

Orgonomic Functionalism. Part II

On the Historical Development

of Orgonomic Functionalism (Cont.)*

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Part I of ORGONOMIC FUNCTIONALISM, "Ether, God and Devil," appeared as a separate book. The first eleven chapters of Part II appeared in the *Orgone Energy Bulletin*, Vol. 2, Nos. 1, 2 and 3. The titles of these chapters are: 1. Introduction; 2. Psychic functioning is natural functioning; 3. Natural functioning is basically an energy process; 4. There is a "psychic energy"; 5. "Psychic energy"—a function of biological cell excitation; 6. First rules of functional thinking; 7. Primary and secondary drives; 8. The armor-ing of the human organism; 9. The four-beat of the orgasm function = the life formula; 10. The bio-energetic plasma current; 11. The "bio-electric" function of pleasure and anxiety.

12. Orgonomic Thinking in Medicine

(The Stomach Ulcer as Illustration)

Classical medicine, which can operate only with physical and chemical processes, knows that the stomach ulcer is accompanied by an overproduction of gastric acid. Hence, it formed the concept that the stomach ulcer arises

* Translated by Myron R. Sharaf.

as a result of the damage done by the acidity to the tissue of the stomach wall. This is correct, but it covers only a certain part-function of the illness, the chemico-physical or the physiological side. Thus, this viewpoint investigates the alteration of tissue as a result of chemical action and the physiological consequences of this alteration, such as the danger of perforation of the stomach wall, cancerous degeneration, disturbances of digestion, bodily pains, vomiting, etc. Classical medicine does not explain and does not know how to explain why an ulcer develops in certain organisms and not in others. It does not know the "background," or, in its own phrase, the "disposition" for the disease of stomach ulcer. Obviously, the stomach ulcer with its chemico-physical functions is rooted in a *more general* functioning principle that is *not* of a chemico-physical nature. This conclusion is justified if we admit that, in decades of chemico-physical research, medicine would have comprehended this unknown background if such a one existed within its realm. Mechanistic chemico-physical medicine operates and does research carefully and with rich resources. It is a perfect research apparatus in the realms of physics and chemistry. Accordingly, if the clarification of the stomach ulcer did not succeed, this was clearly due to the fact that its functions lie *beyond* the chemico-physical domain.

Let us group together all events in the organism which take place as alterations of tissue structure and as chemical or physical processes, as **BODILY** or **SOMATIC**, in distinction to **PSYCHIC** and **BIOLOGICAL** processes.

The purely bodily or somatic aspect of research is insufficient for the comprehension of a disease of the organism.

When depth psychology widened its boundaries of research and even began to include the so-called somatic diseases, it discovered that certain *psychic* structures show a distinct inclination for the development of certain *bodily* symptoms. Repressed destructive impulses were found to be the essential mechanism in such bodily symptoms. **PSYCHOSOMATIC MEDICINE** developed from the simultaneous somatic *and* psychic observation of the organism. From the beginning its methodological operations were dualistic *or* monistic. Body and soul were "one and the same thing" or they were parallel, conditioning one another, to be sure, but still basically *independent* processes. For example, anxiety and destructiveness were understood as *psychic* processes in contrast to a somatic process such as inflammatory decay of tissue. Here the so young and hopeful medicine of the future committed its

first tremendous error in thinking. Let us hope that it succeeds in correcting it as rapidly as possible.

In present-day psychosomatic thinking, drives and emotions, conceived as *psychic* functions, “produce” the somatic symptoms, if the much worse error is not made of speaking of “psychic influences on somatic diseases.” The “psychologizing” of chemico-physical bodily functions began with Groddeck who, for example, traced sterility in a woman *directly* to her unconscious rejection of her child. Now, it is correct that one finds in sterile women a rejection of the husband or the child, when sterility is not a result of a purely mechanical obstruction due to inflammation of the oviduct. It is also correct that this rejection has something to do with sterility. But it is incorrect and misleading to assert that the “unconscious rejection *produces* sterility.” One at least has still to demonstrate *in what way* the *psychic* rejection causes the *somatic* sterility. The new viewpoint of the psychic causation of somatic diseases loses its function if one applies it mechanistically and not functionally. Only if one knows how to describe the *particular* functions which lead from the unconscious hatred to the contraction of the oviduct has one gained a true functional insight. The sentence: “Hatred causes sterility,” is purely mechanical, and hence as meaningless as the sentence: “Electricity causes light.”

Mechanical processes exist and are important, but only in the realm of mechanical, physical, and chemical functions. The increased gastric acid does indeed cause a disintegration of the stomach wall in a purely mechanical fashion. However, the repressed hatred does not cause the damage to the stomach wall either mechanically or directly. It certainly does belong to the disease picture, but *we must be able to supply the particular functions which lead from the function of the unconscious hatred to the result which is the excess acidity acting on the stomach wall.*

Here organomic functionalism demonstrates its usefulness for the comprehension of the *total* function as well as of its *part* functions. The functional view has shown us that the emotion of hate is an expression of certain *muscular* actions. It has further revealed that the suppression of a hate excitation is functionally identical with a muscular contraction or a muscular spasm. The process in the musculature and the process in the psychic, emotional realm *condition* one another, are dependent upon one another, cannot be separated from one another, and therefore cannot be conceived of independently, if we wish to describe objective processes *correctly*. Psychic hate

repression and physiological muscular contraction form a functional pair and therefore must be functionally identical in a specific third and *deeper* function.

Let us consider precisely the coordination of different processes in the organism with our model of thought. We have defined the “somatic” as the sum of chemical and physical-mechanical processes in the tissues. The “psychic” is defined as the realm of sensations, perceptions and ideas. In stomach ulcer, the suppressed hate affect and contraction or spasm of the stomach wall function in an interaction. Each welling-up of hate increases the contraction of the stomach wall. Still, the processes of ulcer and hate are also independent of one another, for once the process of ulcer formation gets underway on the stomach wall, it follows its *own* chemico-physical laws. The increased stomach acidity damages the stomach wall; the damaged stomach wall is less resistant against this influence, and so forth right up to the perforation of the wall. We observe the functional interaction between stomach acidity and tissue structure as a functioning realm in *chemico-physical* functions and see it now as *independent of the psyche*.

If we are to be consistent in the application of the testing of our functional method, we must ask what forms the common functioning principle of the psychic *and* the somatic disturbances in functioning. We can set the psychic and the somatic disturbances in only *one* distinct, reciprocal relationship to one another, *but we cannot connect them directly*. The common *third* principle in which the psychic as well as the somatic disturbance of “stomach ulcer” has its roots, its common functioning principle (CFP), is much wider and also much deeper than the tissue structure of the stomach wall or the psychic, repressed hatred. Both of these disturbances stem from a *general contraction of the organism*, i.e., a disturbance in the realm of *bio-energetic functioning*. We cannot find a single case of stomach ulcer in which the local ulcer and the special unconscious hatred were not built upon an already present *armoring* of the organism or on a general anorgonia. The general armoring does not form the *specific* basis for ulcer and hatred. There are always special functions which are responsible for the fact that the general bio-energetic disturbance was expressed precisely on the *stomach wall* as ulcers. And this specific localization or concentration of the biological disturbance in the stomach requires clear demonstration: It is rooted in an especially developed contraction of the *diaphragmatic segment*, which goes with every “silent” hatred.

Thus, it is misleading to study a stomach ulcer isolated from the total organism, just as it is misleading to neglect the powerful repressed hatred. The common functioning principle of *all* forms of biological armorings, and hence of all somatic and psychic disturbances which develop out of them, is, clinically proven, *disturbed orgonotic pulsation*, total or partial. Not a single case of stomach ulcer can be shown in which *orgastic impotence* is not present; likewise, one will not find ulcers in orgastically potent human beings. *The function of the orgasm is the measuring rod of orgonotic pulsation, not in the narrower psychic or somatic realms of functioning, but in the deeper and wider functioning realm of the biology of the total organism.*

I earnestly request the reader not to consider these statements as superfluous philosophical trifles. They concern decisive questions of medicine and pathology as well as of the healthy biological functioning of human organisms. The *practical* significance of these methodological excursions is immediately seen when we attempt to *heal* a stomach ulcer. Mechanistic medicine was helpless in the face of this symptom, since it comprehended only the mechanical special function. At best, it could only treat the chemico-physical disturbance *mechanically*, through operation of the ulcer.

The answer of depth psychology to stomach ulcer is better; still, one can only improve but not really cure a stomach ulcer by making the unconscious hatred conscious. For the suppressed hatred itself grows out of the general reservoir of blocked bio-energy, in short, the spastic diaphragmatic contraction, and is continually reproduced there. The neglect of and contempt for the biological factor does not stem from malicious intent or scientific laziness, but rather from *emotional* and *social* motives. The operation on the stomach ulcer does not affect social institutions; neither does the making conscious of the unconscious. But the unveiling of the general bio-energetic background raises with one stroke many provocative and far-reaching questions such as the marriage problem, the general social suppression of genitality in children and adolescents, etc., etc. And right here we already recognize the distinction in the *rank* of functions which are active in stomach ulcer.

The general bio-energetic background of somatic and psychic functions cannot be excluded if we wish to cure an ulcer. The general armoring, and with it the local diaphragmatic contraction, can only be removed if adequate metabolism of the bio-energy is re-established through orgastic discharge. This is clinically proven beyond any doubt.

In the course of these discussions we have clarified a part of the so-called

“disposition” to diseases by including the “bio-energetic” common functioning principle of “psychic” and “somatic” processes. Simultaneously, we have found an important new arrangement in organismic functioning. Under special conditions the general armoring of the organism develops a pathologically functioning antithesis: suppressed destructiveness and somatic alterations of the stomach wall:

(Bio-energetic) Contraction with emphasis on diaphragmatic segment $\left\{ \begin{array}{l} \text{Hate (psychic)} \\ \text{Ulcer through hyperacidity (somatic)} \end{array} \right.$

These functioning relationships can now be generalized: The realm of psychic functioning is narrower than the realm of bio-energetic functioning. It is to be sharply separated from the realm of somatic, chemico-physical functioning, in spite of all the interrelations between the somatic and the psychic. *The connection of the psychic with the somatic realm is never direct, but is always derived only through the common functioning principle of the bio-energetic emotions.* Radical, causal therapy of the so-called psychosomatic diseases can only mean the *alteration of the bio-energetic reaction basis*; naturally that includes and does not exclude mechanical-somatic and psychic treatment. *The economy of bio-energy* forms the real core of the matter, and the key to this economy is the function of orgastic potency; in other words, the capacity of the organism to discharge its energy surplus in a biologically appropriate way through total orgastic convulsions.

The overcoming of scholastic thinking won for thinking men the right to form their own opinions about natural processes and to express these views—*theoretically at least!*—without danger. Thus, there are different opinions about fact. But one may not misinterpret the existence of many opinions about *one* fact in the sense that these opinions, even if they contradict each other, are *simultaneously* true. *Opinion and the correctness or incorrectness of an opinion are two very different things.* When the orgasm theory had earned its right to existence in the thought world of analytic depth psychology, opinions were divided as to its significance. There were psychologists who advocated the view that it was incorrect or superfluous; others opined that it was “an important contribution to understanding. . . .” etc. Still others saw in it an emancipation from the misery of psychologistic thinking, i.e., the psychologizing of *all* nature.

A scientific opinion is justified only if it obeys facts and a *principle of thought* which clearly integrates these facts into the general natural process. In this way the scientific judgment itself shows *development*; it leads further. Opinions which are not based on any principle of thought, which do not rest on observations and facts, and which therefore have no development, are only statements of *belief* which can be either right or wrong. Thus liberalism is valid only for the formation and expression of opinion. It is not valid and cannot be valid when it is a matter of natural-scientific statements. I am indeed very well aware that this sentence can be interpreted and applied by certain character types in a dictatorial way. Naturally this is far from my intention. In this connection it is solely a question of the objectivity, the range of validity and capacity for development which qualify a scientific view. It is a banal fact that incorrect scientific concepts often rest on irrational motives which have nothing to do with the interests of research. This banality has here only *one* significance: The functional thought technique permits us to test the scientific character of an opinion even if it is still not confirmed or refuted by any facts. If the empirical, factual criterion is then added to the functional criterion of thinking, the opinion develops into a genuine scientific *theory*.

I now wish to show by means of a concrete example from the history of orgonomy, that *only one* and not two or more correct explanations can be supplied for one distinct function.

The conflict in basic psychoanalytic theory formation in the early 1920's developed over the question of whether the orgasm function was only a part of the psychoanalytic structure of thought, or whether it lay *outside* the theoretical and practical framework of depth psychology and only extended into this psychological structure of thought. In the first instance the orgasm function would have a far narrower realm of functioning than psychology, in the second a much wider one. To begin with, this conflict appeared as a "difference of opinion" which did not rest on principles of thinking but only on the evaluation of facts. Those who asserted that the orgasm theory was only one of many aspects of psychoanalysis operated on the basis of an irrational motivation: They wanted to keep the orgasm function within psychological boundaries so that they would not be deprived of this functioning realm. They often reproached me for striving to be original, for competitive motives which I did not have. If we look back in retrospect from the present-day position of orgonomy about twenty years to the time when depth psy-

chology wrestled for a correct conception of instinctual processes, we see very clearly where the viewpoint of those who wished to keep the orgasm theory within the limits of psychoanalysis would have led. As a result of its own method of thinking, which is correct in the *psychic* realm, psychoanalysis would have attempted to find the "MEANING" of the orgasm. In fact, different psychoanalysts, in line with the principle of the analytic explanation of "meaning" and its historical derivation, have tried to explain the orgasm function psychologically, to compose it from earlier "psychic wishes," e.g., genitality as a mixed product of anal and oral "wishes" (Ferenczi), or as a fantasy of return to the mother's womb (Rank), etc. They extended the functioning realm of the psychological, and the method which is valid for the psyche, far into the realm of the bio-energetic. In so doing, they were describing a *wider* functioning realm from the viewpoint of a *narrower* one. Sex-economy also started from psychic functioning when it comprehended the bio-energetic basis of psychic functions. But the difference is decisive. Psychologizing depth analysis tried to apply functions of *variation* which *distinguished* the psychic from the bio-energetic, to the drives; they applied psychic functions such as the "wish," the "unconscious idea," the "experience," etc. Sex-economy, energetically oriented from the very beginning (1920), did not pursue the psychic variations, the psychic contents, but it followed up the ENERGY PRINCIPLE, which was active in the psyche, into the bio-energetic, where it functioned in a *wider framework* and where it was *quantitatively determinable*. In this way organomy (sex-economy), started from psychic pleasure and anxiety sensations, reached parasympathetic and sympathetic functions in the autonomic life apparatus, and from there went on to the processes of bio-energetic charge and discharge at the periphery of the organism. On the other hand, the result of the application of a special principle of variation to a wider, deeper functioning principle led to the concept of the "collective unconscious" (a monstrosity of thinking); to the "death instinct," i.e., a "will to die" *psychologically* conceived; to the view that an unconscious wish can *directly* produce a cancer tumor, or a suppressed hate excitation a stomach ulcer; to the sublimation of *primary* biological drives, such as genitality, "in the interest of culture," etc. These were expressions of life in a small, utterly negligible circle of Viennese intellectuals, and sick expressions at that. They were utterly unaware of the life necessities of millions of human animals who knew no culture, did not care for such cultural ideas since they were starving and dying by the

million from the cruelties of age-old patriarchies such as the Chinese, Japanese, Hindu, etc., etc. It is amazing to find how narrow was the outlook of a psychology which pretended to liberate the human mind from its shackles.

These and similar judgments are *short-circuits* in thinking, mechanistic transfers of functioning principles from one realm where they are valid into another where they are not valid, with the result that the bio-energetic and physical functioning of the living organism is completely excluded. Consequently, research in one's own sphere, as well as cooperation with related disciplines, was blocked, or it achieved only mechanistic coordinations, e.g., the peculiar connection, made even in 1943, of bone fractures with certain character structures. However, a fracture which has an emotional rooting has nothing to do directly with a particular character structure. It is the *general* disturbance in autonomic biological functioning (called *disequilibrium*) which leads to accidents; and *this bio-energetic disequilibrium is created by poor muscular coordination due to armoring*. Only here can we see a connection with historical psychic experiences or structural peculiarities. The direct linking of psychic with bodily functions must needs short-circuit and make decisive insights impossible.

To recapitulate: The orgasm function is of a *biological, fundamental* nature; it is a basic function of the living. For this reason it is of a deeper and wider rank than the realm of psychic functioning. *The psychic forms a part of the living, but the living is not a part of or identical with the psychic. Hence one can correctly judge the psychic from the viewpoint of the living, but one cannot comprehend the living from the viewpoint of the psychic alone.* One can proceed correctly from the psychic to the living only if one takes as a starting point that which the psychic *has in common* with the living, and not that which distinguishes it from the living. *Concretely:* one can, as has been factually demonstrated through the discovery of the cosmic orgone energy, proceed from the psychic affects, to physiological excitations, and to biological cell lumination; from there to biological cell energy, and from the cell energy to the atmospheric orgone energy. But it is impossible to penetrate to the atmospheric orgone energy from an obsessional idea, a hysterical fantasy of rape, or from the symptom of miserliness. There is no other path from the variation to the common functioning principle save that of the *functional identity* of variation and basic function.

We will convince ourselves in the following that the *bio-energetic* thought

technique alone, and not the psychological, could comprehend the orgasm function as a *primary* basic function of all living substance, could discover the common functioning principle of the living and nonliving, and could plunge forward to biochemical and even astrophysical functions, or such experiments as Oranur.

Chemico-physical mechanism, as a principle of thought, proceeds exactly as does psychologistic thinking, only in the opposite direction. It is forced to mechanize the psychic *and* the biological. For this reason the atmospheric and organismic orgone energy eluded it; for this reason it reached the desperate straits of trying to cure vasomotor hypertension through operation on the sympathetic nervous system; for this reason there are the inexcusable, gruesome brain operations in emotionally blocked children, e.g., in speech defects, the mechanical distention of the vagina in vaginal spasm, etc., etc.

I am trying to convince the serious reader that principles of thought do not represent a philosophical luxury, but that on the contrary they decide questions of life and death, health and disease for humanity.

MYSTICISM IS A NECESSARY THEORETICAL CONSEQUENCE OF THE EQUATING OF THE PSYCHIC, BIOLOGICAL AND NONLIVING REALMS.

MECHANISM IS A NECESSARY THEORETICAL CONSEQUENCE OF THE EQUATING OF CHEMICAL AND PHYSICAL WITH PSYCHIC, BIOLOGICAL AND COSMIC ENERGY PROCESSES.

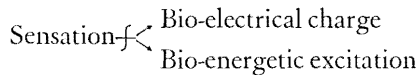
Outside of the undifferentiated "all-soul," mysticism does not know any describable energy processes. Mechanism recognizes only chemico-physical processes. According to mechanistic thinking, these functions are the most general and primary realm of functioning.

We have now comprehended the chemico-physical functions in the organism as variations of the biophysical basic functions; we have subordinated the former to the latter, and thus we have come into sharp opposition to mechanistic thinking. For if the chemico-physical processes do in fact represent a *primary* natural function, they cannot be reduced to a secondary role in the living organism. We would undoubtedly again be in the direction of mystical thought if we wished to let this contradiction stand unsolved. It is solved in the course of these investigations, and in a way that is as satisfactory to the demands of functionalism as to those of mechanism. The contradiction between organomic functionalism and mechanism is exclusively related to the question of the quality of the *primary* natural functions, from which the secondary, tertiary, etc. functions derive. *The chemico-mechanistic function-*

ing domain in itself is naturally not disputed; only the rank and range of this domain is questioned.

We are here pursuing the functioning principles by means of concrete functions into the depths, and in this way are attaining a *rank* or, expressed differently, a measure of the distance of the different functioning principles from the functional basic principle of nature. This is already possible by means of thought technique, although its concrete fulfilment depends on the progress of factual research. For the formulation of concrete functional *relationships* is possible only by means of concrete natural *phenomena*.

Let us try now to arrange functionally the results of our bio-energetic experiments. In these experiments we dealt with *psychic sensations*, *bio-electrical processes of charge*, and *bio-energetic excitation*. We cannot make the sensations our common functioning principle, whose variations would be bio-electrical charges and biological excitation. To express this wrong formulation organometrically:



The logical question to this formulation obviously must be: “What is the paired function of sensation and what is the common functioning principle of sensation and its unknown counterpart?” The above formulation fails, for it leads into a blind alley. Sensation, in this formulation, would be left dangling metaphysically in the air.

We could take bio-electrical charge as the common functioning principle of sensation and bio-energetic excitation. But in so doing we hit upon an insoluble contradiction: The charge on the oscillograph in our bio-energetic experiments is measured electrically in terms of *millivolts*. However, a thousandth part of a volt hardly corresponds to the gigantic energy expression of a living system. With these small quantities we could not explain the daily work accomplishment of a living organism; nor can the caloric concept of energy explain it. Moreover, the slow undulating form of movement which we see at the oscillograph certainly does not conform to the rapidity of movement of electrical energy familiar to us. To be sure, in this arrangement we are in harmony with the electrical theory and picture of the universe, but neither the *form* of the biological excitation nor its quantity can be explained by electrical phenomena.

This problem leads to a cardinal group of facts in functional, organomic

energetics which we will later discuss in detail. We are in harmony with the facts if we relate the bio-electrical processes of charge with their paired function, the corresponding sensations, to bio-energetic excitation as the common functioning principle. Expressed organometrically:

Bio-energetic excitation (Plasmatic motion)	$\begin{matrix} \nearrow \\ \searrow \end{matrix}$	Bio-electrical charge (objective) Sensation (subjective)
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This disagrees sharply with the mechanistic view of nature; but we now have a wider space in which to search for the functional nature of the “bio-energetic excitation” of the organism, and, further, for the deeper functioning principle from which it originates, for its paired function, etc.

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(To be continued)

Great, genuine and extraordinary work can be done only in so far as its author disregards the method, the thoughts, the opinions of his contemporaries, and quietly works on, in spite of their criticism . . .

—ARTHUR SCHOPENHAUER