Orgonomic Functionalism. Part II
On the Historical Development
of Orgonomic Functionalism (Cont.)*

By Wilhelm Reich

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6. FIRST RULES OF FUNCTIONAL THINKING

Orgonomic functionalism does not attempt, in the manner of natural philosophy or the electron theory, to arrive directly at a total picture of nature from individual facts. Functionalism does not immediately conclude the functional lawfulness of all nature from the functional quality of the life apparatus. It is peculiar to functionalism that it must repeatedly test, apply, and demonstrate the general principle of its thought technique in every single case. The general principle of functional thinking always reshapes its tools at each new advance corresponding to the qualities of the new type of functions, as one always changes the general structure of the scaffolding for each new building. In this way, orgonomic functionalism embodies an infinity of special tools and forms within a universally valid basic law that

is simple and can be expressed in a few sentences. We will later find in
orgonometric realms that this simultaneity of basic form and variation of
basic form mirrors a simultaneity of definite and indefinite, of finite and
infinite in natural laws.

I would like here to review briefly the basic principles of thought technique
which were applied with increasing clarity from 1925 on:

a. Each newly discovered function was burdened with the question:
Where is the second function which is the functional counterpart of the one
just discovered? (Thus anxiety was found as the functional counterpart of
pleasure.)

b. Now, if the two paired functions were found, then the next question
logically followed: If both these facts function as variations, if they are
mutually exclusive, like pleasure and anxiety, or determine one another,
like drive and pleasure or parasympathetic system and sexuality, in what
third function are they identical? Or otherwise expressed: With reference
to what properties are they functionally identical?

c. When once the trio of the two variations and their common function-
ing principle was found, then the next logical question followed: Is the
newly found common functioning principle, for instance, the functional
identity of pleasure and anxiety in the biological excitation of the organism,
as an ultimate, irreducible condition, or is this common functioning principle
itself a result of a splitting-up or dissociation?

d. If one succeeded in finding the common functioning principle of a
and a² in A, then one searched for B as the counterpart of A and found,
let us say X, as the common functioning principle in which the variations
of A and B were functionally identical.

We can schematically represent this thought technique in the following
way:

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  a'  \rightarrow  A  \rightarrow  \rightarrow  X
  a²
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a¹ and a² are variations and simultaneously functionally identical with
regard to A, their common functioning principle; A and B are variations
which are functionally identical with regard to the common functioning
principle, X.

Let us replace the capital letters in the schema with real functions:

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Pleasure \rightarrow\rightarrow Expansion \rightarrow\rightarrow Biological excitation

Anxiety \rightarrow\rightarrow Contraction

Sympathetic function
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If the functional formulation of the common functioning principle of two
variations is correct, in other words, if it corresponds to an objective process,
it leads of necessity further to new discoveries or to theoretical simplifications.
If the research does not develop, if no new connection or reduction to a
common function is possible, then the formulation was false. One cannot set
up the paired functions and their common functioning principle arbitrarily.
Real (objective) variations must be comprehended and rooted in a
real (objective) common principle. The pleasure sensation, for instance, can be
the paired function of both the anxiety- and rage-emotions. But the common
functioning principle is a different one in the case of the variations of
pleasure and rage. In the first instance, the common functioning principle is the
general biological excitation. The capacity of this excitation to function or to flow
in two opposite directions, peripherally and centrally, constitutes the vari-
atations of pleasure and anxiety. This is clearly visible in the physiological
phenomena of bio-energetic expansion during pleasure and contraction during
anxiety.

On the other hand, general biological excitation can no longer be applied
as the immediate common functioning principle in the case of pleasure and
rage, if expansion and contraction of the life apparatus are considered as
primary functions. For both pleasure and rage occur with an expansion
of the life apparatus. Contraction is excluded. Plasmatic expansion which with
its counterpart of contraction rests in a deeper functioning level on the
principle of general excitation will become itself, on a higher functioning
level, the common functioning principle of the two variations, pleasure and
rage. As a functioning principle, expansion is narrower than general excita-
tion. Hence, it is a functioning principle of a "higher" and with that of a
"lesser" order.

An important principle follows here for the evaluation of the rank of
functions. They can stand nearer to or further away from the basic principle

...
of nature. The nearer they lie, the more comprehensive they are; the further, the narrower they are, the smaller is their functioning realm. Thus we recognize the depth or rank of a function not in its splitting-up, for all functions split up, but in the width of the functioning realm, in the range of the common functioning principle which it embraces.

The common functioning principle of pleasure and rage is the expansion of the life apparatus. The antithesis of pleasure and rage is a result of the fact that in pleasure the biological excitation seizes the body surface, whereas in rage it mobilizes the deeper-lying musculature and does not reach the skin. The charge of the skin increases in pleasure and decreases in rage; this is demonstrable at the oscillograph. Since the skin surface functions mainly as a perceptual apparatus, the musculature, on the other hand, chiefly as an apparatus of movement and destruction, the difference between the goals of the pleasure- and rage-emotions can be explained: the goal of the first is the tactile sensation of pleasure at the surface of the organism, the goal of the second is motor activity and destruction.

Thus organonomic functionalism derives instinctual goals from instinctual functions, and not instinctual functions from instinctual goals, as does metaphysics. The motor activity of the musculature is older than the "goal" of destruction and the pleasure function is established earlier than the "goal" of pleasure.

Functionalism does not derive the "result" of motor activity from the "cause" of muscular action, as does mechanistic materialism, but muscular movement and destructive motor activity form a complete functional identity in the action of hate. One is inconceivable without the other. In the place of "causes" functionalism postulates "common functioning principles" of an always deeper and more comprehensive order. This principle of thought will later be proven correct in organometric investigations.

7. PRIMARY AND SECONDARY DRIVES

The splitting-up of a common functioning principle into two variations is a natural process which usually follows upon an "outer" stimulus. For instance, the effect of water on fermenting cells is the stimulus to germination through swelling. The effect of male sperm on the female egg is the stimulus to progressive egg division. Water or sperm are not the "causes" of the germination or the division. In general, functions split up under the influence of their paired function.

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If, under certain conditions, the pleasure function cannot operate undisturbed, then the function of expansion of the autonomic system splits up into the striving for pleasure and into rage. In the human animal, the contradiction between organism and authoritarian social organization has created secondary drives which are foreign to the rest of nature from the standpoint of the primary natural drives (the function of expansion). The opposition of primary and secondary drives can be determined in simple fashion by the presence or absence of the capacity for the natural orgasmic convulsion. The primary drives in functioning provide "satisfaction," i.e., reduction of the energy level. The secondary drives do not produce satisfaction in the core of the organism. The common functioning principle of primary and secondary drives is the expansion of the life apparatus. Their difference is determined by the capacity or incapacity for the orgasmic convulsion in the organism. In the functioning realm of all secondary drives, the common functioning principle is the same as that which places the secondary drives in opposition to the primary ones, namely orgasmic impotence.

The function "orgasmic potency" knits one wide group of living phenomena into a functioning unity; "orgasmic impotence" as a common functioning principle assembles decidedly different kinds of human behavior into a unity. I have described these two functioning groups in my book, CHARACTER ANALYSIS, as the "genital" and the "neurotic" character and need not go into any further detail here.

The functioning groups whose common functioning principle is orgasmic impotence split up into two comprehensive subgroups which are antithetical to one another yet are functionally identical in their incapacity for satisfaction: pornographic sexuality and moralism. This contradiction which has ruined human life for thousands of years is alien to the other functioning group whose common functioning principle is natural orgasmic potency. In this group, there does not exist such a contradictory splitting-up and dissociation. Sexuality and morality, nature and culture form a unity. Still, even the common functioning principle of orgasmic potency functions in two directions which influence one another:

Work

\[ \text{Orgasmic potency} \]

Love
Other functional examples:

| Primary drives | Secondary drives | Expansion of the organism |
| Sexual gratification | Morality | Orgasmic potency |
| Genuine kindness | Pornography | Orgasmic impotence |
| Morality | Homosexuality | Orgasmic impotence |
| Sadism | Compulsive work | Orgasmic impotence |
| Incapacity for work | |

8. THE ARMORING OF THE HUMAN ORGANISM

Human beings whose modes of behavior can be united under the common functioning principle of orgasmic impotence, i.e., the incapacity for the orgastic convolution, form a wide and new field for functionalism, out of which developed ergonomic biopathology.

The discovery of the common functioning principle of orgasmic impotence immediately raised the next question: What is the basic function to which one can reduce the many different forms of orgasmic impotence? The answer was: stiffening or armoring of the organism, chronic constriction of wide muscle areas.

Now, if the muscular armoring is the common functioning principle to which all phenomena of orgasmic impotence can be traced; if orgasmic impotence itself is a common functioning principle of a higher order than the muscular armoring, which itself splits up, where is, asked the logical question, the paired function of orgasmic impotence and its many functional divisions? Clinical investigation of neurotics answered this vital question in an extraordinarily fruitful way:

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It is the respiratory block. An essential part of orgasmic impotence is orgasmic pleasure-anxiety. It brings about the inhibition in breathing during the moments of orgasmic increase of excitation. The respiratory block conditions the orgasmic impotence and the orgastic impotence conditions the respiratory block. Both are rooted in the muscular armoring:

| Orgasmic impotence | Respiratory block | Armoring |

The muscular armoring splits up into several paired functions: first, into the respiratory block and the incapacity for pleasure in the orgastic convolution as described above; then again into the craving for pleasure and incapacity for pleasure (or pleasure-anxiety), or into desire for love and incapacity for love; then again into sadism and remorse as in obsessional illness; then again into perversion and moralism; then further into compulsive work and incapacity for work, and into sharp separations between good and evil, etc.

The respiratory block, itself a variation of muscular armoring, acts as a higher common functioning principle for a class of pathological functions, such as immobile chest, high blood pressure, enlargement of the heart, excess of carbon dioxide in the blood, etc.

| Respiratory block | High blood pressure | Enlargement of the heart |

If we do not follow up the muscular armoring as the common functioning principle of the respiratory block and of orgasmic impotence in its variations, but instead pursue it as the function of a deeper common functioning principle in the core, then the next question logically follows:

What forms the paired function of the muscular armoring and what is the common functioning principle of the armoring and its still unknown paired function in the biological core?

The only sure way to answer such functional questions is through the careful investigation of the phenomena and expressions of the very function whose paired function and common functioning principle we are seeking. Clinical investigation of the muscular armoring now shows us that it is not a static, rigid formation, but that it corresponds to a stalemate of living
functioning as a consequence of the dynamic equilibrium of opposing forces. The armor does not function like a wall of cement, but like two automobiles whose motors function but cannot move because they are working against each other with equal force. The brake on the power with the resulting immobility is merely an outer manifestation. We need only push one auto a bit to the side for both vehicles to move. That is precisely what happens when we "mobilize" the armor, technically speaking.

What now follows is still an unproven supposition. It tries to pave the way to the understanding of a cardinal problem of human existence, the solution of which could presumably do away with a whole class of contemporary social conflicts.

Outside the human realm, we meet in living and non-living nature a functionalism which is characterized by its great simplicity. This simplicity and transparency of natural phenomena have always inspired great poets and philosophers to speak of the exaltedness and majestic simplicity of nature. The law of natural functioning is characterized

a. by the common functioning principle that rules and pervades more or less wide functioning realms (attraction; pulsation; vascular system);

b. by the variations of the common functioning principle, each of which can itself become again a common functioning principle of a higher class;

c. Finally, by the knitting together of great or small groups of variations to a functional unity which has a common functioning principle (organism; animal species; plant world; etc.).

The splitting-up of a seed into root and stalk, of the stalk into boughs, the boughs into branches, and the branches into leaf stems; the splitting-up of the nervous system and the vascular system of the animal; the splitting-up of the animal egg into cells, their integration into different organs and the combination of organs into the functional unity of the organism are simple and uncomplicated functions. This does not mean that the divisions are not numerous or many-sided, or that many functions of the living are not difficult to understand. That they certainly are. I mean "complexity" here in the sense of entangled, untransparent, and insoluble. There is nothing in the realm of living and non-living nature, with the exception of the human animal and his institutions, which could be characterized as suppression in the biosocial sense of the word which has been so very familiar to civilized man for several thousand years. No one can assert that the theme "suppres-
to be sure, but incomplete. In certain analyses, it even leads to incorrect conclusions. For instance, one considers the present-day typical character structure of man "normal" because it corresponds to, mirrors, and anchors the existing social structure. This conclusion is correct only so long as we move within the functioning boundaries of the existing processes between society and man within this society. But we immediately discover that we are only moving in a circle if we wish to remove obvious defects and catastrophes of the present-day conditions of life. Thinking only within the framework of the contradictory relationship between man and his society is insufficient for it excludes development in the sense of the improvements of conditions or the mastery of harmful processes. The concept "normal" then completely loses its meaning; it is statically rigid, i.e., unusable. In order to master defects, in order to break through the eternal vicious circle of the production of biopathic character structures by society and the reproduction of life-dangerous social conditions by biopathic character structures, we must place ourselves outside this functioning realm; we must find out concretely what forms the common functioning principle of harmful social institutions and biopathic human character structures. Then it is no longer the principle of character formation per se that works as the functioning opposite of society per se; rather a special kind of character formation functions in interaction with a particular kind of social structure. Then we find that the typical character structure of man in contemporary society is armored and that this armoring produces corresponding social institutions and processes, and vice versa. The new question of our thought technique is no longer: In what way do man and society condition one another? Functional thinking progresses from general to specific formulations and asks: What type of human being produces this particular kind of society with its catastrophic events? “Normal” no longer signifies “adaptation” of man to existing social conditions, but it means adaptation to definite biological functions. From the viewpoint of the wider and deeper functioning realm of biology, what earlier appeared as normal in the sense of social adaptation now appears as abnormal or sick in the sense of “life-inimical function.” I do not believe that anyone who advocates the developmental process in nature and society can escape the inevitability of this conclusion. It is not a lack in progressive will and humanity, but it is to be attributed to static, functionally incomplete thinking if investigators, who, honestly desiring progress, in practice uphold the status quo.

The biological criterion of the genital character as the normal character structure is wide, deep, and dynamic in the sense of development. On the one hand, the social criterion of adaptation and the definition of the biologically neurotic character as the normal one is a mistake since it moves within the circle of society—man—society, and is, therefore, incapable of penetrating to the functional identity of man and society in the common functioning principle of living nature. Thus "society" and "man" constitute an absolute, insoluble contradiction to the functional laws of the living. No one will deny that social and individual misery is primarily ascribable to the absolute, mechanistically rigid opposition of society and nature, man and nature, and all that goes with it. Functionalism dissolves this contradiction because it penetrates to the common functioning principle of man and society, the natural issue of the living. They form the only criterion of "normality" which is fruitful; in it there is not the common functioning principle of armored man and his war-inflamed society, for the principle of the character armoring does not appear in the realm of the living.

We can throw light upon this interesting and very important problem without attempting to solve it. It came up in the following way:

When I made the decisive step forward from the analysis of the neurotic symptom through free association to character-analysis through elimination of the armoring of the organism, I was confronted with the task of "disturbing the neurotic equilibrium" of the patient. The character-neurotic armor is a structure built and woven into the total personality. It is an essential distinguishing mark of the neurotic character that the corresponding disturbances of vitality are experienced not as sick, but—in contrast to a neurotic symptom—as organic elements of the personality. It is also true that the symptom neurosis cannot be cured without mastering the "character-neurotic reaction basis." The therapeutic attack upon the armor is experienced by the patient as an evil invasion into his innermost personality, into his "very self." An affect-block, for instance, which hinders his capacity for life and his joie de vivre so very much is for him, in this civilization, a splendidly useful mechanism of self-protection. If this neurotic equilibrium is disturbed, if the armor is cracked, then strong emotions appear, usually sadistic rage and anxiety. For functionalism, this signifies that the armoring of the human animal is nothing other than frozen motility. "Motility" or "emotion" has been set free from the characterological rigidity.

The exact, thorough investigation of the armored structure, i.e., the ar-
rangement of the forces which are locked up within it, yielded a generally valid functional schema:

![Diagram of functional schema]

I will now explain this schema:

The original biological excitation is still produced in the core of the organism, but it does not penetrate to the surface and to action in a simple way. It splits up in the same way as any other natural function does. However, this splitting-up does not occur in wide, simple, repeated variations, as, for example, in a vascular system or in a tree trunk; but, first of all, a remarkable blocking arrangement is inserted, which constitutes the real mechanism of the rigid armor and human contactlessness. One branch of the split-up excitation is turned against the other branch (a against a') in such a fashion that a stalemate in the movement or the motility of the organism is created. One variation completely suppresses the other and permanently maintains this suppression.

From our schema it follows that both the energy of the suppression and the suppressed excitation originate from the same source. The energy of moralistic suppression of infantile sexuality develops from the same impulse to play with the genitals as the genital play itself. The foregoing can be applied to all moralistic, i.e., compulsively moral, functions. Compulsive religion which is directed against natural life expressions and holds them in suppression stems itself from the source of natural life manifestations. Compulsive sympathy, which, as a characterological trait, represses the underlying sadism, is fed continually by sadistic energy. The cruelty and ruthlessness behind moralistic deportment easily reveals this fact.

In further character development, the splitting-up again functions undisturbed. But now it is no longer natural, primordial energy that is used in the split-up functions, but perverted, inwardly blocked energy. We call these character formations “reactive.” The simultaneously moralistic and brutal man is the best example of this structure.

An abundance of individual and social phenomena stems from the inner block of biological activity described above; these phenomena can be traced to two basic characteristics of armored man: EVASIVENESS and DESTRUCTIVENESS.

Such an inner blocking of energy activity can hardly be demonstrated anywhere else in living nature. Should such a demonstration succeed, then the conditions of this abnormality would have to be investigated. We already know that the average man who is armored, in other words, who is biologically rigid and frozen, considers as “normal,” what we must, for the rest of nature, consider as a deviation from natural functioning, i.e., as an abnormality.

As long as we move within the framework of thought of the armed human being, we will perceive and advocate the abnormal as normal. But in order to understand and judge such a strange phenomenon as the arming of an animal species, we cannot remain within the framework of his thought world. We must place ourselves outside, and we must observe the armored human animal with all his ideas, ideals and institutions from a wider viewpoint. If we wish to make correct evaluations. The observer on a train who wishes to discourse on the nature of the train and does not think beyond his coach must come to the conclusion that the train stands still and that the environment is moving. Only when he gets off the train and stations himself in a nearby field can he perceive that the train is moving. He will now hesitatingly assert that the earth stands still, if he does not imagine himself in cosmic space beyond the earth. For only then will he judge correctly that the earth is also moving.

We know that all advances in human thought and judgment resulted from innovators who first placed themselves outside that which they had to judge, in order to find the new.

I said at the outset that functionalism very soon found itself situated outside the framework of mechanistic-mystical civilization of the last 2000-4000 years, when it began to investigate basically new natural functions. What formed the new viewpoint, the new framework, from which the thought world of mechanism and mysticism was observed? It was, unconsciously at first, the position in a much wider functioning realm of nature, in that of the living. To express myself more simply: I investigated man no longer as man, as member of a church, as bearer of civilization, but as a living creature. The function "living creature" is clearly a much wider func-
tioning realm than the function "man." In contrast, the results of mechanistic natural science and certainly those of metaphysics are evaluations of man as man over nature; thus, the evaluation of a wider by a much narrower functioning principle. This in itself would not lead astray if man took the very thing that he had in common with nature as the vantage point for his observations and judgments. But armored man for hundreds of years, indeed thousands of years, has taken his own peculiarities and variations, and his unnatural biopathic abnormalities to boot, as the platform for his world picture. This sin against the laws of thought he has indeed paid for with an infinitude of unnecessary and gruesome sacrifices. He has fantasied out of his abnormality his godlike origin, and has created out of his godlike origin his God according to his own likeness. He has ascribed to this God his own littleness and revengefulness, his own moralistic brutality, and he has paid sacrifices to him: He has slaughtered children, burned his widowed women; he has martyred the unorthodox, in the Middle Ages with religious arguments and in modern times with state-political ones. Whoever wishes to view this as normality, whoever cannot escape from this framework of thought, has in fact signed his soul over to the Devil within him. And in his Devil the human animal will sooner or later recognize a God who is by the armor block of man's character perverted to the Devil. For even "God" and "Devil" are not an absolute and certainly not a metaphysical antithesis, since they have their common rooting in the natural feelings for life of the human animal.

Should further investigations of orgonomic functionalism in nature confirm my assumption that the human animal represents the only product of nature whose functioning has been disrupted and changed by an interpolated block, precisely by the armor itself, then psychology would have won a new position against mysticism which by no means could be overestimated. The armor block of the human animal is the common functioning principle of an infinity of complicated ideological formations in which man holds himself captive. Having differentiated this realm, I will hasten back to my main theme.

(To be continued)

July 1947

The people must make a sport of the sublime. If they saw it as it really is, they could not bear its aspect.—Goethe
Projeto Arte Org
Redescobrindo e reinterprelando W. Reich

Caro Leitor
Infelizmente, no que se refere a orgonomia, seguir os passos de Wilhelm Reich e de sua equipe de investigadores é uma questão bastante difícil, polêmica e contraditória, cheia de diferentes interpretações que mais confundem do que ajudam.
Por isto, nós decidimos trabalhar com o material bibliográfico presente nos microfilmes (Wilhelm Reich Collected Works Microfilms) em forma de PDF, disponibilizados por Eva Reich que já se encontra circulado pela internet, e que abarca o desenvolvimento da orgonomia de 1941 a 1957.

Dividimos este "material" de acordo com as revistas publicadas pelo instituto de orgonomia do qual o Reich era o diretor.
01- International Journal of Sex Economy and Orgone Research (1942-1945).
02- Orgone Energy Bulletin (1949-1953)
03- CORE Cosmic Orgone Engineering (1954-1956)

E logo dividimos estas revistas de acordo com seus artigos, apresentando-os de forma separada (em PDF), o que facilita a organizá-los por assunto ou temas.
Assim, cada qual pode seguir o rumo de suas leituras de acordo com os temas de seu interesse.
Todo o material estará disponível em inglês na nuvem e poderá ser acessado a partir de nossas páginas Web.

Sendo que nosso intuito aqui é simplesmente divulgar a orgonomia, e as questões que a ela se refere, de acordo com o próprio Reich e seus colaboradores diretos relativos e restritos ao tempo e momento do próprio Reich.
Quanto ao caminho e as postulações de cada um destes colaboradores depois da morte de Reich, já é uma questão que extrapola nossas possibilidades e nossos interesses. Sendo que aqui somente podemos ser responsáveis por nós mesmos e com muitas restrições.

Alguns destes artigos, de acordo com nossas possibilidades e interesse, já estamos traduzindo.
Não somos tradutores especializados e, portanto, pedimos a sua compreensão para possíveis erros que venham a encontrar.

Em nome da comunidade Arte Org.
Textos da área do funcionalismo orgonômico

Texts from the area of Orgonomic Functionalism.

International Journal of Sex Economy and Orgone Research

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