feed their infant without relying on the release of 'cocktails of love hormones'. Human intelligence and ingenuity have made love hormones redundant. Let us think long-term and let us raise questions in terms of civilization. The future of humanity is at stake.

—Backcover

The study confirms and fully corroborates the earlier psychological, neurological and sociological research conducted by Wilhelm Reich, Herbert James Campbell, James W. Prescott, Ashley Montagu, and others. The title of the book is deliberately coined to allude to Wilhelm Reich's pioneering study *The Function of the Orgasm* (1942) as the author expressly notes, saying that his intention for writing the book had been to 'rewrite *The Function of the Orgasm* in a new scientific context.'

Before I review this book, providing some quotes, I may say this as an introduction. It is natural that one ventures out from one's own pleasure continuum. In other words, the understanding of the whole of life, and the way

we perceive life, is conditioned by how we experience pleasure. But it is also a limitative view when one ventures to know only about one's particular emotional or sexual addiction.

Michel Odent's approach, however, is comparatively larger. While the focus in this book is primarily upon female sexuality and the sexual nature of the process of birth, and breastfeeding, he is saying that the experience of pleasure, in its ecstatic dimension, connects us back with our source, and thus becomes an experience of *transcendence*, an experience that is not just subjective and 'personal', but essentially transpersonal. Odent links back to the oldest of traditions, the times when women had freedom and power to live the whole of their feminine erotic experience.

Odent's main tenet in this book is that the female has been disempowered to give birth autonomously, because there is a *fetus ejection reflex* that is connected to the limbic system and the hypothalamus, and that is overridden by the neocortex.

Hence, all kinds of procedures that 'assist' the mother in the birthing process are dysfunctional; all support, even midwifery, is dysfunctional as it activates the neocortex in the laboring woman and suppresses the fetus ejection reflex as a result.

The same is true for the orgasmic experience of breastfeeding which was invaded by guilt and shame as a result of cultural conditioning. Odent also reports that the rise in

Cesarean birth led to the fact that mothers do not want to breastfeed or only a short time. He advances evidence for the fact that breastfeeding should be a matter of years, not of months, with humans. He also reports interesting details about certain apes and especially dolphins and their non-reproductive sexual life, which is based, as with humans, exclusively upon pleasure and exchanging pleasure.

Besides, he speaks of a 'cocktail of love hormones' that is involved in any kind of sexual experience and a special hormone called oxytocin that triggers in the laboring woman an altered consciousness that leads to the mother ecstatically embracing the newborn with all her soul, making for deep bonding between mother and infant.

Needless to add that because of all our birth assistance and tons of machinery, the flow of those hormones has been largely blocked in our culture, which is the ultimate reason why women came to dislike breastfeeding their infants, nor really bond with them in the first moments after birth, which makes, as my own research demonstrates, for our society's enormous problems with *codependence*.

One of the key factors in this etiology is lacking mother-infant symbiosis during the first eighteen months of the newborn, including a lack of breastfeeding and tactile care for the child from the part of the emotionally frigid mother. Generally speaking, it is the inability of the mother to derive *pleasure* from the birthing experience. As a result of this blockage of the emotional flow, the mother emotionally 'clings' to the child which is why she is unable

to give to the baby a sufficient amount of autonomy to explore the world in freedom.

When one grasps the universality of pleasure in the higher vertebrates and especially in the human, one's personal addiction loses importance and one ventures into a larger realm of human experience that is valid and experienced by many more people than a tiny group. This then makes for a higher level of erotic intelligence and better overall judgment ability in matters of human emosexual experiences and their cognitive, emotional and social importance.



To fully understand the similarities between orgasmic states and other ecstatic states, we need to go far back in time, namely to the Eastern *Tantra*, a culture that preceded the pleasure-hostile Vedanta by thousands of years.

While Vedanta is a relatively new religious paradigm in Hindu culture, Tantra was much longer-lived, and for good reasons.

Odent also cites the 'age of sacred prostitutes' as being besides Tantra one of the cultures that understood this hidden connection. Generally, the author speaks about a distorted scientific worldview in which the main paradigms were forged only by men:

It is as if there are female ways to evaluate the comparative importance of different perspectives in exploring human nature. All scientific hypotheses are more or less based on intuitive knowledge and intuitive knowledge is gender related. Until recently the scientific world was highly dominated by men. We are entering a new phase in the history of sciences, with a more symmetrical input from each gender. /4

Based upon this insight into cultural bias, which is intrinsically a bias of perception, the author explains how the fetus ejection reflex could be overlooked for so long:

There are several reasons why we'll first look at the fetus ejection reflex. The first reason is that after thousands of years of culturally controlled birth very few people—including the natural childbirth advocates—can imagine what it is about. Another reason is that, in the current / scientific context, when the fetus ejection reflex is understood, it is easier to look at the other orgasmic/ecstatic states. We must add that this climax probably corresponds to the top of the highest possible ladder human beings may have the opportunity to climb. /4-5

In accordance with the oldest religious teachings of the world, not only Tantra, but also Taoist doctrine and especially the teachings of Lao-tzu and Chuang-tzu in China, Michel Odent advocates the cultivation of sensuality and 'orgasmic states' as the ultimate pathway to transcendence, and the realization of unity with all-that-is. It is wonderful to see that a medical doctor, famous obstetrician, scientist and author of our days has found this perennial wisdom that I equally dug out of the cultural treasure of the ancient wisdom traditions.

And equally in accordance with these traditions, Odent warns of the danger to overstimulate the neocortex through an exaggerated focus upon language, and concepts. In all natural processes that require a let-go and an utmost of spontaneity, such as the sexual embrace and particularly, as the author shows, the birthing experience, the neocortex should be at rest, for otherwise it interferes with the quite automatic processes that nature has set in place for regulating and maintaining these processes.

An authentic fetus ejection reflex takes place when a human baby is born after a short series of irresistible contractions, / which leave no room for voluntary movements. In such circumstances it is obvious that the neocortex (the part of the brain related to intellectual activities) is at rest and no longer in control of the archaic brain structures in charge of vital functions such as giving birth. /9

Dr. Odent has summarized two decades of research done on spontaneous birthing to demonstrate that in the case nature is respected, there is neither excruciating pain involved in giving birth to a child, nor any psychological symptoms that let birthing appear like a disease. We don't need to look back very far; still recently birthing was done in hospitals in pretty much the same way as operating a tumor, in antiseptic rooms, under strong lights, with metallic instruments making sharp noise, and with cameras installed for monitoring the 'operation.'

I may be allowed to report here what I saw in a documentary in my younger years. It was showing how women from a mountain tribe in Caucasia give birth under extreme conditions.

The film showed a strongly built woman walking naked into a mountain lake, at about -20°C . At the shore, a crowd of people was waiting in silence, her extended family and friends. In walking ahead, she had to break the ice with her hands and feet, until she reached a spot that she found suitable for giving birth.

She broke the ice in a circle around herself, and was then took a position with her feet firmly on the ground, and her legs slightly bent, as if riding a horse.

Then she seemed to enter a state of trance or meditation, as she suddenly was completely silent and immobile.

A few moments later her pelvis exhibited strong contractions or convulsions that appeared to push the baby out. It took no more than three of those major spasms and

the baby was falling out of her womb, in her hands, that she had held wide open, while bowing down with the last contraction. She took the newborn up, smiling, and bated through the umbilical cord. Then she slowly and gracefully walked back to the shore where the crowd attended her in silence.

This documentary fascinated me to a point that to this day I have not forgotten a single detail. And it of course came to mind right when reading the present book. It shows that, while the author makes believe that all tribal populations practice or practiced quite abusive and insane birthing rites, what the author claims to be a medical or obstetric novelty is none. This natural knowledge existed since millennia in tribal populations, while much of this wisdom was lost for our own culture, mainly because of our patriarchal past.

The book also contains a professional and perhaps surprising criticism of midwifery.

Understanding that laboring women need to feel secure, without feeling observed and judged, leads us to the root of midwifery. It seems that women have always had a tendency to give birth close to their mother, or occasionally close to an experienced mother who could fulfill the role of a mother figure: the midwife was originally a mother figure and, in an ideal world, our mother is the prototype of the person with whom one can feel secure without feeling observed, or judged. In most societies, though, the role of the midwife has been gradually altered. Most languages condition women to accept that they

do not have the power to give birth by themselves; they must 'be delivered' by somebody. As a result, the midwife has gradually become a figure who is more often than not an authoritarian and dominating guide, an observer, and an agent of the cultural milieu. She has also played a key role in the transmission of perinatal beliefs and rituals. /11

The fetus ejection reflex can also be inhibited by vaginal examinations, eye-to-eye contact or by the imposition of a change of environment, as would happen when a woman is transferred to a delivery room. It is inhibited when the intellect of the laboring woman is stimulated by any sort of rational language, for example if the birth attendant says: 'No you are at complete dilation. It's time to push.' In other words, any interference tends to bring the laboring woman 'back down to Earth' and tends to transform the fetus ejection reflex into a second stage of labor which involves involuntary movements. /12-13

In addition, there is another important key element in the birthing process that was traditionally overlooked in our medical tradition. It is how the natural mechanism of mother-child bonding. This was notoriously a matter fervently discussed in religious and transcendental circles, as science was saying since quite a few decades that no mother loves her newborn 'automatically' but that there must be something like a mutual kind of adoption.

This was also what psychoanalysis is saying and what, for example, the late Dr. Françoise Dolto was telling me in an interview back in 1986 about the matter. Of course, in those circles this scientific view was and is debated and it is alleged that ‘naturally, all mothers love their babies.’



What is true here, and what is myth? Michel Odent shows that both views are somehow true, depending on how we define ‘love.’

Nature has not overlooked this important clue. It is namely through the same ‘cocktail of love hormones’ that birth becomes a natural and easy process, and that mother-infant bonding occurs immediately after birth.

There are clear similarities between the immediate post orgasmic states following a fetus ejection reflex and an orgasm of genital sexuality. During the hour following the birth, when mother and newborn baby are in close skin-to-skin contact and have not yet eliminated the hormones released during the ejection reflex, each of these hormones has a specific role to play—natural morphine being a typical example.

Since all opiates have the properties necessary to create states of dependency, it seems obvious that body-to-body contact between two individuals who are under the effects of endorphins can induce the beginning of a co-dependency, or in other words of an attachment. /45

Finally, the author emphasizes the importance of extended breastfeeding, which is not only a concern for bringing up infants within a continuum of optimal tactile stimulation and nutrition, but also a concern of public sanity, for the turndown of breastfeeding is one of the primary factors in the etiology of violence. The author writes:

The duration of breastfeeding is undoubtedly influenced by family structures. Since human societies organize mating and create marriage rules, they also indirectly influence the duration of breastfeeding. Nobody knows exactly what the physiological ideal for the duration of breastfeeding is among humans. For any other mammal, the answer is simple—almost as simple as for the duration of pregnancy. For example, after spending 230 days in the womb, the baby chimpanzee is fed by its mother for two years; a bottle-nosed dolphin is breastfed for 16 months. For human beings the answer is much more imprecise, although a / physiological ideal can be deduced as a reference point. Comparing human beings with other mammals and taking into account the duration of our life in the womb, our degree of maturity at birth, our lifespan, the special nutritional needs of our big brain, tooth development, and so forth, we might conclude that breastfeeding among

humans was originally maintained for a matter of years rather than a few months. /66-67

The author also clarifies that before the 'lifelong strict monogamy,' most babies were breastfed for two to four years, which was a practice that started in ancient Greece and went along all the way up until the 19th century.

Michel Odent gives conclusive samples out of the life of the higher apes and dolphins that demonstrate that these animals, that are genetically most related to the human race, enjoy a sexual life that is non-reproductive.

This research is important for it shows the invalidity of the view forwarded by fundamentalist religions that sexuality, if used properly, was exclusively procreative in the whole of the animal realm, and that only humans had 'transgressed' this 'natural law' by being 'pansexual' to the utmost degree.

Dolphins are known to have sex very frequently, in many different ways, for reasons other than reproduction, and they sometimes engage in acts of a homosexual nature. Copulation takes place face-to-face and though many species of dolphins engage in lengthy foreplay, the actual act is usually only brief, but may be repeated several times within a short time span. Various dolphin species have even been known to engage in sexual behavior with other dolphin species. Occasionally, dolphins will also show sexual behavior towards other animals, including humans. /90

[Bonobos] often copulate face-to-face and the frontal orientation of the Bonobo vulva and clitoris both strongly suggest that the female genitalia are adapted for this position. During sexual intercourse the females have been heard emitting grunts and squeals that probably reflect orgasmic experiences, which perhaps explains why sex, among bonobos, is not just for reproduction—it is the key to their social life. Bonobos become sexually aroused remarkably easily, and they express this excitement in a / variety of mounting positions and forms of genital contact. Perhaps the bonobo's most typical sexual pattern is genito-genital rubbing between adult females. The two females rub their genital swellings laterally together. Male bonobos, too, may engage in pseudo-copulation; they often perform a back to back variation, one male briefly rubbing his scrotum against the buttocks of another. These mammals also practice so-called penis fencing, in which two males hang face-to-face from a branch, rubbing their erect penises together. /90-91

Michel Odent also emphasizes that humans have close genetic relations with aquatic animals, a fact that has been overlooked by scholars for thousands of years. It is significant in this context that human babies can stay erect and walk in water before they are able to walk on dry land. The author then concludes that 'all chapters of human anatomy, physiology, behavior, pathology, and evolutionary medicine must be rewritten in the light of this so-called 'aquatic-ape theory.'

I sincerely wish that this important book finds a large audience beyond the circles of academia. This is a vital and noble cause when we think of reformulating basic social policies that regulate human behavior, and sexuality. We must grant this research a prime agenda for it unveils most of the myths that cultural conditioning has brought up about the nature of pleasure, thereby belittling or outright turning down the importance of pleasure of the human race, and generally, all of life.

We also should keep in mind that cutting-edge consciousness research demonstrated that even particles possess consciousness and actually choose where they wish to be and in which orbits they wish to circulate around the nucleus. We have good reasons to assume that the pleasure function is not restricted to human beings alone, but that all of creation basically 'runs on pleasure,' which means that positive sensations are the stimulus for evolution. It is deplorable that over the last five thousand years, and with the turn of Tantra into Vedanta, the pleasure function was demonized in human evolutionary history.

This namely led to forging so-called *sex laws*, which are punishing life, and that are countering the positive evolution of humanity.

There cannot be any evolution of the human race as long as we demonize and prohibit pleasure, and regard human sexuality as basically dangerous and aggressive.

Our penal code does not display much respect of the human nature; in fact our sex laws seem to consider us to

be an 'impossible human' instead of a 'possible human', which is why these laws need to be abolished.

For anyone who is engaged in law reform and reformulation of our basic social policies, the scientific contribution Michel Odent made in this book, and his other books, is substantial and important. It is important because it shows that the natural pleasure function is in no way to be taken as a 'potentially chaotic behavior' but is regulated by nature so that no harm is done. When harm is done, it is not the result of the natural pleasure function, but exactly the denial of that function through the imposition of compulsory sex morality.

ANNEX II

Wilhelm Reich und Orgonomie



Danksagungen

Für anregende und konstruktive Kritik der ursprünglichen Version dieses Manuskripts danke ich Herrn Professor Bernd Senf, Volkswissenschaftler und Lebensenergieforscher in Berlin. Professor Senf machte sich die Mühe, das Manuskript zu lesen und zu korrigieren, und mich auf kleine und grössere Irrtümer hinzuweisen. Ich habe denn auch die Schrift von Grund auf überarbeitet und neu verfasst.

Auch danke ich Ms. Mary Boyd Higgins, Direktorin und Kuratorin des Wilhelm Reich Infant Trust, mir in der wichtigen Frage ob *Orgonenergie eine Form der Bioelektrizität ist oder ob es sich hier um eine Energie eigener Art handelt*, konstruktiv weitergeholfen zu haben.

Einleitung

Orgonomie ist eine Wissenschaft, die Wilhelm Reich selbst geprägt hat, und die sich um die Erforschung und wissenschaftliche Erklärung der kosmischen Lebensenergie bemüht. In der westlichen Wissenschaftstradition wurden Wissenschaftler und bioenergetisch arbeitende Heiler wie Paracelsus, Swedenborg, Mesmer oder Reich, welche den Äther und die Existenz der Bioenergie beobachtet haben, von der offiziellen Wissenschaft geächtet oder ignoriert.

—Philippus Aureolus Theophrastus Bombast von Hohenheim, welcher unter dem Pseudonym Paracelsus (1493-1541) schrieb, war einer der bedeutendsten Vertreter der vorkartesianischen holistischen

Wissenschaftstradition, und gleichzeitig ein phänomenal erfolgreicher Heiler und Alchimist. Er nannte die Bioenergie *vis vitalis* oder *munia*.

—Emanuel Swedenborg (1688-1772), bekannt für seine Forschungen über Spiritismus, nannte die Bioenergie geistige Energie.

—Franz-Anton Mesmer (1734-1815) hatte eine subtile Energie entdeckt, die er animalischen Magnetismus nannte.

—Wilhelm Reich (1897-1957) hat durch die Orgonforschung bestätigt, was andere holistische Forscher vor ihm bereits herausfanden: dass das Leben wesentlich begründet ist auf der Existenz einer feinstofflichen unsichtbaren Energie, die man als das Schöpferprinzip in der Natur ansehen könnte.

Paracelsus musste sich gerichtlich verantworten für seine spektakulären Heilerfolge, die man schwarzer Magie zuschrieb. Die Kirche gestand nur kanonisierten Heiligen das Recht zu, Wunder zu wirken. Demzufolge schrieb die *Inquisition* in allen anderen Fällen die Existenz von sogenannten Wundern oder Heilwundern schwarzer Magie zu.

Franz Anton Mesmer war nach kurzem Ruhm für seine Heilungserfolge mit Magneten verschmäht und verfolgt und Reich endete seine Tage im Gefängnis.

Und doch scheinen diese mutigen Männer etwas entdeckt zu haben für die westliche Kultur, was in der östlichen Kultur seit Urzeiten als unstrittig gilt, nämlich die Existenz einer kosmischen, alles penetrierenden und erfüllenden vitalen Energie, auf der das Leben im Kosmos beruht. Die Chinesen sprechen von *ch'i*, die Japaner von *ki*, die Deutschen von *Lebensenergie* oder *Vitalkraft*, die Franzosen von *élan vital* oder *force nerveuse*, die Angelsachsen von

bioenergy, die Inder von *kundalini* oder *prana* und die meisten der Eingeborenenvölker von *mana*.

Auch die alten Ägypter kannten die Vitalenergie. Wir können vermuten, dass das altägyptische *ka* als die Energie angesehen wurde, die das Leben bringt und unterhält.

—Siehe Erman/Ranke, Ägypten und Ägyptisches Leben im Altertum (1981), p. 345.

Im Westen waren es vor Wilhelm Reich Paracelsus und Mesmer, denen das Verdienst zukommt, in das mechanistische Konzept der Medizin eingebrochen zu sein und einen *ganzheitlichen energetischen Ansatz zur Heilung* zu erforschen und anzuwenden. Bereits im Altertum, etwa bei Hippokrates, findet man übrigens Ansätze dazu. *Abgesehen davon, haben die Esoteriker, die Magier, immer um diese Energie gewusst.* Ganz besonders intensiv studierten die Kahuna Eingeborenen von Hawaii die Lehre von *Mana*, und diese Lehre ist ein integraler Bestandteil ihrer *Huna* Religion und ihres Weltbildes.

— Siehe z.B. Max Long, Geheimes Wissen hinter Wundern (1953/2006), sowie Erika Nau, Selbstbewusst durch Huna (1989).

Dementsprechend ist die Anschauung, die die orientalische Wissenschaftstradition und die meisten tribalen Kulturen vom Leben haben, eine *dynamisch-energetische*. Das Paradigma jedoch nicht nur der kartesischen westlichen Wissenschaft und Forschung, sondern bereits das *aristotelische Wissenschaftsbild* noch im Altertum waren statisch-materiell, versehen mit einem *geistig-moralischen* Überbau.

— Ich gebrauche bewusst den von Karl Marx geprägten Begriff des Überbaus, da er funktionell stimmig ist. Es handelt sich um einen Überbau nämlich deswegen, weil das sogenannte geistige oder spirituelle niemals wirklich in die offizielle westliche Philosophie und Wissenschaftstradition integriert waren. Heraklit und Demokrit waren hier die Ausnahmen und sozusagen die Gegenpole zu Aristoteles und dem theologischen Wissenschaftstheorem, das sich über Jahrhunderte auf Aristoteles berief. Er jetzt beginnt der Hauptstrom der westlichen Wissenschaft, die integrative Intelligenz eines Heraklit zu verstehen, der in mancher Hinsicht mit Laotse im Osten verglichen werden kann.

Es ist dabei wohl offensichtlich, dass die unterschiedlichen Paradigmen der beiden Wissenschaftstraditionen unterschiedliche Forschungsergebnisse in jeder der beiden Traditionen gezeitigt haben.

Der östliche Wissenschaftler sieht das Leben durch eine *dynamisch-energetische* Brille, während der westliche Wissenschaftler es durch eine *statisch-materielle* betrachtet. Das hatte vor langer Zeit bereits die Folge, dass die östliche Wissenschaftstradition das Universum als *erfüllt* ansah, während die westliche Wissenschaft auch heute noch, unter Ausnahme da, wo Materie tatsächlich nachweisbar ist, von einem grundsätzlichen Vakuum ausgeht.

So konnte die westliche Tradition dahin gelangen, die Bioenergie zu leugnen, indem sie *vehement die Existenz des Äthers in Abrede stellte*. Das tat bekanntlich auch Einstein noch, während die Dinge sich unter der Quantenphysik offenbar nicht mehr so eindeutig darstellen. Von der Leugnung des Äthers ausgehend, war es folgerichtig für die reduktionistische westliche Wissenschaft, die Existenz der Aura abzustreiten.

Umso störender war dann für das wissenschaftliche Establishment im Westen die Tatsache, dass in den dreißiger Jahren des zwanzigsten Jahrhunderts der russische Arzt *Dr. Kirlian* die Aura von Pflanzen, Tieren und Menschen zum ersten Male fotografierte. Danach mussten systemkonforme Wissenschaftler doch etwas mehr Klimmzüge machen, um am Weltbild der Ausblendung festhalten zu können. Da nun Paracelsus, Swedenborg, Mesmer und Reich sicher nicht die einzigen waren, die die Geheimnisse des Lebens erforscht hatten und gegenüber einer kirchlich manipulierten öffentlichen Meinung vertraten, und auch weil sich die Erkenntnis um den Äther in den sogenannten *esoterischen* Wissenschaften wie zum Beispiel der Parapsychologie und auch in der Naturheilkunde als ungebrochene alternative Tradition erhalten hat, haben sich im Westen, ganz ähnlich wie im Osten, effektive Heilmethoden wie Phytotherapie und Homöopathie entwickelt, sogar bevor die Akupunktur bekannt war. In den asiatischen Ländern, demgegenüber, und hier vor allem in China, Japan und Korea, brauchte sich die Wahrheit nicht zu verstecken, weil es ein religionsbedingtes Dogma der *Wissensausblendung* im Osten niemals gegeben hat. Von daher entdeckte die östliche Wissenschaft schon sehr früh die *Meridiane* oder Energiebahnen im Körper und entwickelte darauf basierend ein sehr effektives Heilsystem: *Akupunktur* und *Akupressur*. *Bis heute lehnt es der Hauptstrom der westlichen Wissenschaft ab, den Äther anzuerkennen.* Diese Ausblendung ist umso eigentümlicher, als die Akupunktur in-

zwischen von der westlichen Medizin anerkannt ist, wenn sie auch mangels Verständnis ihrer Wirkungsweise nicht wirklich in die westliche Medizin integriert wurde. Die Wissenschaftstheorie ist dem nicht gefolgt, was die abnorme Situation hervorrief, dass man etwas anwendet, was man im Prinzip nicht erklären kann.

— Desgleichen, wenn es um magnetische Heilung geht. Da schreibt ein Arzt auf der Beratungswebseite von Fernsehstation Sat 3 über den Magnetismus: ‘Mit den modernen Möglichkeiten der Medizin und Physik ist es Forschern nunmehr gelungen, die Magnetfeldtherapie auf eine wissenschaftliche Basis zu stellen. Noch sind nicht alle Fragen geklärt, doch findet die Bio-Elektro-Magnetische-Energie-Regulation (BEMER) immer öfter Eingang in die Therapie verschiedenster Krankheitsbilder’.

Zur Natur der Orgonenergie

Nun stellt sich natürlich gleich zu anfangs die Frage, um was für eine Energie es sich handelt bei der *Orgonenergie* oder der kosmischen Lebensenergie? Ist es etwa eine Art Elektrizität, oder eine Bioelektrizität, oder eine Spielart des Elektromagnetismus?

Wilhelm Reich hatte sich diese Frage mehrfach gestellt in seinem Leben und präziserte nach und nach seine wissenschaftliche Terminologie. Während er *vor* der Formulierung der Orgonomie in der Tat noch von *Bioelektrizität* sprach, so revidierte er die frühe Terminologie später ausdrücklich, indem er betonte, dass die Orgonenergie wohl elektrische und thermische Phänomene hervorbringe, *nicht aber mit ihnen identisch sei*.

—Diese Erkenntnis verdanke ich Bernd Senf, Berlin und Frau Mary Boyd Higgins, Direktorin und Kuratorin des Wilhelm Reich Infant Trust, Rangeley, Maine, USA.

Demzufolge beruht Magnetismus vermutlich nicht auf Elektrizität oder *statischer* Elektrizität, wie es die westliche Wissenschaft annimmt, sondern auf *Orgonenergie*.

—Siehe Wilhelm Reich, Die bioelektrische Untersuchung von Sexualität und Angst (1935/1984).

Nach der Bewusstseinsöffnung, die Reichs bioenergetische Forschung hervorgebracht hat, beginnt man zu verstehen, warum die moderne Physik alles tut, um die *mechanistische Betrachtungsweise der Realität* so weit als möglich hinüberzuretten in die Quantenphysik, welche mit ihren Teilchenbeschleunigern jedes Jahr Millionen verschlingt, statt sich einmal zu überlegen, wie sie das Quantenfeld oder Quantenvakuum in ihre bestehenden mathematisch-physikalischen Modelle einbinden könnte, oder aber diese Modelle abändern müsste, um sie an ein erweitertes Verständnis der Realität anzupassen.

Dennoch scheint bis heute die westliche Wissenschaft an der Leugnung der Existenz einer kosmischen Lebensenergie festhalten zu wollen. So schreibt der bekannte Atomphysiker und Buchautor *Fritjof Capra*, der als einer der wenigen die Orgonforschung Wilhelm Reichs als interessant und konstruktiv würdigte:

Von Anfang seiner medizinischen Forschungen war Reich sehr interessiert zu erfahren, welche

Rolle der Energie in der Funktionalität lebender Organismen zukommt, und eines seiner Hauptziele in seiner psychoanalytischen Arbeit war es, den Sexualtrieb, oder Libido, welche Freud als abstrakte psychologische Kraft ansah, mit dem konkreten Energiefluss im physischen Organismus in Zusammenhang zu bringen. Dieser Ansatz führte Reich zum Konzept der Bioenergie, einer wesentlichen Energie, welche den gesamten Organismus erfüllt und durchdringt, und die sowohl in den Emotionen, als durch den Fluss der Körpersäfte und anderen biophysikalische Bewegungen ihren Ausdruck findet. Bioenergie fließt Reich zufolge in wellenartiger Weise und ihre grundlegende dynamische Charakteristik ist Pulsation.'

— Fritjof Capra, *The Turning Point* (1982/1987), p. 377. Das Buch ist in deutscher Sprache bei Droemer/Knaur unter dem Titel *Wendezeit* (2004) erschienen.

Dann schreibt Capra jedoch, dass trotz der Verdienste der Orgonforschung die Annahme des Äthers ein Irrtum sei, 'wie schon Albert Einstein *nachgewiesen* habe.'

Eine dieser Entwicklungen des 19. Jahrhunderts war die Entdeckung und Untersuchung elektrischer und magnetischer Phänomene, die einen neuen Typus von Kraft zum Inhalt hatten und die mit dem mechanistischen Modell nicht akkurat beschrieben werden konnten. Der wichtige Schritt war eingeleitet von Michael Faraday

und zu Ende geführt von Clark Maxwell – der erste von ihnen einer der großen Experimentatoren der Wissenschaftsgeschichte, der zweite ein brillanter Theoretiker. Faraday und Maxwell haben nicht nur die Effekte der elektrischen und magnetischen Kräfte studiert, sondern richteten ihre Aufmerksamkeit in ihrer Untersuchung direkt auf diese Kräfte. Indem sie das Konzept der Kraft durch das viel subtilere Konzept des Kraftfeldes ersetzten, waren sie die ersten, die die Newtonsche Physik überwunden haben, indem sie zeigten, dass die Kraftfelder ihre eigene Realität hatten und ohne jede Referenz zu materiellen Körper studiert werden konnten. Diese Theorie, Elektrodynamik genannt, kulminierte in der Entdeckung, dass das Licht eigentlich ein schnell alternierendes elektromagnetisches Kraftfeld darstellt, das in Form von Wellen durch den Raum sich bewegt. Trotz dieser weitreichenden Veränderungen, behielt die Newtonsche Mechanik weiterhin ihre Position als die Grundlage aller Physik. Maxwell selbst versuchte seine Resultate in mechanistischen Ausdrücken zu formulieren, indem er Kraftfelder ansah als Zustände mechanischer Spannung innerhalb eines sehr leichten und alles durchdringenden Mediums, welches er Äther nannte, und die elektromagnetischen Wellen als elastische Wellen dieses Äthers ansah. Allerdings gebrauchte er zu gleicher Zeit mehrere mechanistische Interpretatio-

nen dieser Theorie und nahm augenscheinlich keine davon wirklich ernst, weil er intuitiv wusste, dass die grundlegenden Bestandteile seiner Theorie die Felder waren und nicht die mechanischen Modelle. Es war dann Einstein, der klar diese Tatsache für unser Jahrhundert erkannte, als er erklärte, dass der Äther nicht existiere, und dass die elektromagnetischen Felder physikalische Gegebenheiten eigener Art seien, die durch leeren Raum drängten und mechanisch nicht erklärt werden könnten. (Id., 57)

Nach den doch recht spärlichen Ausführungen Capras zu der letztlich einzig erheblichen Frage, wie denn nun Albert Einstein zur Existenz des Äthers stand, sehe ich einen Nachweis, Einstein habe die Existenz des Äthers wissenschaftlich *widerlegt*, als nicht erbracht an. Dass Einstein den Äther nicht anerkannte, steht wohl ausser Frage, aber ob seine Auffassung hier *wissenschaftlich exakt* war, ist sehr zweifelhaft, wie neuere Evaluationen des sogenannten *Michelson-Morley Experimentes*, auf das sich Einstein vornehmlich stützte bei seiner Argumentation, ergeben haben. Immerhin hat Einstein in den 20er Jahren immer wieder öffentlich vertreten, die Existenz des Äthers als eine Art von *Konduktorsubstanz* für das Licht sei nicht wegzudenken, wenn man die Relativitätstheorie ernst nehme. Im übrigen ist es *wissenschaftsmethodisch* ein Unterschied, ob ein Forscher ein bestimmtes Phänomen oder eine bestimmte Theorie nicht anerkennt, oder ob er das Phänomen oder die

Theorie mit wissenschaftlicher Methodik *widerlegt* hat. Und letzteres hat Einstein ganz klar *nicht* getan, und damit hängt Capras Argumentation bezüglich des Äthers in der Luft. Darüber hinaus ist ein sehr interessanter Streitpunkt, welcher Gegenstand der sogenannten *Reich-Einstein Affäre* war, doch bis heute offen geblieben.

In dieser historisch belegten wissenschaftlichen Korrespondenz zwischen Wilhelm Reich und Albert Einstein ging es um eine verblüffende Temperaturdifferenz am Orgonakkumulator, die dem *Zweiten Hauptsatz der Thermodynamik*, sogenanntes Entropiegesetz, widersprach.

Die Webseite des *Wilhelm Reich Trust* in Rangeley, Maine führt dazu aus:

Am 30. Dezember 1940 schrieb Reich einen Brief an Albert Einstein, in welchem er ihn darum bat, mit ihm eine schwierige und dringende wissenschaftliche Angelegenheit zu besprechen. Es ging namentlich um die Entdeckung einer spezifisch biologisch wirkenden Energie, die in vielerlei Hinsicht verschieden reagiere verglichen mit dem, was man über elektromagnetische Energie wisse. Sie trafen sich bald darauf und dieser Dokumentarband veröffentlicht ihre darauf folgende Korrespondenz, ganz besonders im Hinblick auf das Temperaturdifferenz-Experiment am Orgonakkumulator.

— Die Begebenheit ist dokumentiert als *The Einstein Affair, History of the Discovery of the Life Energy Documentary Volume A-XI-E Wil-*

helm Reich, Biographical Material, Orgone Institute Press, 1953. Hier ist der Inhalt der Webseite im englischen Original: 'On December 30, 1940, Reich wrote a letter to Albert Einstein asking to meet with him to discuss a difficult and urgent scientific matter, the discovery of a specific biologically effective energy which in many ways behaves differently from anything that is known about electromagnetic energy. They met soon afterward and this documentary volume makes available their subsequent correspondence, particularly as it related to the temperature difference experiment with the orgone energy accumulator.'

Diese Quelle genügt eigentlich bereits, um die Ausführungen Capras als neben der Sache zu erklären, denn bei der Orgonenergie handelt es sich Reich zufolge *eben nicht um elektromagnetische Felder*.

Die Begebenheit verlief so, dass, obwohl Einstein sich verblüfft zeigte, als er die Temperaturdifferenz am oberen Ende des Akkumulators konstatierte, die dem Entropiegesetz widersprach, er 'methodologische Einwände' gegen den Versuchsaufbau vorbrachte. Reich antwortete ihm daraufhin, erhielt jedoch von Einstein keine Antwort mehr.

Reichs Pionierarbeit

Ich möchte zunächst einige Studien erwähnen, welche die zum Teil schwer verständlichen Erkenntnisse Reichs im einzelnen nachzeichnen. Aus einer Fülle von Publikationen in deutscher Sprache habe ich diejenigen ausgewählt, die ich selbst kenne und gelesen habe.

- ▶ Bernd Senf, *Die Wiederentdeckung des Lebendigen* (1996/2003);

- ▶ Bernd Senf, in: *Nach Reich: Neue Forschungen zur Organomie* (1997);
- ▶ David Boadalla, *Wilhelm Reich: Leben und Werk* (1980);
- ▶ Myron Sharaf, *Wilhelm Reich* (1994);
- ▶ Ola Raknes, *Wilhelm Reich und die Organomie* (1983).

Ein *globales Bewusstsein* ist im Wachsen und ganzheitliches Denken wird gefragter, umso mehr als stringente globale Probleme auch globale Lösungen verlangen.

Das ist jedermann inzwischen bekannt hinsichtlich der Umweltprobleme, die in der Regel Landesgrenzen überschreiten und deren Komplexität die Intelligenz und das Wissen einzelner Fachleute bei weitem überfordert. Nur eine neue Art von Denken, von Verstehen ganzheitlicher oder *holistischer* Zusammenhänge kann zu vitalen und in der Tat überlebenswichtigen Lösungsansätzen führen.

Man spricht hier auch von *ökologischem* Denken oder Bewusstsein. Wilhelm Reich war ein Pionier auf diesem Gebiet, zu einer Zeit, als noch niemand von *interdisziplinärer Forschung* sprach und ein holistisches Bewusstsein für die Mehrheit der Wissenschaftler ein Fremdwort war. Wilhelm Reich kann daher als eine Art von Mittelsmann zwischen Ost und West angesehen werden. Denn seine Entdeckung und wissenschaftliche Erforschung der Bioenergie war kein neues und gelobtes Land, sondern reihte sich ein in eine alte Tradition, welche, obwohl sie im Westen als *ketzerisch* verschrien war, doch wohl existiert hat.

Allerdings muss auch gesehen werden, dass schon lange vor Wilhelm Reich geniale Geister lebten und Gelehrte des antiken Indien, China, Babylon, Ägypten, Kreta und anderer Hochkulturen über diese Kraft wussten, die am Ursprung allen Lebens ist. Allein Reich tendierte dazu, diese Schriften, ganz im Zuge der positivistischen Wissenschaftsära, der er erspürte, als unwissenschaftlich oder als *rein philosophisch* zu betrachten. In den Archiven von Reichs *Orgonon* Institut in Maine wurde die folgende autobiographische Notiz von Wilhelm Reich gefunden:

Ich bin mir wohl bewusst der Tatsache, dass die Menschheit über Jahrhunderte von der Existenz einer universalen, auf lebende Vorgänge bezogenen Energie, gewusst hat. Die grundlegende Aufgabe der Naturwissenschaft war es jedoch, diese Energie nutzbar zu machen. Das ist der einzige Unterschied zwischen meiner Arbeit und allem Wissen, das ihr vorausging.

Diese Blickverengung Reichs, die offenbar nur der *Naturwissenschaft* zugestand, praktisch nutzbare wissenschaftliche Erkenntnisse zutage zu fördern, mag ein Grund für seine spätere Vereinsamung gewesen sein.

Aus den Zirkeln seiner Standesgenossen und der Naturwissenschaftler verbannt, ermangelte es ihm an Toleranz und Offenheit im Verständnis von Erkenntnisquellen, die außerhalb der damaligen Wissenschaft lagen. Ich meine hiermit Esoteriker, Paranormale, Clairvoyants, Natur-

heiler, Lebensberater, Geistheiler, Reikimeister, Zenmeister oder Akupunkteure und Yogis—denn sie alle wissen das, was Reich angeblich als neu entdeckte, seit Urzeiten. Und nicht nur wissen sie es, sie *arbeiten* tagtäglich mit dieser Energie, die die Wissenschaft hehr und heilig ableugnet wie den biblischen Teufel! Wäre Reich weniger Mediziner und mehr Heiler gewesen, so hätte er diese Quellen nicht verschmäht. Mit anderen Worten, für Parapsychologen war und ist die Existenz des Äthers und der Lebensenergie, die Reich wissenschaftlich zu beweisen und anwendbar zu machen suchte, denn auch ein indiskutables Faktum.

Indessen mag es sein, dass Reich sich von solchen Erkenntnisquellen bewusst fern hielt im Glauben, dass damit die *Reinheit* seiner Forschungen beeinträchtigt und er als Spiritist abgetan werden würde. Viele Klimmzüge indessen, die er in seinen Forschungen machte, wären ihm erspart geblieben, hätte er nicht so sehr um seinen Ruf als integrier Naturwissenschaftler gefürchtet. Reich wollte letztlich als *seriöser Forscher* angesehen werden unter seinesgleichen, und wurde *doch und dennoch* von vielen seiner Standesgenossen als Paranoiker abgetan. So blieb denn letztlich seine Bemühung, von Seiten seiner *wissenschaftlichen Zeitgenossen* Anerkennung zu finden, fruchtlos, während er sicher Anerkennung von wahrhaft holistisch denkenden Forschern und Heilern mit grossem *wissenschaftlichem und menschlichem Gewinn* hätte erhalten können. Ärzte waren in der neuzeitlichen westlichen Wissenschaftstra-

dition notorisch die härtesten Gegner der Wahrheit, und sie haben alles getan, um die Beschränktheit der westlichen Medizin als *reduktionistisches Weltbild* aufrechtzuerhalten. Als alternativer Forscher von diesem erzkonservativen Establishment Anerkennung zu erwarten, grenzt an Naivität.

Was die Abgrenzung zwischen Wissenschaft und *Philosophie* anbetrifft, so ist anzumerken, dass im Altertum die *Philosophie als die Königin der Wissenschaften angesehen wurde; sie umfasste daher namentlich auch die Naturwissenschaft, auf die allein die meisten modernen Wissenschaftler scheuklappenartig fixiert sind*. Das ursprüngliche antike Konzept von *Philosophie* umfasste neben der Naturwissenschaft auch die Astrologie, die Numerologie, die Magie und überhaupt alle Wissensbereiche, die wir heute der *hermetischen Wissenschaft* zuordnen. Daher war der antike Weise ein ganzheitlich orientierter Forscher, wie es Reich vielleicht auch war, und nicht ein fragmentierter Spezialist.

Daher mutet es eigenartig an, dass Reich der holistischen Wissenschaftstradition zu keinem Zeitpunkt ein wirklich seriöses Interesse entgegenbrachte. Zwar beauftragte er seinen Assistenten Arthur Hahn damit, ihm eine Übersicht zu erstellen über die wie er es nannte, *philosophischen Konzepte* der Lebensenergie, was in einem Rapport resultierte, der in Originalfassung in *Die Bione* abgedruckt war und den ich in englischer Übersetzung vom Wilhelm Reich Infant Trust bezog, zitierte jedoch in keiner seiner Schriften aus dieser Untersuchung.

Dieser Forschungsbericht, der mit *A Review of the Theories, dating from the 17th Century, on the Origin of Organic Life* betitelt ist, und der nicht einmal ein Inhaltsverzeichnis enthält, ist ein einfach unglaubliches Dokument. Da heißt es auf der ersten Seite, Aristoteles habe unterrichtet, dass irgendein stofflich trockener Gegenstand, der feucht werde, Tiere erzeuge.

Rezepte zur Erzeugung von Mäusen und Fröschen aus Schlamm seien noch im 16. und 17. Jahrhundert publiziert worden, zum Beispiel von dem Forscher *van Helmont*.

Ähnliche Anweisungen fänden sich in den *Epistola*, 75, 1692, von Leeuwenhoek und die naturstudierenden Theologen des 17. Jahrhunderts, Kircher und Bonnani, hätten unterrichtet, dass die Natur *niedrige Tiere* spontan habe hervorbringen müssen, da die Bibel keines dieser Tiere erwähne in der göttlichen Anweisung an Noah zu ihrer Rettung vor der Sintflut. Die Bibel berichte im übrigen die Geschichte eines Bienenschwarms, der aus einem toten Löwen hervorgegangen sei.

Inzwischen hat die moderne Biologie zugegeben, dass die ursprüngliche strikte Abgrenzung zwischen nichtlebender und lebender Materie unhaltbar sei und dass der Übergang, wie schon in den alten Dokumenten berichtet, von nichtlebender zu lebender Materie eine wissenschaftliche Konstante sei, die die moderne Systemtheorie voll und ganz anerkenne. Aber zu Reichs Lebenszeit war dies noch sehr umstritten.

Reichs Wichtigste Entdeckungen

Was waren nun die *wesentlichen Entdeckungen*, die Wilhelm Reich hinsichtlich unserer Lebensfunktionen machte, und wie kam er dazu?

Reich wandte sich nach abgeschlossenem Medizinstudium zunächst der Psychoanalyse zu und wurde einer der, wie es vielfach geschrieben wird, *brillantesten* Schüler von Sigmund Freud. Jedoch trat Reich schon bald in offenen Gegensatz zu Freud, indem er die psychoanalytische Methode in hohem Masse unbegreiflich, mythisch und wissenschaftlich kaum verifizierbar fand. Reich war viel weniger an Psychologie, als an Sexuologie interessiert, und sein Ansatz der Heilung basierte auf der psychosomatischen Einheit in der Ätiologie aller Krankheiten, die er denn auch folgerichtig als Störungen der Vitalenergie diagnostizierte. Zwanzig Jahre vor Masters & Johnson untersuchte Reich mit modernen wissenschaftlichen Methoden das Phänomen der sexuellen Klimax. Ausgangspunkt, bereits bei Freud, war, dass Neurosen ihre Ursache letztlich in einer blockierten Sexualfunktion haben.

Reich ging jedoch weiter in seinen Schlussfolgerungen, als die damalige psychoanalytische Schule: er sah den *kollektiven* Aspekt der Neurose als Kulturerscheinung, und definierte die ersten Umriss des, was andere Autoren nach ihm als *die kranke Gesellschaft* bezeichneten. Freud soll diesem eher soziologischen Ansatz Reichs einmal autoritativ entgegengetreten sein mit dem kurzen Ausspruch: *Die Kultur geht vor!*

So war es denn auch nicht verwunderlich, dass Reich, der zeitweilig Mitglied der KPD war, als Bilderstürmer, Kulturfeind oder gar Kommunist abgestempelt wurde. Die Diskussion um ihn wurde in hohem Masse emotional und irrational. Tatsächlich hatte Reich sich eine zeitlang politisch engagiert, vor allem innerhalb der von ihm ins Leben gerufenen *Sexpol-Bewegung*. Diese Aktivitäten, die er später einstellte, gereichten seinem wissenschaftlichen Ruf zum Nachteil, ändern jedoch nichts an der Brillanz seiner Tätigkeit als Wissenschaftler.

Reichs vielleicht größtes Verdienst liegt im Erkennen und der wissenschaftlichen Ausarbeitung des Prinzips der *Sexualökonomie* (*sex economy*), welches eine grundlegende Organisationsstruktur des Lebens, seiner Erschaffung und seiner Erhaltung, darstellt. Darüber hinaus definierte Reich diesen Begriff als eine Art Programm zur Reintegration der Sexualität in eine geordnete individuelle und kollektive Lebensweise, die Gesundheit und Wachstum fördert.

Wichtigster Bestandteil dieses Prinzips ist der Grundsatz der *Selbstregulierung*. Reich fand dies durch schlichte Naturbeobachtung heraus. Die Natur organisiert sich anders als die traditionelle menschliche Gesellschaft in einem freien Spiel der Kräfte. Das Wetter, alle Zyklen des Lebens von seiner Entstehung bis zu seinem Ende, der Prozess von Gesundheit und Krankheit, alles das unterliegt der Selbstregulierung.

Diese Prozesse laufen von selbst ab, nach einer Art Programm, das die Natur dafür vorsieht und das gleich-

zeitig sehr einfach und sehr komplex ist. Aus der Beobachtung dieser Grundmechanismen der Natur leitete Reich Heilmethoden ab für Neurosen und sexuelle Anomalien, bis hin zu Besserungsmöglichkeiten von Paranoia, Schizophrenie und den sogenannten *Zivilisationskrankheiten*, also Krebs, Rheuma, Herzkrankheit, Asthma, Arthritis und Sehproblemen. Selbstregulierung wurde von Reich angestrebt, um die Pulsation des Bioplasmas, die bei all diesen Erkrankungen typischerweise verlangsamt oder blockiert ist, wieder in Gang zu bringen.

Reich beobachtete namentlich in seiner Erforschung des Orgasmus, dass es sich hierbei um einen *bioenergetischen Spannungs-Entladungsprozess* handelt, der das Bioplasma erregt und in eine *rhythmische Pulsation* bringt. Dabei, so fand er heraus, laufen energetische Prozesse in der Zelle ab, die den Zellmetabolismus positiv beeinflussen. So kam er, durch die wissenschaftliche Erforschung des Orgasmus als einer *Plasmazuckung* zu der Entdeckung dessen, was er *Orgon* nannte. Orgon, oder Orgonenergie war der Begriff, den Reich gebrauchte, um die spezifisch *bioplasmatische* Energie terminologisch zu beschreiben, deren Existenz und Wirkungsweise er in all seinen Untersuchungen beobachten konnte.

Reich fand somit eine *biologische Untermauerung* der psychoanalytischen Neurosenlehre. Er konnte den Schluss ziehen, dass eine natürliche Sexualfunktion die Grundbedingung für den Orgonmetabolismus in der Zelle und

damit für emotionale, sexuelle und körperliche Gesundheit ist.

Ob Reich dies wusste oder nicht, so bestätigte er hiermit durch okzidentale Wissenschaftsmethodologie und Beobachtung die *alte chinesische Medizin und Grundlehre der Akupunktur*.

—Siehe hierzu Bernd Senfs Untersuchung Wilhelm Reich—Entdecker der Akupunkturernergie?, veröffentlicht in der Zeitschrift Emotion, auch einzusehen auf www.berndsenf.de.

Als eine für die damalige Zeit revolutionäre Folgerung dieser Erkenntnis, fand Reich empirische Beweise für die These, dass bei Zivilisationserkrankungen Störungen der bioplasmatischen Energiezirkulation einen wichtigen Faktor in der Ätiologie dieser Krankheiten bilden.

Die Entwicklung dieser Hypothese Reichs, bis hin zu ihrer wissenschaftlichen Verifizierung in vielen verschiedenen Untersuchungen und Fallberichten, und dem nüchternen Aufzählen von zum Teil spektakulären Behandlungserfolgen bei hoffnungslosen Krebsfällen, macht den Inhalt von Reichs vielleicht wichtigstem Werk, der *Krebsbiopathie (cancer biopathy)*, aus.

— Siehe Wilhelm Reich, Die Entdeckung des Orgons II, Der Krebs, Originalausgabe *The Cancer Biopathy* (1948/1974). Bernd Senf verdanke ich den Hinweis, dass bestimmte Probleme auch bei Reichs Krebsbehandlungen noch ungelöst blieben, und zwar die Entsorgung der aufgelösten Tumormasse und die Wiederkehr von Angstneurosen bei Zufuhr von Orgonenergie.

Die Fachwelt nahm jedoch kaum Notiz von Reichs Lebenswerk und eine negativ gestimmte öffentliche Meinung machte seine Arbeit zeitweise zu einer Qual, ähnlich wie dies zuvor Anton Mesmer erging.

—Vgl. Carl Kiesewetter, *Franz Anton Mesmer's Leben und Lehre* (1893), Justinus Kerner, *F.A. Mesmer aus Schwaben* (1856), Rudolf Tischner, *F.A. Mesmer* (1928), Stefan Zweig, *Die Heilung durch den Geist* (1931), Maria M. Tatar, *Spellbound, Studies on Mesmerism and Literature* (1978), Franklin Rausky, *Mesmer ou la révolution thérapeutique* (1977), *Franz Anton Mesmer und die Geschichte des Mesmerismus* (1985).

Im übrigen wusste Reich, dass Otto Fenichel, ehemaliger Studienkollege von ihm, Urheber der Gerüchte war, Reich sei paranoid.

Von verschiedenen glaubwürdigen Quellen ist jedoch bezeugt, dass es sich bei diesen Gerüchten um schlichte Verleumdung handelte, die darauf abzielte, Reich als Wissenschaftler unglaubwürdig zu machen und seine Erkenntnisse, die den kommerziellen Interessen mancher Leute oder ganzer Industrien zuwiderliefen, totzuschweigen.

—Siehe Wilhelm Reich, *Menschen im Staat* (1982), p. 227. Ebenso die Biographie Reichs, geschrieben von seiner zweiten Frau Ilse Ollendorf-Reich, *Wilhelm Reich* (1975), p. 56. Auch Alexander Sutherland Neill, der Gründer der Summerhill Schule in England, Reichs langjähriger Freund, schrieb im Vorwort zu Frau Reichs Biographie, dass die angebliche Geisteskrankheit Reichs eine infame Verleumdung seiner Gegner war. Siehe dazu auch allgemein die vorerwähnte Biographie von Myron Sharaf, *Wilhelm Reich* (1983) p. 9: 'Seit 1934 kursiert in aller Welt ein Gerücht, Reich sei geisteskrank, schizophren oder paranoid gewesen. Es taucht in den verschiedensten Variationen immer wieder

auf und hat sogar in Lexika Eingang gefunden. Es handelt sich dabei um Rufmord und Verleumdung: Reich war nie geisteskrank.'

Nachdem Reich Deutschland wegen der aufkeimenden nationalsozialistischen Bewegung verlassen hatte und in Dänemark seine Forschungen fortsetzte, wurde er 1934 aus der *Internationalen Psychoanalytischen Vereinigung* ausgeschlossen und siedelte sich dann in Schweden und danach in Oslo, Norwegen an. Aber auch da ging schon bald eine infame Pressekampagne auf ihn nieder, während doch einige Mitarbeiter wie *Ola Raknes* treu zu ihm hielten. Und es klingt unglaublich, aber es geschah: ein grosser Teil von Reichs Büchern, nachdem er von den Amerikanern zu Unrecht ins Gefängnis geworfen wurde und dort verstarb, wurde auf gerichtlichen Beschluss hin öffentlich verbrannt!

—Der Gerichtsbeschluss und Reichs Verteidigungsschrift sind abgedruckt in: *Selected Writings, An Introduction to Orgonomy* (1973), Appendix. Eine detaillierte Schilderung von Reichs Leben und seinem tragischen Ende bietet die vorzitierte Biographie Reichs von Myron Sharaf.

Erst in den 70er Jahren konnten Reichs Werke im Trend der allgemeinen Liberalisierung der Sexualität und der Aufhebung des Redetabus über sexuelle Dinge wiedererscheinen. Doch gar in unseren Tagen werden Reichs Werke vielfach totgeschwiegen, übersehen oder einfach stillschweigend plagiiert.

Es fällt auf, dass Reich kollektive Phänomene, wie sie uns heute im allgemeinen Bewusstsein sind, bereits in der ersten Hälfte des 20. Jahrhunderts mit frappierender Klar-

heit gesehen und analysiert hatte. Vor allem ist erstaunlich, inwieweit der Arzt Reich politische oder, wie wir heute sagen würden, ökologische Zusammenhänge synthetisch erfasste und in holistischer Sicht offen legte. Nur ein Genie war dazu fähig, jemand, der weit über seinem eigentlichen Fachgebiet stand und der in der Lage war, die pathologische Charakterstruktur des Menschentieres zu erkennen und zu analysieren.

— Letztlich können viele der Erkenntnisse der heutigen Autoritäten wie Alice Miller, Ashley Montagu, James W. Prescott, Michel Odent, Frederick Leboyer und anderen bereits bei Reich gefunden werden.

Dies ist nicht der Ort, um Freuds psychoanalytische Methode zu diskutieren. Naturwissenschaftler und klinische Psychologen neigen zu der Behauptung, es handele sich hierbei mehr um ein System von Mythen, als um eine verifizierbare Theorie. Allerdings ist die moderne Tendenz, vor allem in populärwissenschaftlichen Publikationen in Deutschland, Freuds Methode in Bausch und Bogen abzutun, sicher auch fehlgeleitet und beruht bisweilen auf ungenügender Kenntnis seiner Lehre oder auf emotionaler Voreingenommenheit gegenüber der Psychoanalyse als solcher. Obwohl im Grundsatz der frühe Freud und Reich übereinstimmten in der Annahme, dass alle Neurosen ihren Urgrund in einer Blockierung der Sexualfunktion haben, ging Reich weiter in der Beobachtung der somatischen Auswirkungen von Neurosen.

Wo Freud noch Symptome konstatierte, fand Reich, dass der Neurotiker ganz allgemein unfähig ist, sich un-

willkürlich der orgastischen Konvulsion und Relaxation zu überlassen und dass dies wiederum in einer ständigen *Spannung der Körpermuskulatur* oder einzelner Muskelkomplexe seine Ursache hat.

—Spätere Forschungen bestätigten Reichs diagnostischen Ansatz. Auch Alexander Lowen, ein Schüler Reichs, der sich jedoch später von ihm abwandte und seinen eigenen bioenergetischen Ansatz entwickelte und bis heute in New York praktiziert, konstatierte chronische Muskelverspannungen bei sexuell gehemmten Personen. Siehe Alexander Lowen, *Liebe und Orgasmus* (1985).

Seine psychoanalytische Erfahrung bestätigte Reich in seiner Vermutung, dass die überwiegende Mehrzahl aller Menschen in unserer Zivilisation in der einen oder anderen Weise unter Orgasmusschwierigkeiten leiden, was zur Folge hat, dass Bioenergie aufgestaut wird und irrationales Denken und Handeln damit verursacht wird.

Die Persönlichkeitsstruktur des Massenmenschen in der patriarchalischen Kultur ist, so fand Reich weiter heraus, gekennzeichnet durch einen Mangel an Identität und Persönlichkeit, welcher heute durch die generelle Infiltrierung der Massenmedien und materieller Besitztümer mit all ihren Statusversprechungen noch verstärkt und gleichzeitig kompensiert wird. Dieser Aspekt von Reichs gleichsam kollektivem psychoanalytischem Ansatz wurde studiert und vertieft von Erich Fromm, einem Kollegen Reichs und Freud-Schüler gleich ihm.

—Siehe Erich Fromm, *Haben oder Sein* (1980/1981), pp. 269-414. Fromm gab allerdings der Bedeutung der Sexualunterdrückung in der

Ätiologie menschlichen Leides und der Gewaltstrukturen im Patriarchat nur ungenügende Beachtung.

Reichs Verdienst bestand daran, dass er, weit über die Psychoanalyse hinausgehend, zu einer Synthese analytischer Erkenntnisse gelangte, zu einer Art Gesamtschau, die es auch Nicht-Analytikern möglich macht, die grundlegenden *pathologischen Erscheinungen* unserer modernen Zivilisation deutlich zu erkennen und individuell mögliche andere Wege einzuschlagen.

Und er gelangte insbesondere zu der Erkenntnis, dass es einen *grundlegenden Zusammenhang* gibt zwischen *orgastischer Potenz, persönlicher Unabhängigkeit, Aktivität und Kreativität, politischer und religiöser Toleranz, Rationalität, Anerkennung der Rechte der Frauen und Kinder* und, auf der anderen Seite, *orgastischer Blockierung, sexuellen Dysfunktionen, Lustangst, Autoritätshörigkeit, Passivität und Unkreativität, Intoleranz, Irrationalität, Fanatismus und Mystizismus, sexueller Unterdrückung von Frauen und Kindern und der Akzeptierung von autoritären und totalitären Formen von Erziehung und Regierung*.

So erklärte Reich den *Zusammenhang zwischen psychologischen und politischen Faktoren*, wie es später, aus anderem Blickwinkel, nur große Weise wie Krishnamurti taten.

—Allerdings muss man Krishnamurti, wie so vielen aus der 'spirituellen' Welt kommenden Persönlichkeiten vorwerfen, dass sie in der einen oder anderen Weise die Rolle der Sexualität im menschlichen Dasein herunterspielen oder gar behaupten, wie es Krishnamurti tat, sie selbst hätten niemals sexuelle Regungen verspürt. Krishnamurti bekannte sich zwar in seinem Erziehungskonzept zum freien Ausdruck

der Emotionen und der Sexualität des Kindes, aber de facto, wie ich in Begegnungen mit Lehrern von Krishnamurti Schulen in England und Indien erfuhr, wird dieser freiheitliche Ansatz 'aus politischen Gründen' heute in Krishnamurti Schulen nicht wirklich in die Praxis umgesetzt.

Bereits 1942 schrieb Reich in seinem Buch *Die Funktion des Orgasmus* (1942/1987), dass Menschen, die mit einer negativen Haltung gegenüber dem Leben und der Sexualität aufwachsen, eine Art *Lustangst* entwickeln, die physiologisch in chronischen Muskelverspannungen verankert ist und charakterologisch der Nährboden für das Gedeihen von lebensfeindlichen und diktaturbegründenden Lebensphilosophien ist.

— Wilhelm Reich, *Function of the Orgasm* (1942), p. 7, und *Die Funktion des Orgasmus* (1971).

Darüber hinaus fand Reich Freudsche Hypothesen durch klinische Untersuchungen widerlegt. So schrieb er in Bezug auf den sogenannten *Todestrieb*, bekanntlich einer der Grundformeln der späten Freudschen Analyse, dass er einen solchen Trieb als Wille zum Tode niemals in klinischen Untersuchungen habe belegen können und daher zu vermuten sei, dass es ein *sekundärer* Trieb ist, die Folge namentlich von vorangegangener Unterdrückung von Libido.

Psychische Manifestationen, die auf einen solchen Trieb hindeuteten, *seien Folgeerscheinungen der Sexualunterdrückung*.

—Wilhelm Reich, *Function of the Orgasm* (1942), pp. 154, 155.

Im weiteren Gegensatz zu Freud, der die Kultur an die Spitze seines in der psychoanalytischen Methode impliziten Wertsystems stellte, hinterfragte Reich die *Zwangsmoral* als solche und sah die *soziobiologische Selbstregulation* als einzig positiven und evolutionsbegründenden Faktor an.

Das Prinzip der natürlichen Selbstregulierung der vitalen Energien, das grundlegend ist für Reichs ganze Forschung, unterscheidet diese ganz besonders und entschieden von den *Kulturmoralismen* Freuds, baut sie doch auf biologischer und nicht auf mythischer Grundlage auf. Dementsprechend erklärt Reich denn auch antisoziale Handlungen als Ausdruck von sekundären Trieben, welche nicht etwa Ausdruck eines dubiosen 'Todestriebes' sind, sondern einfach Folgeerscheinungen der Repression natürlichen Lebens und natürlicher Sexualität darstellen.

— Id., p. 7. Übrigens stellt das Prinzip der Selbstregulierung nach herrschender Meinung auch die Grundlage der sogenannten freien Marktwirtschaft dar, denn dieses Prinzip ist nicht nur im biologischen, sondern auch im sozial-merkantilen Bereich gültig und darüber hinaus eigentlich ein Charaktermerkmal der freien menschlichen Gesellschaft. Der Wirtschaftswissenschaftler Bernd Senf spricht hier von einer Herrschaftsideologie, da die freie Marktwirtschaft in vieler Hinsicht verheerende Fehlentwicklungen hervorrufe, und zwar sozial, ökologisch und emotional.

Diese Erkenntnisse stellen Reichs ganze Forschung auf ein Niveau, das dem der chinesischen Medizin, die den Organismus energetisch erklärt und nicht somatisch-symptomatisch, viel näher steht als der westlichen.

Reich griff Freuds Hypothese an, alle Kultur beruhe auf der Sublimierung der Instinkte. Obwohl Freud unter Sublimierung nicht die Repression der Triebe verstand, sondern deren bewusste Integration, sah Reich in der Differenzierung zwischen Sublimierung und Repression keinen bedeutenden Unterschied. Reich überprüfte, wie später Masters & Johnson, *rein klinisch und nicht nur mythologisch-theoretisch* seine Theorie, dass sexuelle Befriedigung, und nicht etwa sexuelle Repression oder Sublimation, die Quelle aller Kreativität ist.

— Id., p. 223. Andere Hypothesen Freuds wurden durch andere Forscher später widerlegt. So beobachteten amerikanische Psychologen bei freiheitlich aufgezogenen Kindern keinerlei Anzeichen einer sexuellen Latenzperiode, wie Freud sie in der kindlichen Entwicklung etwa vom siebenten Lebensjahr bis zur Pubertät annahm.

Man kann hier jedoch einwenden, dass es bestimmte Formen von Kreativität gibt, die gerade als Folge von Sexualunterdrückung und emotionaler Vereinsamung hervorquellen.

—Diesen wichtigen Hinweis habe ich von Professor Bernd Senf erhalten.

In der Tat, wenn wir zum Beispiel an den *russischen Schriftsteller und Romanautor Fjodor Dostojewski* denken, so erscheint evident, dass es bei ihm eher der Mangel an Lust und Gesellschaftsleben war, die sein literarisches Genie zumindest doch unterstützten, wenn sie nicht eigentlich die Quelle davon waren. So handeln denn seine Werke meist auch von nichtgelösten oder nichtlösbaren emotiona-

len Konflikten der Romanhelden mit anderen oder mit dem Kollektiv.

Es mag sehr wohl hier gewesen sein, wo die beiden, Reich und Freud, letztlich in eine Art von wissenschaftlicher Feindschaft gerieten. Reich suchte nachzuweisen, dass sexuelle Repression keine biologische Basis hat, sondern vielmehr ein soziales und historisches Relikt der sogenannten Zivilisation darstellt—und dass diese Entwicklung daher in der Zukunft veränderbar ist.

—Hier dürfen wir jedoch nicht vergessen, dass es auch nicht-patriarchalische Hochkulturen gab wie zum Beispiel die minoische Kultur (Kreta) oder Anatolien, ein Hinweis, den ich Bernd Senf verdanke.

Indizien für die Richtigkeit seiner Thesen liefern anthropologische Feldforschungen von Bronislaw Malinowski und Margaret Mead bei den matriarchalischen Trobriandern, auf die ich in anderem Zusammenhang ausführlich eingegangen bin.

Autoritäre Gesellschaftssysteme sind vor allem gekennzeichnet durch entweder *sadistische* oder *masochistische* Tendenzen in der Sexualität und dem sozialen Leben, denn, so fand Reich heraus, *wenn genitale Energien frustriert werden, nehmen sie destruktive Züge an.*

—Wilhelm Reich, *Function of the Orgasm* (1942), p. 159.

In seinen jungen Jahren setzte sich Reich denn auch offen ein für die sexuelle Liberalisierung der Kinder, obwohl er später seinem Freund A.S. Neill, Gründer der Summerhill Schule, gegenüber gestand, dass er nicht ganz

sicher sei, wie er seine Orgasmus-Theorie auf ganz junge Kinder und Babys anwenden sollte.

—Siehe *Record of a Friendship: The Correspondence between Wilhelm Reich and A.S. Neill* (1981), pp. 326, 327; *Zeugnisse einer Freundschaft, Der Briefwechsel zwischen Wilhelm Reich und A.S. Neill* (1986).

Später jedoch bestätigten Masters & Johnson und der Kinsey Report Reichs mutigen Einsatz für die Sexualität von Kindern. In seinem letzten und unvollendeten Buch *Children of the Future* (1950/1983) zeichnete Reich die Grundstruktur einer zukünftigen Gesellschaft auf, die auf permissive Kindererziehung gegründet ist.

—Wilhelm Reich, *Children of the Future* (1983), *Leidenschaften der Jugend* (1994).

In diesem Fragment diskutierte Reich in genialer Voraussicht das, was erst Jahrzehnte später durch die Studien von Wissenschaftlern wie *Prescott, Montagu, Odent* oder *Leboyer* bestätigt wurde: die Wiederentdeckung der taktischen Bedürfnisse des Kleinkindes, und seines eminenten Verlangen nach sensueller Stimulation (*body pleasure*).

Reich hat auch vehement auf die Torturen hingewiesen, die von einer entmenschlichten Geburtshilfe und Pädiatrie auf das Neugeborene nach der Geburt ausgeübt werden.

Reichs Faschismusforschung

Reichs Forschung war lange verunglimpft entweder als Mystik oder paranoide Obsession, aber inzwischen ist die-

ser grosse und genial intuitive Arzt und phänomenale Wissenschaftler glücklicherweise weitgehend rehabilitiert.

—Vgl. die Biographie Reichs, verfasst von einem seiner engsten Mitarbeiter, Ola Raknes, Wilhelm Reich und die Orgonomie (1983). Die Schriften Reichs sind in Deutschland veröffentlicht von Kiepenheuer & Witsch (Auswahl), beim Nexus Verlag (Auswahl) und in kompletter Form in der Reihe Bücher des Wissens des Fischer Taschenbuch Verlages. Darüber hinaus ist bemerkenswert der Band Wilhelm Reich, Ausgewählte Schriften, Eine Einführung in die Orgonomie (1976).

Es ist eine Tatsache, die ich immer wieder bestätigt fand, dass die, welche Reich mit einem Handstreich abtun, *keines seiner Bücher wirklich gelesen haben* und daher überhaupt nicht wissen, worüber sie reden und *vor*-urteilen. Wilhelm Reich hat die neue Art von Denken, von Verstehen ganzheitlicher, funktionell-dynamischer, systemischer und holistischer Zusammenhänge, die die heutige Wissenschaft nach und nach anerkennt, mehr als ein halbes Jahrhundert zuvor bereits selbstverständlich angewandt. Reich war ein Pionier auf diesem Gebiet, zu einer Zeit, als noch niemand von interdisziplinären Forschungen sprach und ein *holistisches Bewusstsein* für die überwiegende Mehrheit der Wissenschaftler ein Fremdwort war. Reichs Faschismusforschung ist ein Ausfluss dieser genialen Gesamtsicht, welche psychosomatische Fragmentierung auf das gesellschaftliche Gefüge extrapoliert (induktives Denken) und gleichzeitig gesellschaftliche Systeme analysiert (deduktives Denken).

Autoritäre Gesellschaftssysteme sind gekennzeichnet durch entweder sadistische oder masochistische Tenden-

zen in der Sexualität und dem sozialen Leben, denn, so fand Reich heraus, wenn genitale Energien frustriert werden, nehmen sie destruktive Züge an.

—Wilhelm Reich, *The Function of the Orgasm* (1942), p. 159.

Eine der wichtigsten Aspekte von Reichs Forschungen ist seine Erklärung des Phänomens Faschismus.

—Siehe Wilhelm Reich, *Die Massenpsychologie des Faschismus* (1933/1971).

Reich stellte fest, dass sadistische Brutalität plus Mystizismus faschistische Mentalität produziert. Er untersuchte Diffamationsschriften der Nazis gegen die Juden, die im Jahre 1934 im *Stürmer*, dem Propagandaorgan der NSDAP, von Streicher, einem Mitglied der Hitler-Regierung, publiziert worden waren, und legte ein typisches Vorgehen der Nazis gegenüber den Juden im Anfangsstadium des Holocaust offen, nämlich die öffentliche Brandmarkung von Juden als 'Sexualmonster.'

—Wilhelm Reich, *The Function of the Orgasm* (1942), p. 245.

Reich ist missverstanden worden auch hinsichtlich seines Einsatzes für eine freie Sexualität der Kinder. Er machte sich die Kirchen und die Konservativen zum Feind, die wenig wissen wollten vom Sexualleben des jungen Kindes, obwohl sie davon andererseits obsdiert waren. Denn in den ersten Jahrzehnten des 20. Jahrhunderts blühten antimasturbatorische Methoden und Brutalitäten gegenüber Kindern, die vor allem von Vertretern der Kirchen verord-

net und verabreicht wurden. Es war gerade dieser schizophrene Ansatz der restaurativen Elemente, die sich gegen ihn wandten, den Reich zum Beweis nahm für die Richtigkeit seiner Charakterologie des modernen Menschen.

Nachwort

Reich war ein Pionier in der Analyse und synthetischen Voraussicht dessen, was eine freiheitliche und tolerante, oder ganz einfach menschliche Gesellschaft der Zukunft in ihren biologischen und soziokulturellen Wurzeln erfordert!

Wir können an der *energetischen* Natur der Erscheinungen nicht vorbeigehen und müssen endlich verstehen lernen, dass die alte Kontroverse, ob die Schöpfung nun letztlich einen 'geistigen' oder 'materiellen' Ursprung habe, eine kartesianische Falle darstellt. Diese Antinomie, wie so viele im westlich-zivilisatorischen Gedankengebäude, ist artifizuell und hat in der Natur keine Grundlage. Die Natur *ist*. Die Schöpfung *ist*. Diese existenzielle Realität ist *energetisch*, und reicht vom ätherisch feinstofflichen bis zum dichten und hartstofflichen, das wir Materie nennen.

—Der alte Begriff des Äthers, den ich oben bereits mehrmals erwähnte, ist so gesehen ein ziemlich treffender Ausdruck für etwas, was nicht direkt stofflich ist, das aber feinstofflich genug ist, um wirklich alles auszufüllen. Es ist offensichtlich, dass das Adjektiv ätherisch, das zum Beispiel in dem Begriff des ätherischen Öls gebraucht wird, auf die gleiche Wurzel zurückgeht, als das Substantiv Äther. Interessanterweise gebrauchte man früher umgangssprachlich den Ausdruck Äther oder Spiritus für flüssigen Ammoniak. Beide Ausdrücke bedeuten assoziativ das gleiche, denn der Ausdruck Spiritus kommt vom Lateinischen und bedeutet Geist. So könnte man in der Tat die Antinomie zwischen 'geis-

tiger' und 'materieller' Welt erklären als einen Unterschied im Dichtegrad von Materie. Swedenborg, der die Lebensenergie als geistige Energie bezeichnete, meinte damit in der Tat das, was wir heute feinstoffliche Dichte nennen. Das 'spaltende' kartesianische Denken hat viel an Problemen hinzugedichtet, die es ursprünglich nicht gab, wenn man ganzheitlich, also intuitiv-intelligent oder emotional intelligent denkt. Goethes Farbenlehre zeigt dies sehr anschaulich.

Das Universum ist sehr wahrscheinlich nicht leer, wie es die moderne Physik postuliert. Wahrscheinlicher ist, dass der Kosmos durch und durch erfüllt ist von vitaler Energie. Reichs Forschung wurde in der Hinsicht, wie es Bernd Senf in *Die Wiederentdeckung des Lebendigen* (1996/2003) anschaulich macht, von anderen Wissenschaftlern bestätigt. So hat Georges Lakhovsky bereits in den 1920er Jahren Studien veröffentlicht, in welchen er die Lebensenergie und den Äther, den er *Universion* nannte, mit wissenschaftlicher Methode nachwies und erfolgreich in der Behandlung von Krebstumoren einsetzte.

—Siehe Georges Lakhovsky, *Le Secret de la Vie* (1927), *L'Universion* (1927), *L'Étiologie du Cancer* (1927) und *La Science du Bonheur* (1930).

Die erste Konsequenz, die man aus der offiziellen Anerkennung der Lebensenergie ziehen müsste, wäre eine allgemein positive Haltung gegenüber humaner Sexualität und sexuellem Verhalten, und man müsste dann gar zugeben, dass Sexualität im Gegenteil *heilig* ist, weil sie nämlich selbst die Schöpferkraft darstellt. Und daraus folgt, dass sich soziale Paradigmen unweigerlich ändern müssten, zum Beispiel, wie ich es gezeigt habe in anderen Publikati-

onen, für den Bereich der allgemeinen *Sexualgesetzgebung*, wie besonders für die sogenannten *Schutzgesetze*.

Und *hier*, und nicht im Wissenschaftsgebäude selbst, ist der Hemmpunkt zu sehen, warum sich die wirklich komplett funktionelle und emotionell intelligente Wissenschaft des einundzwanzigsten Jahrhunderts noch nicht durchgesetzt hat, in welcher die *Lebensenergieforschung* sicherlich der Grundbaustein sein wird.

Annex III

Quotes

Äther, Gott und Teufel

Übersetzung von: Ether, God and Devil, ©1949, 1972 by Mary Boyd Higgins as Trustee of the Wilhelm Reich Infant Trust Fund, published by Farrar, Straus & Giroux, New York.
Frankfurt/M: Nexus Verlag, 1983

- ▶ [Inhalt] Kapitel 1
- ▶ Die Werkstätte des organomischen Funktionalismus, 1-11 Kapitel 2
- ▶ Die zwei Grundpfeiler menschlichen Denkens: 'Gott' und 'Äther,' 12-53 Kapitel 3
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- ▶ Man kann über die sadistischen oder pornographischen Phantasien, die ein pubertierender Junge oder ein reifendes Mädchen unter dem Drucke des Moralismus entwickelt, als Arzt, Erzieher oder sozialer Administrator nur eine und nicht fünf Meinungen haben. Es ist nicht eine Frage philosophischer Möglichkeiten, sondern sozialer und persönlicher Notwendigkeiten, zu verhindern, mit allen Mitteln zu verhindern, dass Tausende Frauen an Gebärmutterkrebs zugrundegehen, weil sie zur Abstinenz erzogen worden waren, weil Tausende Krebsforscher dies nicht wissen wollen oder aus sozialer Angst nicht aussprechen. Es ist eine mörderische Philosophie, die noch immer für die Unterdrückung der natürlichen Lebensfunktionen der Kleinkinder und Jugendlichen eintritt. /8
- ▶ Der gepanzerte Mensch, der seine orgonotischen Körpererregungen trotz der biologischen Erstarrung spürt, aber nicht begreift, ist der mystische Mensch. Er ist nicht an 'materiellen,' sondern an 'geistigen' Dingen interessiert. Er bildet eine mystische, übernatürliche Vorstellung von der Natur. /9
- ▶ Der orgonotische Funktionalismus steht von vornherein außerhalb des Rahmens der maschinell-mystischen Zivilisation. Er entstand nicht etwa aus dem Bedürfnis, diese Zivilisation 'zu untergraben.' Er ist also nicht von vornherein revolutionär. /9
- ▶ Der energetische Funktionalismus stellt die Denktechnik des Lebewesens Mensch dar, das ungepanzert ist und daher Kontakt mit der Natur in sich und außer sich hat. Das lebendige Menschentier handelt wie jedes Tier, funktionell; der gepanzerte Mensch handelt mechanisch und mystisch. Der orgonomische Funktionalismus ist eine Lebensäußerung des ungepanzerten Menschentiers, sein Werkzeug, mit der er die Natur erfasst. Diese Denk- und Arbeitsmethode wird erst dadurch zur vorwärtstreibenden Kraft der sozialen

Entwicklung, dass sie die mechanistisch-mystische Zivilisation vom Standpunkt der Naturgesetze des Lebendigen betrachtet, kritisiert und verändert und nicht vom engen Standpunkt des Staates, der Kirche, der Ökonomie, Kultur, etc. /9-10

- ▶ Die Suche nach einem sinnvollen Zweck des Lebens entstammt der Panzerung des menschlichen Organismus, der das lebendige Funktionieren auslöscht und durch starre Lebensformen ersetzt. Das Lebendige, das ungepanzert ist, sucht nicht einen Sinn oder Zweck seiner Existenz, aus einem einfachen Grunde, weil es spontan, ohne ein 'Du sollst' sinnvoll und zweckvoll funktioniert. /10
- ▶ Es ist heute bereits klar, dass sowohl der Mechanismus wie die Metaphysik als Werkzeuge menschlicher Existenz grausam versagt haben. /12
- ▶ Die Orgonomie ist die Lehre von den Funktionsgesetzen der kosmischen Energie. Es gab zwei Wege, das Material anzuordnen. Der eine war der akademische, 'uninteressierte,' der andere war der menschliche, der 'interessierte,' interessiert woran? Vor allem an der objektiven Korrektheit der wissenschaftlichen Beobachtungen, Tatsachen und Zusammenhänge. Gewisse bisher unbekannte Naturfunktionen waren zu beschreiben und zu definieren. Im Prozess dieser wichtigen Arbeit stellte sich mir immer wieder eine bestimmte Frage störend in den Weg. Sie lautete: Weshalb irrte der Mensch seit Jahrtausenden, wo immer er wissenschaftliche, philosophische oder religiöse Systeme baute, so schlimm, in so katastrophaler Weise und so konsequent? /14
- ▶ Sich am emotionalen Elend des Menschentiers ernährend, hat eine große Anzahl der Psychologen, sofern sie nicht in der alten Bewusstseinsregion stecken blieben, sich hinter den absolut ruhenden Gegebenheiten

des bösen Unbewussten verbarrikadiert und verteidigt jeden Angriff auf diese Bastion mit allen, außer wissenschaftlichen, Mitteln. /23

- ▶ Als Individuum ist der Mensch den Gesetzen des Lebendigen und seinen sozialen Lebensumständen unterworfen. In diese großartige Einfachheit der Stellung des Menschen in der Natur brach nun vor Urzeiten ein höllisches Gemisch falscher Denkvorstellungen ein. Das Menschentier hat sich von ihnen bis heute nicht befreit, und dieser dritte große Irrtum wird in der Zukunft vermutlich ebenso viele Menschenleben fordern wie in den vergangenen Jahrtausenden. /24
- ▶ Ein weit umfassendes Stück des Riesenirrtums ist in der Unfähigkeit der breiten Masse der Menschtier zu finden, über ihre Stellung in der Natur überhaupt zu denken; in der Neigung blind den irrigen Lehren, die durch einzelne Menschtier vertreten werden, zu folgen, und darüber hinaus jeden zu verfolgen und zu martern, der den Irrtum erhellt. Die breite Masse der Menschtier ist im 20. Jahrhundert über den Zustand dumpfer, bloß vegetierender Existenz nicht hinausgekommen, in den sie seit dem Einbruch der großen Irrtümer verfallen ist. Das Problem ist die hasserfüllte Abwehr aller fundamentaler Naturerkenntnis. /25
- ▶ Wir bewegen uns auf sicherer Bahn, wenn wir annehmen, dass die Idee der Schuld die Macht die Macht der Kirche begründet und nicht umgekehrt die Kirche die Schuld und Sünde. Was also hat der Unsinn der 'Ewigen Schuld' zu bedeuten? /29
- ▶ Bleiben wir weiter außerhalb dieses St. Veitstanzes. Je länger wir um uns blicken, desto toller erscheint er. Hunderte kleiner Patriarchen, die sich zu Königen und Herzogen proklamiert hatten, beschuldigten einander der Sünde wider dies und jenes und führten Krieg,

versengten die Landschaft, brachten Hunger und Epidemien über die Völker. Dies nannte sich später 'Geschichte.' Und die Historiker zweifelten nicht an der Rationalität dieser Geschichte. /30

- ▶ Die Kritik des absoluten moralischen und psychologischen Standpunktes in der sozialen Gedankenwelt wurde wesentlich von Karl Marx geleistet. /33
- ▶ Wenn man das menschliche Leben vom Standpunkt des Lebendigen, und nicht von dem einer Religion, einer Industrie, eines Staates oder einer Kultur betrachtet, stellt man einfache Fragen, die dem eingebürgerten Kirchenmitglied, Fabrikbesitzer, Staatsmann oder Präsidenten dieses oder jenes Kulturvereins als dumm, naiv oder gar als verrückt erscheinen. /35
- ▶ Wenn die Natur die sexuelle Reifung in der Pubertät eingerichtet hat, weshalb ist die Liebe in diesem Alter verboten? /36
- ▶ Weshalb werden Kinder so grausam misshandelt? Weshalb wickelt man sie starr ein, sodass sie sich nicht bewegen können? Weshalb legt man Säuglinge auf den Bauch, sodass sie den Kopf nur mit Mühe vom Kissen weghalten können? Woher stammt der allgemeine Hass gegen das Kind? /36
- ▶ Weshalb wird in den Versammlungen der Vereinten Nationen immer nur von der Nebensache und nie von der Hauptsache gesprochen? Es ist offenkundig, dass die Hauptsachen und einfachen Antworten vermieden werden. Weshalb? /37
- ▶ Man kann leicht viele Freunde haben, wenn man im Rahmen wohleingewurzelter Denkbahnen bleibt. Die Freunde laufen einem davon, sobald man diesen Rahmen ins Ungewöhnliche übertritt. Es gibt nur sehr wenige, die einem dahin folgen. Auch die Freundlich-

keit und Hilfsbereitschaft der Menschen hört auf, wenn ihr gegebener Denkraum überschritten wird.

/39

- ▶ Die Physikerschule Einsteins leugnet die Existenz des Äthers. Doch weder die Gottesidee noch die Ätheridee konnten bisher durch eine brauchbare Vorstellung vom Wesen und Ursprung der Existenz ersetzt werden. /41-42
- ▶ Du hast den Äther abgeschafft und dabei einen Riesenirrtum begangen. Du hast eine reale, pulsierende, lebhaft funktionierende Welt durch Zahlen ersetzt. Ich dagegen habe in logischer Weise eine Naturkraft entdeckt, die du konsequent übersahst und weglegnetest, und ich habe derart das Recht erworben zu fragen, weshalb du so sehr irrtest und welche Rolle die von mir entdeckte Naturkraft in den Naturerscheinungen spielt. /44
- ▶ Ich begann zu irren, als ich die Religion allein für das Elend verantwortlich machte. Ich wußte nicht, dass der religiöse Irrtum ein Symptom und nicht die Ursache der menschlichen Biopathie ist. Ich setzte das Irren fort, als ich dazu überging, die Unterdrückung des menschlichen Liebeslebens durch persönliche Interessen einer sozialen Schicht, der Eltern oder der Erzieher zu beschuldigen. Ich wußte nicht, dass die Unterdrückung des Liebeslebens nicht mehr ist, als ein Mechanismus und keineswegs eine letzte Ursache oder gar Absicht gewisser sozialer Kreise. /48
- ▶ Ob ich heute einem neuen Irrtum verfallte, weiß ich nicht. Ich vermute, dass die Rückführung des Elends auf die pathologische menschliche Struktur, dieser Struktur auf Panzerung und der Panzerung auf organische Impotenz des Menschentiers zwar richtig ist, aber nur Mechanismen betrifft. Die Antwort liegt irgendwo in demjenigen Gebiete unserer Existenz, die

von der organisierten Religion so sehr verdunkelt und außer Reichweite gerückt wurde. Sie liegt also vermutlich in der Beziehung des menschlichen Lebewesens zur kosmischen Energie, die ihn beherrscht. /49

- ▶ Die biologische Panzerung des Menschentiers ragt als Zentralmechanismus dieser Fehlentwicklung hervor, doch nicht als ihre Ursache; denn auch die Panzerung muss, außer dem bekannten Mechanismus und den bekannten Folgen, eine verständliche Herkunft haben. /50
- ▶ Die denktechnische Voraussetzung dieses Unternehmens ist, dass das Menschentier nichts, gar nichts denken, postulieren oder tun kann, das nicht irgendwie in seiner biopsychischen Struktur vorbereitet und angelegt ist. Dieser Anschauung zufolge ist der biopsychische Apparat des Menschen das Medium, das alle inneren und äußeren Naturfunktionen zu passieren haben, ehe sie zu Gedanken oder Taten werden. /50
- ▶ Ich betone die Rationalität der primären Emotionen des Lebendigen. Die Mechanisten der Tiefenpsychologie haben es nämlich vermocht, die Anschauung weit zu verbreiten, dass alle Emotionen aus Trieben herkommen und 'daher' irrational wären. /54
- ▶ Die Emotionen sind spezifische Funktionen des lebendigen Protoplasmas. Das Lebendige antwortet auf Reize—zum Unterschied von Nichtleben—mit 'Bewegung' oder 'Motion' = 'Emotion.' Aus der funktionellen Identität von Emotion und Plasmabewegung folgt notwendig, dass schon das primitivste Klümpchen Protoplasma empfindet. Die Empfindungen sind an den Reizreaktionen direkt abzulesen. Die Art der Reaktion entspricht natürlicherweise der Art des Reizes. Diese Reaktionen des Plasmaklümpchens unter-

scheiden sich in nichts von denen hochentwickelter Organismen. Eine Grenzziehung ist nicht möglich. /55

- ▶ Die Frage nach der Herkunft der Energie der Biopathien lässt nur eine einzige und nicht zehn Antworten zu: Die Energie der biopathischen Reaktionen stammt aus aufgetauter biologischer sexueller Energie. /60
- ▶ Das ungepanzerte Lebendige empfindet und begreift die Ausdrucksbewegungen anderer ungepanzelter Organismen klar und einfach mittels der eigenen unwillkürlichen Mitbewegungen und Organempfindungen. Das gepanzerte Lebendige dagegen kann keine Organempfindungen wahrnehmen, oder es vermag sie nur verzerrt wahrzunehmen und verliert derart den Kontakt mit dem Lebendigen und das Verständnis für seine Funktionen. /61
- ▶ Er fürchtet, nicht bestehen zu können, wenn er nicht 'an sich hält,' sondern 'nachgibt' (yield). Er hat keinen Sinn für die natürliche Kraft, die aus freier Beweglichkeit des Lebendigen quillt. (...) Es ist einem ungepanzerten Organismus unverständlich, wie man jahrelang die Anstrengung der Panzerung ertragen kann. /62
- ▶ Wenn es gelänge, die Funktion der Wahrnehmung und der Empfindung selbst energetisch (orgonotisch) zu fassen, das heißt ihr eigentliches Wesen zu erforschen, so wäre ein Zugang zum 'Ding an sich' geschaffen. /64
- ▶ Indem wir nun die Organempfindungen genau kennenlernen, werden wir mit dem Werkzeug vertraut, das wir in jeder Art Naturforschung bewusst oder unbewusst, gut oder schlecht gebrauchen. Derart wird die Organisation und das Funktionieren des Lebendigen zur wesentlichen und unerlässlichen Voraussetzung der Naturerkenntnis überhaupt. Dies ist Übereinstimmung mit Kants Erkenntniskritik, die die bio-

logische Organisation an den Grund aller Erkenntnis setze. /65

- ▶ Der gepanzerte Organismus unterscheidet sich vom ungepanzerten grundsätzlich dadurch, dass zwischen seinem biologischen Kern, aus dem alle Naturimpulse stammen, und die Welt, in der er lebt und wirkt, eine starre Mauer eingeschaltet ist. Daraus folgt, dass jeder natürliche Impuls, vor allem die natürliche Liebesfunktion, gebremst wird. Der lebendige Kern des gepanzerten Organismus hat seine Impulse beibehalten, aber sie können nicht zu freiem Ausdruck gelangen. Im verzweifelten Versuch, 'sich auszudrücken,' ist jeder natürliche Impuls gezwungen, die Mauer der Panzerung zu durchdringen oder zu durchbrechen. Der Impuls muss Gewalt anwenden, um zur Oberfläche und zum Ziel zu gelangen. Indem nun der Impuls die Panzerung mit Gewalt zu überwinden trachtet, verwandelt er sich, welcher Natur auch immer er ursprünglich sein mochte, in destruktive Wut. Es ist gleichgültig, welches Schicksal diese sekundäre Wutreaktion später, nach der Passage durch den Panzer, erfährt. Gleichgültig, ob sie ausgelebt oder gebremst, in krankhaftes Mitleid verwandelt wird oder als unverhüllter Sadismus ihr Ziel erreicht: Das Kernstück des Vorgangs ist die Verwandlung aller Liebesimpulse in Destruktivität bei der Passage des Panzers. /66

- ▶ Die Existenz des Panzers verhindert nicht, dass der betroffene Organismus liebt oder fürchtet. Seine Lebensäußerungen stammen aus allen Tiefenschichten des Organismus. Er kommuniziert mit der Welt wie durch Lücken oder Löcher im Panzer. Da er aber nicht voll auszuschwingen vermag, ist seine Liebe eine kleine, abgemessene, säuberlich verteilte und zugeteilte Liebe, seine Sorge um das Kind eine 'beherrschte,' 'alle Umstände in Betracht ziehende' Sorge, seine Leistung eine 'wohlabgewogene' und 'überlegte,' auf sinnvolle und auf 'zweckdienliche' Arbeit berechnete Leistung,

sein Hass ein 'zielbewusster' und 'umsichtiger' Hass. Er verliert, kurzerhand, nie den Kopf, er ist stets 'abgemessen' und 'gefasst,' wie ein 'Realpolitiker' zu sein hat. Ein solcher Organismus hasst die geordnete, aber unendlich variable Freiheit der Naturvorgänge oder er fürchtet sie. Sein destruktiver Hass richtet sich vor allem, es wäre nicht übertrieben zu sagen: einzig und allein gegen alle echten und vollen Äußerungen des Lebendigen, gegen das Unwillkürliche, Hingegebene, Enthusiastische, Schwingende, Tolle und Törichte im Leben. Er richtet sich vor allem gegen das Unwillkürliche und Freie im körperlichen Bereiche. In seiner destruktiven Haltung gegen das Lebendige ist der gepanzerte Organismus ohne Rücksicht. Hier verlieren sich die Eigenschaften, die er sonst zum Ideal des menschlichen Verhaltens erhoben hat. /67-68

- ▶ Die Destruktivität des gepanzerten gegen das ungepanzerte Leben lässt sich in der Beziehung der Mehrzahl der Erziehungspersonen gegen neugeborene Kinder beobachten. Das Neugeborene kommt ohne Panzerung zur Welt. Das Lebendige funktioniert in ihm nach eigenen Gesetzen, ohne Rücksicht auf die 'Forderung der Kultur.' Seine erste Lebensäußerung ist die Betätigung des hochgeladenen Mundes. In unseren hochgeehrten Geburtshospitälern werden die Säuglinge nach einem ehernen Gesetz in den ersten 24 bis 48 Stunden nicht an die Mutterbrust gelegt. (...) Man frage nach einer Begründung dieser Maßnahme. Es gibt keine vernünftige Antwort oder nur eine jener steifen Antworten, wie sie aus dem Munde einer Maske hervorkommen. (...) Hier, genau hier und an keiner anderen Stelle, werden im Neugeborenen die Grundlagen für die Kriegsbereitschaft gelegt und nicht auf den Kongressen der Diplomaten. Das Neugeborene reagiert auf die Kälte zuerst mit Angst, dann mit Schreien und schließlich mit Kontraktion seines Lebens, wenn nicht schon vorher ein toter Uterus seinen Organismus geschädigt hat. /70-71

- ▶ Diese Massaker der Neugeborenen, deutlich hörbar im ohrenzerreißenden und herzerschütternden Schreien in allen Säuglingszimmern aller Geburtsanstalten der Welt—diese Massaker, sage ich, haben nichts mit hygienischen Rücksichten zu tun. Es ist die erste, unbewusste, aber energische Maßnahme gepanzerter Organismen im Gewande von Ärzten, Direktoren und Eltern gegen das lebendige Leben, das ihnen unverdorben und unverzerrt gegenübertritt. Man überlege eine lange Weile die Tatsache: Tausende Ärzte und Krankenschwestern hören das Brüllen der Säuglinge und begreifen nicht. Sie sind taub und stumm dagegen. Man vergleiche damit den Pomp der verhüllten Mäuler und der gummibedeckten Hände, um die Verschiebung der Akzente, die Vermeidung der Hauptsache und die Betonung der Nebensache zu begreifen, die in diesem Kampfe gegen das Lebendige aufgewendet wird. /71

- ▶ Ich behaupte, dass die heute herrschende Medizin und Pädagogik, wie sie offiziell gelehrt und gehandhabt wird, das Lebendige nicht begreift und keine Ahnung von den primitivsten Lebensprozessen hat. Ich spreche von Lebensprozessen und nicht von der Anzahl der roten Blutkörperchen. Hier bestätigt sich scharf mein Satz, dass der Organismus nur zu empfinden vermag, was er selbst ausdrückt. Der gepanzerte Arzt vernimmt das Schreien der Säuglinge nicht, oder er hält es für gottgegeben, weil er selbst das Schreien in sich erstickt hat, und weil sein Organismus nicht mehr wahrzunehmen vermag, was ein anderer Organismus ihm zuruft. /71

- ▶ Die psychoanalytische Pädagogik hat sich offen zur 'Abtötung des Tiers' im Kinde bekannt. Diese Haltung verdient schärfste Verurteilung und Enthüllung ihrer Motive. /72

- ▶ Es ist seit langem weithin bekannt, dass der sexuell unbefriedigte Organismus die natürlichen Lebensäußerungen als Provokation empfindet. Man weiß, dass er nicht an sein eigenes Unglück, an seine Entsagung erinnert werden möchte. Doch die Sachlage ist nicht so einfach. Der gepanzerte Organismus hasst den lebendigen nicht von Anbeginn. Im Gegenteil, er versucht, in Kontakt zu kommen, und er reagiert zunächst in rationaler, liebevoller Weise. Doch im Verlaufe der Beziehung schlägt regelmäßig und zwangsartig die Liebesbeziehung in wütenden Hass um. Genaue Durchforschung des Vorgangs zeigt, dass der gepanzerte Organismus den Kontakt entweder nicht voll herstellen oder nicht aufrechtzuerhalten vermag. Die warme liebevolle Regung wird früher oder später vom Panzer aufgefangen. Darauf tritt das quälende Empfinden von Entsagung (Frustration) auf. Der gepanzerte Organismus weiß nun nichts von dieser Bremsung seiner Liebesimpulse und benimmt sich so, als ob der ungepanzerte Organismus ihm Liebe versagte. Im desperaten Versuch, dennoch durchzubrechen und Liebe zu äußern, verwandelt sich der Liebesimpuls in Hass und Destruktivität. Dieser Hass ist nicht gewollt, nicht bewusst überlegt. Die Begründung der Wut ist immer sekundär herbeigezerrt, also eine Rationalisierung. /73
- ▶ Hierzu kommt das Verhalten des ungepanzerten Kindes zum gepanzerten Erzieher. Gesunde Kinder haben ein feines Empfinden für Unehtheit im Gehaben. Sie wenden sich von gepanzerten Menschen ab. Sie strecken sich ungepanzerten Menschen entgegen. /74
- ▶ Wir sind noch nicht in der Lage, Reaktionen genau mit Hilfe von Instrumenten abzulesen, aber an der biophysikalischen Natur dieser Reaktionen kann kein Zweifel bestehen. Es handelt sich um Kontaktphänomene, um Erregungen des Orgonfeldes. /74

- ▶ Der ungepanzerter Organismus liebt eindeutig in Liebesituationen, hasst eindeutig, wo Hass am Platze und fürchtet eindeutig, wo Angst begründet ist. Der Gepanzerte hasst, wo er lieben, liebt, wo er hassen und fürchtet, wo er lieben oder hassen sollte. Die Kompliziertheit ist ein dem Gepanzerten eigener Lebensausdruck. Er verstrickt sich sozusagen in der Fülle der Widersprüche seiner Existenz. (...) Das 'Genie' wird ihm eine Art abnormen Monstrums, da er die große Einfachheit des Lebensausdrucks des 'Genies' nicht begreift. /75
- ▶ Kein ungepanzertes Organismus hätte den Impuls, in Gegenwart anderer zu erbrechen oder einen Flatus zu lassen. Daher wird der Ungepanzerte nicht daran denken, die Anstandssitte zu vertreten, dass man in Gegenwart anderer nicht erbrechen oder der Flatulenz nicht nachgebe. Der Gepanzerte dagegen ist voll von solchen Impulsen. (...) Man kann an der Anzahl und Strenge der Anstandssitten und Lebensvorschriften unmittelbar die Art und Intensität der sekundären asozialen Impulse im Menschen ablesen. /76
- ▶ Der ungepanzerte Organismus kennt keinen Impuls, kleine Mädchen zu vergewaltigen oder zu morden, sich Lust mit Gewalt zu erzwingen, etc. Er steht deshalb den Moralvorschriften, die solche Impulse in Schach halten, gleichgültig gegenüber. Ihm ist unvorstellbar, dass man nur deshalb einen Beischlaf ausübt, weil man Gelegenheit dazu hat, etwa allein mit einem Menschen des anderen Geschlechts in einem Zimmer weilt. Der Gepanzerte dagegen kann sich ein geordnetes Leben ohne strenge Zwangsgesetze gegen Vergewaltigung und Lustmord nicht vorstellen. /76
- ▶ Sadistische Brutalität, pornographische Geilheit und Abwehr voll von Todesangst sind also die äußeren Erscheinungen der Impulse, nachdem sie den charakterlichen Panzer passiert haben. /77

- ▶ Der Mythos von Adam und Eva hat einen tiefen rationalen Sinn. Vom Baume der Erkenntnis essen, bedeutete aus dem Paradies mit Feuer und Schwert hinausgejagt werden. Es ist eine Schlange, also ein Symbol des Phallus und der biologischen Urbewegung gleichzeitig, die Eva überredet, Adam zu verführen. Sie pflücken den verbotenen Apfel und essen davon. Scham überkommt sie. Der sexuelle Symbolismus ist eindeutig: 'Wer vom Baum der Erkenntnis isst, erkennt Gott und Leben, und dies wird bestraft,' so hören wir die Sage sagen. Die Erkenntnis des Liebesgesetzes führt zur Erkenntnis des Lebensgesetzes und die des Lebensgesetzes führt zur Erkenntnis Gottes. /80

- ▶ Es ist nicht richtig, dass die Orgonenergie, und somit das Funktionsgesetz, das die lebende und die nichtlebende Natur in Eins verschmilzt, erst durch mich zum ersten Male gesichtet wurde. Im Verlaufe zweier Jahrtausende menschlicher Geschichte stießen die Menschen immer wieder auf Erscheinungen der Orgonenergie, oder sie entwickelten Denksysteme, die in der Richtung der kosmischen Orgonenergie dachten. Dass diese Erkenntnisse bisher nicht durchkamen, lag daran, dass dieselben menschlichen Charakterzüge, die das religiöse Denkverbot schufen, jeden Fortschritt in dieser Richtung zunichte machten. Die Waffen der Vernichtung waren immer grundsätzlich, entweder mechanistische, pseudowissenschaftliche Wegerklärung oder mystische Verballhornung, wo nicht körperliche Vernichtung angewendet wurde. /80-81

- ▶ Es war die energetische Hypothese der 'Seelenatome' des Demokritus, also eine wissenschaftliche Ahnung von der Existenz einer besonderen Energie, des Orgons, die den seelischen Funktionen zugrunde liegt. /82

- ▶ Der typische mechanistische Physiker denkt nach den Prinzipien des Maschinenbaus, dem er wesentlich zu

dienen hat. Eine Maschine hat perfekt zu sein. Daher muss das Denken und Handeln des Physikers 'perfekt' sein. Der Perfektionismus ist ein wesentliches Kennzeichen des mechanistischen Denkens. Er lässt keine Fehler zu. Unsicherheiten, schwebende Situationen sind unerwünscht. Der Mechanist arbeitet an künstlichen Modellen der Natur, wenn er experimentiert. Das mechanistische Experiment des 20. Jahrhunderts hat das Wesentliche echter Forschung eingebüßt: die Kontrolle und Nachahmung natürlicher Vorgänge, die die Arbeit aller Pioniere der Naturwissenschaft prägten. Alle Maschinen gleicher Art sind bis auf feinste Details gleich. Abweichungen sind als Unexaktheiten angesehen. Das ist im Bereiche der Maschinenkonstruktion völlig korrekt. Doch dieses Prinzip führt, auf die Vorgänge in der Natur angewendet, mit Sicherheit in die Irre. Die Natur ist unexakt. Die Natur operiert nicht maschinell, sondern funktionell. /86

- ▶ Der Bereich der Variation ist unendlich weiter als der Bereich des Uniformen. Obwohl das einheitliche Naturgesetz nicht nur im Grunde aller Natur, sondern auch in jedem einzelnen und kleinsten Detail funktioniert und aufzuspüren ist, gibt es nichts, das auf Perfektionismus zurückgeführt werden könnte. Die natürlichen Vorgänge sind bei aller Gesetzmäßigkeit ungewiss. Perfektionismus und Ungewissheit schließen einander aus. /87
- ▶ Der Perfektionismus ist also eine Zwangskorrektheit der maschinellen Zivilisation; korrekt innerhalb, aber nicht außerhalb des Bereiches der mechanistischen Funktionen, der artifiziellen Modelle der Natur. Wie alles innerhalb des Denkrahmens der formalen Logik logisch und außerhalb dieses Denkrahmens unlogisch ist; wie alles innerhalb des Rahmens der abstrakten Mathematik konsistent und außerhalb ohne Bezugssystem ist; wie alle Prinzipien innerhalb des autoritären Erziehungssystems folgerichtig, aber außerhalb

unbrauchbar und erziehungswidrig sind, so ist auch der mechanistische Perfektionismus außerhalb seines logischen Bereichs unwissenschaftlich und als Scheinexaktheit ein Hemmschuh der Naturforschung. /87-88

- ▶ Es ist gerade diese Freiheit in der Natur, die unseren Mechanisten Angst macht, wenn sie sie antreffen. Der Mechanist verträgt Unsicherheit nicht. Doch diese Freiheit ist weder metaphysisch noch mystisch, sondern funktionell gesetzlich. /88

- ▶ Die Selbstwahrnehmung ist das schwierigste und tiefste Problem der Naturwissenschaft überhaupt. Das Verständnis der Empfindung wird auch das Verständnis der Selbstwahrnehmung anbahnen. Wir erkennen die Empfindungsfähigkeit der lebenden Organismen an der Reizbeantwortung. Die Reizbeantwortung ist untrennbar mit einer EMOTION, mit anderen Worten, mit Bewegung des Protoplasmas verknüpft. Wir wissen, dass ein Organismus den Reiz empfunden hat, wenn er darauf mit Bewegung antwortet. Die emotionelle Reizantwort ist funktionell identisch mit der Empfindung, nicht nur quantitativ, sondern auch qualitativ. So wie sich sämtliche Reize, die einen Organismus treffen, grundsätzlich auf zwei Grundformen, die lustvollen und die unlustvollen Reize zurückführen lassen, so reduzieren sich alle Empfindungen grundsätzlich auf zwei Grundemotionen, die Lust und die Unlust. Diese Tatsache war bereits der vorfreudischen Psychologie bekannt; sie wurde von Freud in seiner Libidotheorie präzisiert. Die Leistung der Orgonbiophysik bestand darin, dass es ihr gelang, die Lust mit der biologischen Expansion und die Unlust oder Angst mit der biologischen Kontraktion funktionell gleichzusetzen. /90

- ▶ Da aber nun die Empfindung und die Emotion das unmittelbare und am wenigsten bezweifelbare Erleb-

nis des lebenden Organismus ist, mussten sie der Naturphilosophie des Altertums zuerst auffallen und auf Antwort drängen. Northrop hat in seinem Buch 'Meeting of East and West' gesagt, welche Bedeutung die unmittelbare Organempfindung für die gesamte Naturphilosophie der alten asiatischen Kulturen hatte. Für Demokrit war die Empfindung keine metaphysische oder mystische Funktion. Sie wurde keinem Gotte zugeschrieben. Sie wurde im Rahmen physischer Funktionen behandelt und speziellen, besonders glatten und feinen Atomen zugeordnet. Diese altertümliche Auffassung ist der der 'modernen' Naturwissenschaft weit überlegen und kommt den Naturprozessen weit näher. /91

- ▶ Der primitive Verstand dachte der Wahrscheinlichkeit sehr nahe, wenn er die Fruchtbarkeit der Erde mit der Fruchtbarkeit eines weiblichen Körpers gleichsetzte, oder wenn er die Wolke, die Regen gab, als ein empfindendes Wesen betrachtete. Er beseelte die Natur entsprechend seinen eigenen Empfindungen und Funktionen; er beseelte sie, aber er mystifizierte sie nicht wie sein Urenkel einige Jahrhunderte später. /92
- ▶ 'Teufel' sowohl wie 'Engel' entsprechen menschlichen Strukturempfindungen, die bereits grundsätzlich von denen der Tiere oder primitiven Menschen abweichen. Desgleichen sind 'Hölle,' 'Himmel,' formlose blaugraue Geister, gefährliche Monstren und winzige Däumlinge Projektionen unnatürlicher, verzerrter Organempfindungen. /92
- ▶ Der Prozess der Beseelung der Umwelt ist der gleiche beim animistisch denkenden Primitiven und beim Mystiker. Beide beseelen die Natur durch Projektion ihrer Körperempfindungen. Der Unterschied zwischen Animismus und Mystizismus besteht darin, dass der erste natürliche, unverbogene, der zweite dagegen

unnatürliche, pervertierte Organempfindungen projiziert. /92

- ▶ Es lässt sich historisch zeigen, dass der Mechanismus in der Naturwissenschaft nicht als Reaktion gegen den Animismus eines Demokrit oder Kepler, sondern gegen den wuchernden Mystizismus der Kirche im Mittelalter sich entwickelte. Die christliche Kirche hatte den naturnahen Animismus der wissenschaftlichen Vorgeschichte und die Lebensnähe ihres eigenen Begründer restlos gegen den naturfernen und lebensfernen Mystizismus eingetauscht. /94
- ▶ Der Mechanist begreift emotionelle Vorgänge überhaupt nicht; sie sind ihm innerlich als Erlebnis und äußerlich als Gegenstand der Untersuchung fremd. Man wird vergeblich in irgendeinem Handbuch der Neurologie oder Organpathologie nach einer Untersuchung der Emotionen suchen. Die Emotionen sind dagegen das Erlebnismaterial des Mystizismus. Wer sich also, so lautet der bornierte Schluss des Mechanisten, mit Emotionen befasst, ist mystisch. Dem mechanistischen Denken liegt das Verständnis der Emotion so fern, dass in ihm sich kein Platz für ihre naturwissenschaftliche Betrachtung findet. Der Funktionalismus kann die Emotion gar nicht übersehen, und er ist befähigt, sie in den Bereich der naturwissenschaftlichen Forschung zu ziehen. /94
- ▶ Der funktionalistische Arzt, der Orgontherapeut, kennt die körperliche Funktion der Emotionen. (...) Das 'funktionelle Fieber' ist ihm kein Hirngespinnst, sondern eine reale, biophysikalisch deutbare Erregung des Biosystems. /95
- ▶ Die funktionelle Identität als Forschungsprinzip des energetischen Funktionalismus kommt nirgends so prächtig zum Ausdruck wie in der Einheit von Seelischem und Körperlichem, von Emotion und Erregung,

von Empfindung und Reiz. Diese Einheitlichkeit oder Identität als Grundprinzip der Anschauung des Lebendigen schließt Jenseitigkeit oder auch nur Autonomie des Seelischen völlig und endgültig aus. Die Emotion und die Empfindung ist und bleibt an die organ-physikalische Erregung gebunden. Dies schließt daher auch jeden Mystizismus aus. Denn Mystizismus besteht seinem Wesen nach in der Auffassung einer überirdischen Autonomie der Emotionen und Empfindungen. Daher ist jede Naturauffassung, die eine Autonomie des Seelischen annimmt, gleichgültig, wie sie sich beachte, Mystik. /95-96

- ▶ Die Erforschung des Wesens der Empfindung führte rein denktechnisch und praktisch experimentell zur Entdeckung der physikalischen Organenergie, die spezifisch biologische Funktionen hat. Im Gegensatz dazu kann die mystische Auffassung der seelischen Bewegtheit niemals zur Entdeckung physikalischer Energievorgänge führen. Prinzipiell nicht, weil das Seelische für den Mystiker keine Verbindung mit dem Physikalischen hat. Und praktisch nicht, weil der mystische Mensch seine Organempfindung nicht unmittelbar wie das animistisch denkende und fühlende Kind, sondern immer nur wie in einem verzerrenden Spiegel erlebt. Der Mystiker vermag die organotischen Strömungen und Erregungen zu beschreiben, er mag oft sogar Details angeben, die erstaunlich exakt sind. Aber er wird sie niemals quantitativ fassen, ebenso wenig wie man das Spiegelbild eines Holzklotzes auf die Waagschale zu legen vermag. /96-97
- ▶ Zwischen die Organempfindung und den objektiven Erregungsvorgang ist beim mystischen Menschen nach gesicherten klinischen Erfahrungen stets eine Mauer eingeschaltet. Diese Mauer ist real. Sie ist der muskulöse Panzer des Mystikers. Jeder Versuch, einen Mystiker mit den von ihm lebhaft erlebten Erregungen in unmittelbaren Kontakt zu bringen, löst Angst oder

Ohnmacht aus. Er kann die Emotion wie im Spiegel, aber nicht real in sich empfinden. Diese Behauptung gründet sich auf eine Erfahrung, die ich oft zu machen Gelegenheit hatte: Gelingt es nämlich, orgontherapeutisch, den Panzer beim Mystiker aufzulösen, so verschwinden die mystischen Erlebnisse. Die Existenz einer trennenden Mauer zwischen Erregung und Empfindung begründet also das mystische Erlebnis.
/97

- ▶ Das mystische Erlebnis ist selten ohne brutal-sadistische Impulse anzutreffen. Ferner ist meiner Erfahrung nach orgastische Potenz bei Mystikern und Mystizismus bei orgastisch Potenten nicht anzutreffen. /97
- ▶ Der Mystizismus beruht demnach auf einer Sperre der unmittelbaren Organempfindung und auf dem Wiederauftreten dieser Empfindungen in der pathologischen Wahrnehmung 'übernatürlicher Kräfte.' Dies gilt für den Spiritualisten, den Schizophrenen, den religiösen Physiker und für jede Form von Paranoia.
/97-98
- ▶ Versucht nun ein mystischer Charakter, mit den gegebenen Voraussetzungen seiner Struktur die Natur zu beschreiben, so wird er nur zu einem Resultat gelangen können: Zu einem Bild der Wirklichkeit, in dem sich die realen Vorgänge zwar abgebildet finden, aber nicht in Übereinstimmung mit den objektiven Vorgängen, sondern verzerrt: als Beeinflussung durch elektrische Ströme beim paranoiden Schizophrenen, als blaugrauer nebelhafter Geist beim Spiritualisten, als Empfindungen des 'Weltgeistes' beim religiösen Epileptiker, als das 'Absolute' beim Metaphysiker. Jedes einzelne dieser Urteile enthält ein Stück Wahrheit: Die orgonotischen Prickelempfindungen sind die 'elektrischen Ströme' des Schizophrenen; die blaue Farbe des Orgons ist der blau-graue Geist des Spiritualisten; die kosmische Universalität der Orgonenergie ist der

‘Weltgeist’ und das ‘Absolute’ des mystischen Charakters. /98

- ▶ Die so weit verbreitete und bestätigte Auffassung einer Harmonie der Natur ist im Grunde eine animistische Auffassung, die beim Mystiker zum personifizierten Weltgeist oder zum göttlichen Allsein degradiert wird. Der Mystiker bleibt im Absoluten stecken. Das Absolute ist unfassbar. Der Animist bleibt beweglich. Seine Anschauungen sind verschiebbar. Und er hat den Vorzug, dass seine Naturauffassung, im Gegensatz zur mystischen, einen brauchbaren Wahrheitskern enthält. Der Animist Kepler, der das planetare Harmoniegesetz fand, behält nach Jahrhunderten mit seiner *vis animalis*, die die Planeten bewegt, Recht. Dieselbe Energie, die die Bewegungen der Tiere und das Wachstum aller lebendigen Substanz steuert, bewegt in der Tat auch die Gestirne. In der funktionellen Identität von organismischem und kosmischem Orgon ist der Ursprung aller animistischen und echt religiösen Weltauffassungen zu suchen. /98-99
- ▶ Die Welt des organomischen ‘energetischen’ Funktionalismus ist eine lebhaft funktionierend freie und demnach gesetzliche und harmonische Welt. In ihr gibt es keinen ‘leeren Raum,’ den der mechanistische Physiker fordert, weil er die Natur nicht zu füllen vermag; in ihr gibt es auch keinen Raum voll von Geistern und Phantomen, die der Mystizismus nicht zu demonstrieren vermag. Die Welt des Funktionalismus ist auch keine ‘Schattenwelt,’ wie für den abstrakten Mathematiker, sondern sie ist eine greifbare, volle, pulsierende Welt, gleichzeitig wahrnehmbar und messbar. /99
- ▶ Dem Orgonbiophysiker ist bekannt, dass man oft im Schlaf Lösungen von Problemen findet, um die man sich am Tage vergebens bemühte. Ich selbst habe eine ganze Reihe funktioneller Gleichungen, die ich in an-

derem Zusammenhange darzulegen haben werde, im Halbschlaf erobert. Ich kann dies gerne zugeben, da mir an einer Überlegenheit des 'reinen Verstandes' gegenüber den 'Emotionen' nichts liegt; da ich ferner weiß, dass der menschliche Verstand nur ein Ausführungsorgan des forschenden, die Umwelt abtastenden lebendigen Plasmas ist. /100

- ▶ Die Empfindung ist, funktionell gesehen, ein Abtasten der Wirklichkeit. Die langsam tastenden welligen Bewegungen tierischer Fühler oder Tentakel veranschaulichen, was gemeint ist. Die Empfindung bildet das größte Rätsel der Naturwissenschaft. Der Funktionalismus weiß daher den Wert der Empfindungen richtig und hoch einzuschätzen. Indem er die Empfindung als ein Werkzeug betrachtet, ist er um ihre Reinheit besorgt wie der Tischler um seinen Hobel. Der Funktionalist wird seine ordnende Verstandestätigkeit stets in Einklang mit seinem 'Empfinden' halten. Wo das Maß des emotionellen Irrationalismus klein ist—und es darf in keiner Arbeit groß sein, die die Natur erforscht—, horcht man auf die leisen Mahnungen oder Empfindungen, die einem sagen, ob man korrekt oder falsch, durch persönliche Interessen getrübt oder klar denkt, ob man seinen irrationalen Neigungen oder den objektiven Vorgängen folgt. All dies hat nichts mit Mystizismus zu tun. Es hat einzig mit der Reinhaltung des Empfindungsapparats, unseres Werkzeugs der Forschung zu tun. /100-101

- ▶ Ich kann ein Tier töten und beliebig zerlegen. Es wird niemandem einfallen zu sagen, das Tier bestünde aus den Teilen, in die ich es zerlegt habe. Dies gilt grundsätzlich als Kritik jeder Art mechanistischer Forschung. Der experimentelle Zugriff verändert das Objekt der Forschung. Die Färbung des Krebsgewebes löscht seine lebendigen Eigenschaften aus. Die Zerlegung des Lichts durch ein Prisma sagt nur aus, wie sich das Licht unter der Einwirkung der Brechung

verhält, nicht aber wie sich Licht ohne Einwirkung von Brechung verhält. /106-107

- ▶ Es ist kein Zufall, sondern wohl begründet, dass die lebensverneinende Weltanschauung stets das Trennende betont, so im Nationalismus die Unterschiede der Völker, in der Familienideologie die Unterschiede der Familien, im Geldprinzip die Unterschiede des Reichtums, im Autoritätsprinzip die Unterschiede der sozialen Rangstellung; auf der anderen Seite dagegen hebt die lebenspositive Einstellung das Gemeinsame hervor, den gemeinsamen biologischen Ursprung aller Menschentiere, die Gemeinsamkeit von Mensch, Tier und Natur, die gemeinsamen Lebensinteressen und Notwendigkeiten etc. /111

- ▶ Der mechanistische wissenschaftliche Arbeiter ist derart unsicher, seine Operationen sind derart kompliziert und in unwesentlichen Details ohne Beziehung zum Ganzen verstrickt, dass er Resultate nicht für richtig hält und von vornherein ablehnt, wenn sie einfach sind. Der Orgonakkumulator wurde von hervorragenden Leuten abgelehnt, weil er 'nur ein einfacher Metallkasten ist.' /115

- ▶ Mit dieser grundsätzlichen denktechnischen Stellung ersparen wir uns die höchst unfruchtbare Diskussion über die biochemischen Resultate der klassischen Biologie. Sie sind von sekundärer Bedeutung für das Verständnis des Lebendigen und damit der Krebsbiopathie. Ein Beispiel aus dem Bereiche der Mechanik, das dem mechanistischen Denken leichter zugänglich ist, mag beleuchten, was hier gemeint ist. Ein Eisenbahnzug besteht aus einer Anzahl Wagen, die von einer Lokomotive gezogen werden. Die Wagen bestehen aus Metall, Holz, Glas, etc. Die Lokomotive besteht aus einem Gehäuse und vielfältigen Kesseln, Hebeln, Kolben, etc. Wir mögen nun noch so viel über Holz, das Metall, das Glas, die Hebel etc. aussagen, so noch

so genau analysieren und in Details zerlegen: die exaktesten Untersuchungen darüber würden, ins unendliche fortgesetzt, noch immer nichts über die Funktion des Eisenbahnzuges aussagen. Diese Funktion ist einzig und allein dadurch bestimmt, dass der Zug sich als ein Ganzes zu bewegen vermag und mich von New York nach Boston bringen kann. Will ich also den Eisenbahnzug begreifen, so muss ich das Prinzip seiner Bewegung begreifen. Der stoffliche Aufbau seiner Lokomotive und Wagen ist unwesentlich und nur von sekundärem Interesse; etwa von Interesse für Bequemlichkeit und Sicherheit der Reise, aber nicht für das Prinzip des Reisens. Die klassische Biologie untersucht nun die Strukturen des Lebendigen in seinen verschiedenen Abwandlungen bis in die feinsten Details. Sie mag Resultate von noch so feiner Eleganz erzielen; über das Wesen des Lebendigen wird sie derart nichts und niemals aussagen. /120

- ▶ Ein großes Stück der Brutalität des Mystikers lässt sich einfach darauf zurückführen, dass er das Lebendige in sich zwar spürt, aber es weder real erlebt, noch es zu entfalten vermag. Er entwickelt daher den Impuls, das Spiegelbild mit Gewalt zu erobern, es mit Gewalt greifbar und tastbar zu machen. Das Lebendige im Spiegel ist eine stete Provokation, die bis zur Raserei treibt. Hier ist es, das Bewegte, es lebt, lacht, weint, hasst, liebt ... aber immer nur im Spiegel, real unerreichbar dem Ich wie die Früchte dem Tantalus. Aus dieser so tragischen Situation stammt jeder gegen das Lebendige gerichtete Mordimpuls. /122
- ▶ Der ungepanzerte Organismus dagegen erlebt sich selbst vor allem als einheitlich bewegt. Seine Organempfindungen sagen ihm, dass das wesentliche am Lebendigen nicht das Stoffliche ist. Ein Leichnam sieht im Grunde—stofflich gesehen—nicht anders aus als ein lebendiger Körper. Auch die chemischen Zusammensetzungen sind knapp nach dem Tode, ehe die

Putrefaktion einsetzt, dieselben, wie am Lebenden. Der Unterschied liegt in der Abwesenheit des Bewegten. Daher ist der Leichnam für das Lebensempfinden fremd, ja grauenhaft. Das spontan Bewegte ist also das Lebendige. Wir begreifen nun die Hoffnungslosigkeit allen mechanistisch-mystischen Denkens. Es prallt immerzu auf den Panzer des eigenen Organismus auf, ohne ihn je durchdringen zu können. / 122-123

- ▶ Der Organismus als Ganzes bildet ein natürliches Kooperativ gleichwertiger Organe verschiedener Funktion. Wenn die natürliche Arbeitsdemokratie biologisch begründet ist, so finden wir sie in der harmonischen Kooperation der Organe vorgebildet. Eine Vielfalt und Verschiedenheit ist zu einer Einheit zusammengefasst. Die Funktion selbst steuert die Kooperation. Jedes Organ lebt für sich selbst, funktioniert im eigenen Bereiche auf Grund eigener Funktionen und Anreize. Die Hand greift und die Drüse sezerniert. Die einzelnen Organe sind selbständige Lebewesen mit eigener Empfindung und Funktion begabt. Das haben die Experimente am isolierten Herzen und Muskel eindeutig bestätigt. Die Empfindung ist keineswegs an sensible Nervenendungen gebunden. Alle plasmatische Materie empfindet mit oder ohne sensible Nerven. Die Amöbe hat keine sensiblen oder motorischen Nerven und empfindet doch. / 124
- ▶ Der Klavierkünstler gibt seiner Hand keine Aufträge. Die Hand ist, im Zusammenhange mit dem ganzen Organismus, das bewegte und bewegende, selbsttätige Organ. Man hört mit dem ganzen Organismus und nicht nur mit dem Ohr. Das Rad ist nicht das Automobil. Man reist im Auto und nicht auf dem Rad. Der gepanzerte Organismus empfindet sich dagegen aus einzelnen Teilen bestehend. / 125
- ▶ Derart entstand und entsteht immerzu aus den Organempfindungen des gepanzerten Organismus seine

Auffassung von den Funktionen des Lebendigen. Die Aufsplitterung seiner Organe und Empfindungen bedingt weiter, dass er die Fähigkeit einbüßt, funktionelle Verbindungen herzustellen oder zu finden. So ist zu erklären, dass Jahrzehnte lang die Hirnmythologie die Szene der Naturwissenschaft beherrschen konnte, ohne den Einfall zu haben, dass Milliarden Organismen unzählige Jahrtausende funktionierten, ehe es ein Gehirn gab. /125

- ▶ Der fraglos bedeutsamste Unterschied dieser beiden Typen ist die Entwicklung von destruktivem Sadismus im gepanzerten organotischen System. Da jede plasmatische Strömung und organotische Erregung im Streben nach Kontakt auf eine Mauer stößt, entsteht der unbezwingbare Drang, unter allen Umständen und mit allen Mitteln die Mauer zu durchbrechen. Dabei verwandeln sich alle Lebensimpulse in destruktive Wut. Der Organismus ist bestrebt, mit Gewalt aus dem Panzer herauszubrechen, als ob er sich wie im Kerker gefangen fühlte. /127

- ▶ Der arbeitende Mensch trug eine große Verantwortung, wenn er Brücken baute, Züge fuhr oder Kinder erzog. Er hatte diese Verantwortung in jeder Bewegung seines Körpers, aber er war sich ihrer nicht bewusst. Er dachte, dass er Niemand sei und dass nur sein Chef, der Richter oder der Polizeichef diejenigen seien, die soziale Verantwortung tragen. Der arbeitende Mensch sah durch die Jahrtausende die Natur in seinen Kindern wirken. Er sah, dass seine Kinder als kleine Tiere geboren wurden mit Genitalien und natürlichen Bedürfnissen. Aber er verstand es nicht und bestrafte seine Kinder dafür, dass sie Tiere waren. (...) Jeden einzelnen Krieg in der Geschichte der Menschheit hätte er verhindern können, aber er wußte nicht, dass er es tun konnte. /130

- ▶ Das, was das Leben erst ermöglichte, wurde gering geschätzt: körperliche Arbeit, die Liebe der Jugend, die sexuellen Spiele der Kinder, die Freude am Leben. Das hingegen, was Leben vernichtet, stand in hohen Ehren: Der Kaiser, der Jesuit, der berufsmäßige Mörder (Soldat). Sobald der Mensch etwas Reife in politischen Dingen erlangt hatte, wählte er zwar einen Minister, aber er hatte keine Wahl für oder gegen den Krieg. Der Mensch steckte voller sexueller Neugier und sexuellem Elend; seine Feste, seine Träume und seine Zeitungen barsten vor 'Sex.' Aber aus seinen Universitäten hatte er das Wissen über die orgastische Plasmazuckung und über das Leben verbannt. / 130, 131
- ▶ Ebenso wie ein amerikanischer Farmer meint, dass er ein Niemand ist, ein mystischer Wirrkopf von einem Ex-Vizepräsidenten dagegen eine wichtige Person, so kennt auch jeder einzelne Mensch die Wahrheit über sich und seine Welt, aber er hält sich selbst gleichzeitig für unwichtig. / 131
- ▶ Das Reich des Teufels ist ein Teufelskreis. (...) Der Teufel ist eine wesentliche Funktion des gepanzerten Tiers, des Menschen. / 131-132
- ▶ Man kann den Teufelskreis nicht durchbrechen, indem man einen seiner zwei Bestandteile verstärkt. Wenn man die Moral zu stärken versucht, werden Perversionen und Brutalität zunehmen. Wenn man die Brutalität zur Überwindung der Moral einsetzt, wird eine stärkere und strengere Moral das Resultat sein, wie im imperialistischen Russland des 20. Jahrhunderts. / 134, 135
- ▶ Der gemeinsame Nenner allen grausamen Scheiterns ist der Mensch, der sich selbst von seiner eigenen Natur abgeschnitten hat. Was immer er unternehmen mag, muss scheitern, solange er nicht endlich seine

eigene biophysikalische Struktur angreift. Und das ist nicht mehr eine Frage der 'Politik,' sondern eine Frage der Entpanzerung des Menschentiers, eine Frage der Art und Weise, wie unsere neugeborenen Kinder aufwachsen. /136

- ▶ Alexander Neill hat in jahrzehntelanger Arbeit den praktischen Nachweis für meine Ansicht gebracht, dass eine natürliche, selbstregulierende Entwicklung von Kindern möglich ist. Bronislaw Malinowski hat die gleiche Ansicht durch seine Studien der Gesellschaft der Trobriander erhärtet. Die Funktion der Selbstregulierung ist nicht länger das Problem. Das Hauptproblem ist jetzt—und für lange Zeit—wie man dieses natürliche Heranwachsen der Kinder gegen eine öffentliche Meinung schützt, die der Homo normalis bestimmt, dieses gepanzerte, starre, leblose, ängstliche und hoffnungslose Tier. /136-137

- ▶ Es ist klar, dass der Mensch aufhören muss, vor sich selbst und seinen eigenen Programmen, Absichten und Fähigkeiten wegzulaufen. Die Leute reden zuviel, schreiben zuviel, machen zuviel Ausflüchte, um ihre eigene innere Leere hinauszuschreien, um die Hauptsache zu umgehen: die Ursache für die große Vermeidungsstrategie, das Flüchten. /137

- ▶ Das Problem ist, wie man dieses große Unterfangen schützt gegen alte, frustrierte Jungfern, gegen neurotische Spinner in hohen Positionen, gegen rote Faschisten und gegen eigenmächtige Regierungsbeamte, die Dinge 'untersuchen,' die sie nichts angehen und von denen sie keine Ahnung haben, die damit lebenswichtige Arbeit, wichtig für Millionen von Menschen, für Monate lahmlegen. Das Problem ist, welcher organisatorische Aufwand notwendig ist, die Mitglieder der arbeitenden Bevölkerung sich selbst wieder nahe zu bringen, sie von den unzähligen üblen, anstoßenden und zerstörerischen Vorgängen in der Welt der Politik,

der unsaubereren Geschäfte, der neurotischen Erziehung und feigen Medizin zu befreien; wie man ihnen helfen kann, sich selbst zu regieren, ohne neuen Diktatoren, neuen schrecklichen Politikern, neuen Spinnern oder Ideologen zum Opfer zu fallen. Das sind die Probleme und es gibt noch viele weitere. Deshalb liegt das Problem nicht darin, zu erörtern, was getan werden sollte und könnte; das wäre relativ einfach. Das wahre Problem ist, wie man praktisch beginnt. /138-139

- ▶ Die Welt des Menschentiers ist voller brennender praktischer Probleme, die einer Lösung harren, voller berechtigter Erwartungen, die erfüllbar sind und eines Tages erfüllt werden, voller Sehnsüchte, die diese unsere Welt selbst über die kühnsten Träume hinausheben würde. Aber sogenannte Regierungen und Erziehungsinstitutionen konzentrieren sich auf kleinliche Formalitäten. Dieses Inferno muss eine gemeinsame Ursache haben. Der Mensch ist unfähig geworden, das zu erlangen, was er am meisten ersehnt. /140
- ▶ Orgasmusangst ist ein allumfassendes biologisches Erleben, vor dem es kein Entkommen gibt. Eine einfache Phobie mag andere Leute stören und die Aktivitäten des betroffenen Individuums einschränken. Orgasmusangst geht einher mit einem totalen Verlust der Persönlichkeit und der Fähigkeit, sich im Leben zurechtzufinden. Bei einfachen Angstanfällen kommt Selbstmord selten vor, da die Hauptpanzerung unverehrt bleibt. Orgasmusangst dagegen ist regelmäßig von der Gefahr des völligen Zusammenbruchs begleitet, die so unerträglich werden kann, dass Selbstmord der einzige Ausweg bleibt. Viele Selbstmorde sind das Resultat solch eines plötzlichen, überwältigenden Zusammenbruchs der schützenden Panzerung. /142
- ▶ Was wir 'Freiheitstaumel' nennen, resultiert aus dieser Unfähigkeit des gepanzerten Organismus, natürlich zu funktionieren. Wir sehen den 'Freiheitstaumel' so-

wohl bei Kindern als auch bei Erwachsenen, die zu plötzlich von einer Umgebung, die völlig gemäß den Gesetzen der Panzerung funktioniert, in eine Umgebung verpflanzt werden, die auf den natürlichen Prinzipien der Selbstregulierung gebaut ist. Wenn von heute auf morgen der autoritäre Staat plötzlich abgeschafft würde, so dass die Menschen tun könnten, was sie wollten, würde Chaos, nicht Freiheit das Resultat sein. Erst nach Jahren extremer Orientierungslosigkeit würde die Menschheit lernen, entsprechend den Prinzipien der natürlichen Selbstregulierung zu leben.
/143

- ▶ Diese tiefverwurzelte biopathische Struktur des Menschen erscheint dem aufmerksamen Verhaltensforscher als die wichtigste Ursache für das Versagen aller früheren Versuche, die menschliche Freiheit zu sichern. Diese Tatsache ist dem Politiker unbekannt, der auf völlig unverantwortliche Weise Freiheit und den Himmel auf Erden verspricht; er ist dann der erste, der das Weite sucht, wenn das, was er verspricht, wirklich eintritt. /143-144
- ▶ Der Organomie gelang es, über das Reich des Teufels hinauszugehen—nicht aufgrund einer besonderen Eingebung der eines übernatürlichen Sinnes, sondern einzig und allein infolge des sorgfältigen und gewissenhaften Studiums der Funktion des Orgasmus. /146
- ▶ Die Antwort ist wiederum: der Teufel ist verlockend und ihm ist so leicht zu folgen, weil er die sekundären Triebe verkörpert, die so leicht zugänglich sind. Gott ist so langweilig und fern, weil er den Kern des Lebens verkörpert, der durch die Panzerung unzugänglich wurde. Deshalb ist Gott das große unerreichbare Ziel und der Teufel die allgegenwärtige, überwältigende Realität. /147

- ▶ Es existiert kein 'luftleerer Raum.' Es existiert kein 'Vakuum.' Der Raum hat bestimmte physikalische Eigenschaften. Diese Eigenschaften können beobachtet und demonstriert werden; einige können experimentell reproduziert und kontrolliert werden. Es ist eine genau definierte Energie, für die die physikalischen Eigenschaften des Raumes verantwortlich ist. Diese Energie ist 'kosmische Orgonenergie' genannt worden. /149
- ▶ Eine der Prämissen des Michelson-Experiments war die Annahme, dass der Äther sich im Ruhezustand befindet; dementsprechend bewegt sich die Erde durch einen ruhenden Äther. Diese Annahme wird eindeutig widerlegt durch die Beobachtung des atmosphärischen Orgons. Wenn der Äther ein Konzept darstellt, das sich auf die kosmische Orgonenergie bezieht, ist er nicht ruhend, sondern bewegt sich schneller als der Erdball. Das Verhältnis der Erdkugel zu dem sie umgebenden kosmischen Orgonozee ist nicht das eines Gummiballs, der auf stehendem Wasser rollt, sondern eines Gummiballs, der auf sich fortplanten Wasserwellen rollt. Somit wird die erste Annahme des Michelson-Experiments ungültig. /151
- ▶ Das organomische Potential widerspricht nicht dem alten mechanischen Potential. Tatsächlich erklärt es, wie ein höheres Energieniveau überhaupt existieren kann. Es stimmt, dass mit dem Akzeptieren dieser Funktion des 'II. Hauptsatzes der Thermodynamik,' der 'Entropiesatz' in seiner absoluten Fassung, ungültig wird. Wir wissen, dass viele Physiker mit diesem Gesetz ohnehin nicht glücklich sind, und wir mussten viele andere Glaubenssätze absoluter Art aufgeben, zum Beispiel die Erhaltung der Masse oder die Unwandelbarkeit der chemischen Elemente. /154
- ▶ Orgonenergie ist 'überall.' Sie bildet ein ununterbrochenes Kontinuum. /156

- ▶ Als ich 1939 zum erstenmal die Orgonerstrahlung im Dunkelraum entdeckte und beobachtete, glaubte ich, dass die Orgonenergie drei verschiedene Bestandteile hätte: bläulich graue, nebelartige Gebilde, tief blau-violette Lichtpünktchen und weißliche schnelle Strahlen. Inzwischen wurde festgestellt, dass diese drei Formen keine unterschiedlichen Arten der Orgonenergie darstellen, sondern lediglich drei Formen ein und derselben Energie in verschiedenen Zuständen. Die Orgonenergie geht aus dem nebelartigen in den strahlenartigen Zustand über, wenn sie erregt oder irritiert wird. Eine solche Erregung kann hervorgerufen werden durch a) metallische Substanzen; Metall hält oder absorbiert die Orgonenergie nicht, sondern reflektiert sie schnell, wodurch es ein 'Hindernis' bildet, falls solch ein mechanischer Begriff überhaupt im Bereich der Orgonfunktionen, das heißt Ätherfunktionen anwendbar ist; b) lebende Organismen im metallverkleideten Dunkelraum; die organismische Orgonenergie erregt anscheinend die atmosphärische Orgonenergie und umgekehrt; c) elektromagnetische diskontinuierliche Feldwirkung; ein Induktionsspulensystem verkürzt die Umwandlungszeit von der nebelartigen in die strahlenartige Form beträchtlich auf 20 Minuten statt der herkömmlichen 1-2 Stunden. Jede Art des Zustandes und der Form ist beweglich, dynamisch, verschieden im Tempo und nie statisch-mechanisch. /163-164

- ▶ Die Sichtbarkeit der Orgonenergie im Dunkelraum ist offensichtlich die Folge von Erstrahlung. Orgonenergie 'emittiert' oder 'entwickelt' Licht oder, anders ausgedrückt, funktioniert so, dass unser Sehsinn sie als Licht wahrnimmt; sie erstrahlt. Diese orgonotische Erstrahlung, unter welchen Bedingungen sie auch immer auftreten mag, hat meistens eine bläulich-graue, bläulich-grüne oder bläulich-violette Farbe. Das unterscheidet die Orgonerstrahlung von anderen Arten der Erstrahlung wie der der Gase. Neongas leuchtet rot, Argon weiß, Helium grün. Orgonotische Erstrahlung im Va-

kuum ist eindeutig bläulich-violett, und sie produziert eine blaue Reaktion auf einem Farbfilm. /164

- ▶ Die Struktur des Beobachters ist deshalb von Bedeutung, weil die organismische Orgonenergie in seinen Sinnesorganen auf die externen Orgonphänomene reagiert. Die Einbeziehung der Struktur des Beobachters in die Einschätzung der Naturphänomene ist ein sehr bedeutsamer, wenn nicht sogar entscheidender Schritt vorwärts hin zur Integration des Subjektiven und des Objektiven, der Psyche und des Physischen. Es ist hauptsächlich das Ignorieren des biophysikalischen und tiefenpsychologischen Funktionierens des Beobachters, welches mechanisch orientierte Wissenschaftler in die Sackgasse geführt hat, in der sich die theoretische Physik heute befindet. Diese Wissenschaftler, die ansonsten einen solchen exzellenten kritischen Forschungssinn bewiesen haben, hängen nach wie vor dem alten, überholten psychologischen Denken an. Sie klammern sich an ein 'Bewusstsein,' das irgendwie keine Basis im Organismus, in biophysikalischen Prozessen hat. /168

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