

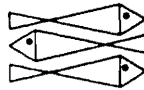
WILHELM REICH

Ether, God and Devil



Cosmic Superimposition

*With five chapters newly translated
by Therese Pol*



FARRAR, STRAUS AND GIROUX
NEW YORK

© Copyright 1949, 1951, 1973 by Mary Boyd Higgins as Trustee of The
Wilhelm Reich Infant Trust Fund

Chapters 1 through 4 of *Ether, God and Devil* and Chapter 4 of *Cosmic Superimposition* newly translated from the original German, *Orgonomischer Funktionalismus, Teil I*, Copyright © 1972 by Mary Boyd Higgins as Trustee of The Wilhelm Reich Infant Trust Fund

The first edition of *Ether, God and Devil* was originally published as Volume 2 of *The Annals of the Orgone Institute* in 1949 and the first edition of *Cosmic Superimposition* was published in 1951

All rights reserved

First printing, 1973

Library of Congress catalog card number: 70-189340

Printed in the United States of America

Published simultaneously in Canada by

Doubleday Canada Ltd., Toronto

CONTENTS

Ether, God and Devil

I	THE WORKSHOP OF ORGONOMIC FUNCTION- ALISM	3
II	THE TWO BASIC PILLARS OF HUMAN THOUGHT: "GOD" AND "ETHER"	13
III	ORGAN SENSATION AS A TOOL OF NATURAL RESEARCH	53
IV	ANIMISM, MYSTICISM, AND MECHANISTICS	77
V	THE REALM OF THE DEVIL	121
VI	COSMIC ORGONE ENERGY AND "ETHER"	139

Cosmic Superimposition

I	STAGE AND MEADOW	165
II	SURVEY ON MAN'S ROOTS IN NATURE	173
III	THE FUNCTION OF SUPERIMPOSITION	181
IV	THE LIVING ORGONOME	193
V	SUPERIMPOSITION IN GALACTIC SYSTEMS	225
VI	THE RING OF THE AURORA BOREALIS, R—76	239
VII	THE MEANING OF R—76	249
VIII	THE ROOTING OF REASON IN NATURE	277
	BIBLIOGRAPHY OF WORKS BY REICH ON ORGONE ENERGY	299
	GLOSSARY	303
	INDEX	305

What is the hardest thing of all?
That which seems the easiest
For your eyes to see,
That which lies before your eyes.

Goethe

ETHER, GOD AND DEVIL

CHAPTER I

THE WORKSHOP OF ORGONOMIC FUNCTIONALISM

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

It is useful not only to allow the serious student of the natural sciences to see the result of research but also to initiate him into the secrets of the workshop in which the end product, after much toil and effort, is shaped. I consider it an error in scientific communication that, most of the time, merely the polished and flawless results of natural research are displayed, as in an art show. An exhibit of the finished product alone has many drawbacks and dangers for both its creator and its users. The creator of the product will be only too ready to demonstrate perfection and flawlessness while concealing gaps, uncertainties and discordant contradictions of his insight into nature. He thus belittles the meaning of the real process of natural research. The user of the product will not appreciate the rigorous demands made on the nat-

ural scientist when the latter has to reveal and describe the secrets of nature *in a practical way*. He will never learn to think for himself and to cope by himself. Very few drivers have an accurate idea of the sum of human efforts, of the complicated thought processes and operations needed for manufacturing an automobile. Our world would be better off if the beneficiaries of work knew more about the *process* of work and the experience of the workers, if they did not pluck so thoughtlessly the fruits of labor performed by others.

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

human animal to his universe, can be explained by a very simple analogy.

Did Columbus discover New York City or Chicago, the fisheries in Maine, the plantations in the South, the vast waterworks, or the natural resources on America's West Coast? He discovered none of this, built none of it, did not work out any details. He merely discovered a stretch of sea-shore that up to then was unknown to Europeans. The discovery of this coastal stretch on the Atlantic Ocean was the key to everything that over several centuries became "North America." Columbus's achievement consisted not of building America but of surmounting seemingly immovable prejudices and hardships, preparing for his voyage, carrying it out, and landing on alien, dangerous shores.

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

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

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

An essential and comprehensive part of my activities in

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

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

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

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

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

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

Since everything in nature is interconnected in one way or another, the subject of "orgonomic functionalism" is practically inexhaustible. It was essentially the humanistic and scientific achievements of the nineteenth and early twentieth centuries that merged with my interests and studies of the natural sciences to form the living body of work that eventually took useful and applicable shape as "orgonomic functionalism." Although the functional technique of thinking will be described here systematically for the first time, it was nevertheless applied by many scholars more or less consciously before it definitely overcame, in the form of organonomy, the hitherto rigid limits of natural research. I would like to mention the names of those to whom I am primarily indebted: Coster, Dostoevsky, Lange, Nietzsche, Morgan, Darwin, Engels, Semon, Bergson, Freud, Malinowski, among others. When I said earlier that I found myself in a "new realm of thought," this does not mean that organonomic functionalism was "ready" and merely waiting for me, or that I could simply appropriate Bergson's or Engels's conceptual technique and apply it smoothly to the area of my problem. The formation of this thought technique was in itself a task I had to accomplish in practical activity as a physician and scientist struggling against the mechanistic and mystical interpretations of living matter. Thus I have not developed a "new philosophy" that adjacent to, or in conjunction with other philosophies, tried to bring the processes of life closer to human comprehension, as some of my friends believe. *No, there is no philosophy involved at all.* Rather, we are dealing with a tool of thought that we must learn to apply before investigating the substance of

life. Orgonomic functionalism is not some luxury article to be worn or taken off at one's discretion. It consolidates the conceptual laws and functions of perception that must be mastered if we are to allow children and adolescents to grow up as life-affirmative human beings in this world, if we want to bring the human animal into harmony again with his natural constitution and the nature surrounding him. One can oppose such a goal on philosophical or religious grounds. One can declare, "purely philosophically," that a "unity of nature and culture" is impossible or harmful or unethical or unimportant. But no one can claim any longer that the splitting up of the human animal into a cultural and a private being, into a "representative of higher values" and an "orgonomic energy system," does not, in the truest sense of the word, undermine his health, does not harm his intelligence, does not destroy his joy of living, does not stifle his initiative, does not plunge his society time and again into chaos. The protection of life demands functional thinking (in contrast to mechanistics and mysticism) as a guideline in this world, just as traffic safety demands good brakes and flawlessly working signal lights.

I would like to confess to the most rigid scientific ordering of freedom here. Neither philosophy nor ethics but the protection of social functioning will determine whether a child of four can experience his first genital excitations with or without anxiety. A physician, educator, or social administrator can have only *one* opinion (not five) about the sadistic or pornographic fantasies a boy or girl develops during puberty under the pressure of moralism. It is not a question of philosophical possibilities but of social and personal necessities to prevent by all possible means the deaths of thousands of women from cancer of the uterus because they were raised to practice abstinence, because thousands of cancer researchers do not want to acknowledge this fact or will not speak up for fear of ostracism. It is a murderous philosophy that still

favors the suppression of natural life functions in infants and adolescents.

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

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

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

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

Both the mechanist and the mystic stand inside the limits and conceptual laws of a civilization which is ruled by a contradictory and murderous mixture of machines and gods. This civilization forms the mechanistic-mystical structures of men, and the mechanistic-mystical character structures keep reproducing a mechanistic-mystical civilization. Both mechanists and mystics find themselves inside the framework of human structure in a civilization conditioned by mechanistics and mysticism. They cannot grasp the basic problems of

this civilization because their thinking and philosophy correspond exactly to the condition they project and continue to reproduce. In order to realize the power of mysticism, one has only to think of the murderous conflict between Hindus and Muslims at the time India was divided. To comprehend what mechanistic civilization means, think of the "age of the atom bomb."

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

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

of life stems from the armoring of the human organism, which blots out the living function and replaces it with rigid formulas of life. Unarmored life does not look for a meaning or purpose for its existence, for the simple reason that it functions spontaneously, meaningfully, and purposefully, without the command "Thou shalt."

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

COSMIC SUPERIMPOSITION

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

NIETZSCHE

CHAPTER I

STAGE AND MEADOW

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

The character structure of man, the frozen history of the past four to six thousand years of human society, will determine man's fate and conditions in the near future. Looking forward through a dense fog, which has obscured man's view for several decades now, the author has tried to draw the ultimate consequences from what he has learned about human functioning over a period of more than thirty years of intimate knowledge of the characterological backstage of the public scene. Very little of the actual drama of present-day social struggles will appear in these pages, however. The author did not intend to study the impact of the backstage events upon the performance on the public stage. On the contrary, he has opened the door that leads from the backstage of the theater to the spacious fields and meadows surrounding the theater of present-day human affairs. Observed from these meadows, under glittering stars in endless heavens, the show on the stage appears strange. Somehow, the endless heavens on silent nights do not seem in any sort of accord with the show inside the theater or

with the subject of the performance. All that belongs to the show seems far off, unreal, and very much out of place if seen from *outside* the theater building.

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

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

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

In this respect, the newborn infant is comparable to the experience one often has when working with orgonotic pulses on the Geiger counter or on the oscillograph. One can

easily switch over from pulses in the living organism to the same type of pulses in the atmosphere. One operates in a practical manner with the *common functioning principle*, the CFP, of man and cosmos. There is no longer any barrier between a human organism and its cosmic environment, which, of necessity, is and always has been its origin. One forgets the show on the stage and concentrates on this amazingly practicable identity of living and non-living functions.

On the human stage, it is forbidden by law under punishment of fine or imprisonment "or both" to show or even discuss the embrace between two children of the opposite sex at the age of three or five. Somewhere in the audience sits a human being, broken in his emotional security, full of perverse longings and hatred against what he has lost or never known, who is ready to run to the district attorney with the accusation that children are being misused sexually and that public morals are being undermined. Outside on the meadow, however, the genital embrace of two children is a source of beauty and wonder. What drives two organisms together with such force? No procreation is involved as yet, and no regard for the family. Somehow this drive to unite with another organism comes with the newborn when it passes from the meadow onto the stage. There it is immediately squelched and smolders under cover, developing smoke and fog.

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

Outside, under the glimmering stars, no such reaction to the sight of the embrace of two organisms would ever occur in sane minds. We do not shudder at the sight of two toads or fish or animals of other kinds in embrace. We may be awed by it, shaken emotionally, but we do not have any dirty or moralistic sentiments. This is how nature works, and

somehow the embrace fits the scene of silent nights and broad meadows with infinity above. The intellectual cynic and the smutty barroom hero, of course, belong on the stage and not in the meadow, where they would certainly disturb the harmony and not fit into the picture. But we would refuse to believe that a meditating Indian sage would object to the sight or not fit in.

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

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

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

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

The constellations of the stars in the heavens in ancient times were represented, most fancifully, by different living creatures—the scorpion and the bear, Andromeda and Her-

cules and Pisces, etc. Thus, man knew that somehow he came from the heavens into which, in nearly every religion, he believed he would return after death on earth.

For ages, man has projected his own image onto the heavens in the shape of different gods in human form, again showing that he believed himself to be somehow rooted in the heavens.

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

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

Abstract mathematics, from the Pythagoreans to the modern relativists, has somehow assumed that the human power of reasoning is closely related to cosmic functions. True, no concrete links between reason and universe became evident. Still, the close connection was taken for granted. Mere reasoning seemed to have corroborated such a close interrelation between "mind" and "universe." However, it is not readily comprehensible what these links are. Orgonomy has contributed some major insights into this riddle by disclosing the transitions from reasoning to emotions, from emotions to instincts, from instincts to bio-energetic functions, and from bio-energetic functions to physical orgone energy functions.

Thus, the impelling force to search and the religious belief meet somewhere in the vast spaces. But both reasoning and belief instantly distort the clarity of the meadow experience when they transfer it onto the human stage. WHY? Is it because man is a different being on the meadow from what he is on the stage? Probably, but the answer is not good enough.

Now, the boundaries separating religious belief and pure

reasoning have been crossed, or rather wiped away by orgone research. It was shown in *Ether, God and Devil* that both reason and belief are rooted in the orgonotic, bio-energetic functioning of man. They are both rooted in one and the same functional realm.

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

the atmosphere to your nerves; inside, there is only empty space and atoms dissolved into an endless row of "particles."

Let us stop now. It is enough to have shown the great discrepancy.

We are now moving into the open spaces to find, if possible, what the newborn infant brings with it onto the human stage. This study will, among other things, deal with hurricanes, the shape of the galaxies, and the "ring" of the aurora borealis. This will astonish many a reader. What, he will inevitably ask, has a well-known, distinguished psychiatrist to do with hurricanes, galaxies, and the aurora borealis? Is not this proof enough of the rumor that he went "off the beam" some years ago, after having reached a high degree of distinction in the field of psychiatry? It is not the writer who went "off the beam," but the reader who thinks that way. He has forgotten his origin and refuses to be disturbed in the enjoyment of the stage show make-believe.

He has refused to leave the theater and to follow us through the door onto the vast meadow whence all being stems. He has not realized that a newborn infant cannot possibly be understood from the viewpoint of a culture into which it is being born. This is its future. It can only be understood from where it came, i.e., from OUTSIDE the stage.

Hurricanes, galaxies and the aurora borealis come into the view of a human being who deals with the mentally sick and with newborn infants if he follows consistently the red thread of inquiry and reasoning that leads outward from unhampered observation of man's behavior toward his origin in the cosmic realm of functioning. Those who wish to stay inside and refuse to move out are, of course, entitled to do so. But they are not entitled to pass judgment on the experience of others who do not believe in the rationality of the stage show, who refuse to accept the dogma that what man displays inside the narrow space on the stage is his true being and his true nature. Those who remain sitting in the tight

little place have no right whatsoever to judge what the wanderer on the outside experiences, sees, smells, lives through. No dweller on 32nd Street who never left New York would dare pass judgment on a report from an explorer of the North Pole. Yet, without ever having cared even to peep outside through the keyhole of the door, he usurps the right to pass judgment on the experiences of oronomy, which operates far outside his narrow, tight, little stage. Let him be modest and confine himself to his own little world. We do not permit him to have opinions, and with a show of authority to boot, about things he never dreamed of approaching. He may be an authority on the stage of the theater, or a well-trained critic of the play, or he may be an actor playing the role of a professor of biology or astronomy. But in all these cases he is within the theater building. And unless he actually steps outside onto the meadow and looks around himself, seeing what is to be seen there in the open spaces, he had better be quiet and remain sitting comfortably where he is. Nobody will blame him. Outside, however, he is no authority whatsoever. There are no false beards outside, only living beings searching and wondering about where they came from and why they are there. We shall be glad to take his hand and lead him out into the night, where we have learned first to see and to feel what we intend to measure. We shall be happy to do so. But first let him remove his false beard of dignity. Let him be a man first.

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

CHAPTER II

SURVEY ON MAN'S ROOTS IN NATURE*

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

The existence of the new territory now to be surveyed became known not through the study of matter or mechanical movements but of man's basic emotions. To the mechanistically or chemically oriented mind this sounds rather queer. What, it asks, has the ecliptic, the yearly path of the sun, the aurora borealis, or a hurricane to do with human emotions? Mystical distortion of true knowledge is suspected. To this, in preparation for our flight, we answer: *It is always a sign of ignorance or of a mystical orientation to put man and his emotions outside the pale of physical nature.* Man is a part

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

of nature; he grew out of natural functions. It cannot possibly be otherwise. It follows from mere reasoning about natural evolution. There is no valid counterargument to this statement. Man, including his emotions, evolved from nature as one of its developmental products. Once this conclusion is accepted, the next question follows: IN WHAT MANNER IS MAN ROOTED IN NATURE?

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

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

Newtonian and the Goethean view of nature remained irreconcilable. The best among the physicists of the twentieth century have given up hope regarding their own structure of thought; they, too, are looking for the new land. Lecomte du Nouy writes:

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

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

The Road to Reason, by Lecomte du Nouy

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

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

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

Socio-economic philosophy has dealt with only one of the many deviations of man from nature, the economy of goods

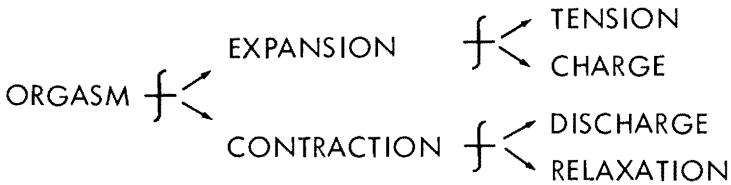
produced by tools used by man. The tool is a specifically human creation. Orgonomy, on the other hand, roots man in nature in the common functioning principle (CFP), i.e., *in functions man has in common with basic natural functions*. Since the CFP is always broader than later variations, the orgonomic viewpoint is much broader as well as infinitely deeper than the economic point of view.¹

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

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

Does the orgasm function, as formulated here orgonomically, also permeate non-living nature? Orgonomy answers this question in the negative. It assumes that the or-

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



gasm function in the formulation given above governs only the entire living realm and that non-living nature does not show the sequence: expansion \rightarrow contraction.

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

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

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

Where, then, is the functional identity between the non-living and the living to be sought?

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



Fig. 1. Superimposition and fusion of two living organotic systems

The longing for the genital embrace is profoundly expressed in the belief in a "universal spirit," in "God," the "creator." In basic natural science it is revealed in the search for the "natural law."

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

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

However, since man has banned the subject of the superimposition of two organisms from his scientific thinking in all his universities of higher learning, he has missed the approach to a great number of basic astrophysical functions and has become ensnared in an insoluble, rigid antithesis between sex and morals, nature and culture, bad and good, devil and God.

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

After thus having established the HOW of the great runaway, we encounter the next question: *Why DID HE START RUNNING AWAY IN THE FIRST PLACE?*