Man's Roots In Nature*

I want to take you into an airplane today and get you up high over a territory where I have worked quite alone now for about the last ten years. But, first, may I be permitted to say a few introductory words.  

When things become very tough outside, the smearing goes on, when defamation of good work happens, when co-workers, wives of co-workers, husbands of co-workers are afraid because of their licenses, marriage licenses, etc., then I withdraw. I don't go crazy as so many went, I just withdraw. I withdraw into a territory which is as yet inaccessible to most of the people of my time. Now, you will ask why do I introduce you to this territory? Why do I take you on this airplane trip? The reasons are two: First, though I love to be quite alone in the universe, so to speak, I also sometimes long to be among human beings and to have other human beings know what I'm doing and where I am. The second reason is more impersonal. I have experienced so often during the last thirty years that if I proceed, my best co-workers remain behind and don't join up. That is a very painful experience and I want to do whatever I can to prevent a new break in the lines of our workers, of our group. I am, to begin with, a natural scientist, not a psychologist and not a psychoanalyst, of course. I went into the whole field of psychiatry as a natural scientist. This interest was dictated primarily by the problem of energy. That was already the case in 1919. And you know what it did to psychiatry. I don't have to go into that. Now, these interests in natural science have developed quite a bit and the danger exists that if I go on further, the understanding between us will be less and less in due time, unless you join up, unless you join up in getting a clear cut, thorough, natural scientific foundation under your work as educa-

tors, as physicians, nursery school teachers, social workers, etc.

I don't know how many of you are aware of the fact that whatever anybody does, whether he knows it or not, is based on some kind of natural-scientific theory, a natural-scientific method of approach to nature. For instance, when a physician gives injections, that's a chemical method of treatment in medicine based on the atomic theory in physics. Surgery is based on the mechanical laws of motion and of stress and strain. Now the next question is, follows quite logically, where are we rooted, we, with our handling of children, the sick, etc., in the realm of psychiatry? For instance, the report given yesterday on the genital games of children put it clearly before me just how different can be the positions from which you view two children loving each other. There's quite obviously no procreation involved in it. There's no procreation in that function. It is not even the function of the acme or the discharge of seminal fluid on the part of the boy. So why does it happen? What does it mean? Now, one very glib way of going about things in such a very important function is to say: "Well, it's just so. It's just infantile genitality." That is not only glib talk, it's silly talk; it's stupid talk. It's just talky-talk. Doesn't mean anything! Doesn't give you anything that will lead you anywhere! Things are much more serious than that. Viewed from my realm, when I listen to such a lecture I see two energy systems approaching each other and merging. I do not think in terms of psychology, genitality, psychiatry, education, etc. I just see two ergonic systems, energy systems, approach, superimpose, and merge energetically. Now this is our base of operation. When we speak of man's roots in nature, it cannot be his walking, talking, eating, sleeping, metabolism, heartbeat, and any of these things. Why not? Because if man is to be rooted in nature, and, quite clearly, he is rooted in nature, there must be a red thread which goes right through him down into nature, into nonliving nature. That means, man must be connected in some way with nonliving nature, identically, as we say. There must be a functional identity between something in man and something basic in nature. Now, for many years we used to talk about cosmic longing.

*I This is a transcription of an extemporaneous talk given by Reich at the Second Orgonomic International Convention at Orgonon, Rangeley, Maine, on August 26, 1950. For a more comprehensive presentation, see Cosmic Superimposition, Farrar, Straus and Giroux, New York, 1973.
orgonotic expansion, streaming, "back to nature," etc., etc. That is talk, too. It doesn't mean much. It gives you direction if it's well expressed and well meant. But it is talk, too. It is essential to find out exactly what this common functioning principle between man and nature is. The answer is here, ready. The common functioning principle, the function which unites man with nature, is an energy function which expresses itself in such functions as that described yesterday in the lecture on the genital games of children. We call it superimposition. That means, two orgonotic systems superimpose on each other.

Once we hit upon such a function in a certain realm, then we must learn to distinguish very clearly what is essential and what is not essential in this connection, what is a variant, a variable, and what is a common root function. It is essential in your work to know where you are. If you deal with children, for instance, you must know whether you deal with specifically human things, or with specifically animal things, or with specifically biochemical things, or with functions which are basic, that means, which derive from basic natural processes and pervade the whole of the living realm.

Now, if we follow this common functioning principle of superimposition, and we search for it, where else can we find it except in the function of the genital games of children and the grownup embrace. We must go outside living nature, because it's quite clear that superimposition governs the whole of living nature. That's quite clear. Now, where is it found outside living nature? The question must be logical. You must follow it to its end wherever it leads. And you will be quite astonished, as much astonished as I am, flabbergasted, as to where these things lead—right into the aurora borealis and into hurricanes. That sounds peculiar, doesn't it? No, it's not peculiar. It's quite logical. I only hope I shall be able to convey to you the logic which is in nature, that logic, that rationality in nature, which was known to all sages for the past four thousand years. Only very little was known factually about it, what it really was, how it worked. But, in numbers, in functions, in harmony, in the functions of the planetary system, the galactic system, and so on, this rationality, this logic in nature was the most impressive thing. And it has moved humanity since it began to think.

Now, where do we find superimposition again? First, we find it in the micro-realm. As you sit in the darkened orgone room* and you observe the orgone energy, then you see a motion that we call KRW, that is Kreiselwelle or spinning wave, a spinning motion like this with curves of "particles."**

They luminate strongly when they go up, and they deluminate when they go down. (That has a special significance, a quite different reaction.)

There is a theoretical possibility of deriving superimposition and the generation of matter (I shall not go very deeply into that, just mention it) from two such energy waves. They move, approach each other, and superimpose, and then their motion decreases. The energy decreases and instead of energy, mass appears. (Those who know physics know what I'm talking about. That is very well worked out already but it would be too complicated to go into it right now.) So you have a superimposition in the realm where matter is generated from mass-free energy through superimposition, or let us call it differently, through creation. Creation through superimposition. The matter appears when two or more orgone energy "particles" are approaching, superimposing, and start whirling on the spot. And that apparently, or most probably, is the way matter appeared for the first time in the orgone ocean.

*Reich is referring to a room in the laboratory at Orgonon the walls of which were layered as an orgone energy accumulator. [Eds.]

**Throughout this talk, Reich is using a blackboard to visualize his concepts. [Eds.]
In other pictures you have one, two, three, four, and five, five functions, or let us call them five orgone streams, five orgone streams merging into one through superimposition. You realize that the function of attraction is there, already there. The functional identity here is the attraction developed in the function of superimposition in galaxies and in those two children described yesterday. We are permitted to jump that far. It is very important to be a very good jumper and not to break one's neck. That means, if you jump, you should jump from a very safe position, without fear, and land, and don't break your neck. And another thing, don't jump in a silly way. To jump in a silly way is very bad. This is a good jump. This jump connects the superimposition of the child with the galactic system, with what's going on in the galactic system.

I would like to mention that in classical astronomy the question has been raised whether or not these arms are moving. This is not the official theory, but some astronomers have already assumed that this represents the motion of a spinning wheel.

Here we have the functional identity of a very vast realm, involving animal, man, and the galaxy. Well, that is only hypothesis, a work hypothesis. Now, in scientific research one is bound to keep quiet. And I kept quiet for about 7 or 8 years—more, 10 years. You must keep quiet until you have proof, and good proof, that your thought, your hypothesis, your jump was correct.

Now I want to tell you how I found, to my own greatest amazement, the true nature of this jump, of this functional hypothesis. I was unprepared for it. I didn't know anything about it when I started out and I just observed, and followed the logic. And here is what I found.

For about eight years, since 1942 or '43, since I knew that the aurora borealis is an orgonomic phenomenon, I observed during the summer and late autumn, very carefully, every single aurora borealis. Now, in due course, a phenomenon appeared which was not mentioned in the literature. I looked through everything I could find and it was not mentioned. And that is the following: You are looking up. Here is the zenith. (That is
the point where we look straight up above our heads.) The aurora borealis begins to luminate from the north and streams upward, back and forth, it pulsates upward. When it reaches a certain point in the zenith the south begins to luminate. That means there's a dividing line somewhere. And a ring appears some seven or twelve degrees to the south of the zenith. I observed that now for seven years, and if the aurora develops completely, fully, then the ring develops.

But before the ring appears clearly demarked, there are two streamers coming, one here from the north and then the south begins to luminate, and it goes like that. What is that? The same function: the superimposition and the merging of two orgone streams. This ring now became of the utmost importance. It became really the key to the whole orgonomic astronomical work that has been done for about the last ten years. It cleared up many things that happened before that were unclear, and it opened the door wide to the understanding of such things as hurricanes, sunspots, and so on. I won't bother you with all that today. I shall only lead you for a certain stretch.

Now, the first thing to do when you have a phenomenon is to describe it qualitatively. How does it look? What does it do? I told you what it does. Two streams merge. They whirl around each other, they form a ring, and then it disappears. The other description is a quantitative one: Where is it situated? In order to understand that, you must look at this.* This plane here where the wheel rolls is the equatorial plane, so called. (These are all classical terms.) That is the plane where the earth’s equator moves, the earth rolls around the equator. Now, imagine yourself inside here, in the center. This is the sky around you. This is the equatorial plane, this blue ring. Now, the earth, as you know, does not roll in space in the plane of this equatorial plane, but in the so-called ecliptic. That means, the earth, the ball, moves in this plane,** but in space it moves here.*** That means, as it rolls around its own axis in this plane, in space it moves here. That's a fact, established, measured clearly, but never understood. I never could find any indication of an understanding of why the whole planetary system moves that way. That means there is an angle of 23½ degrees to the North. The movement in space is 23½ degrees farther north than the equatorial plane. That is the situation in classical thinking. Now where's our ring, the aurora ring? It's a bit higher than the ecliptic, a bit farther away from the equator. It's always 31 degrees north of the equatorial plane. Please keep that well in mind.

*The schematic drawings showing the ring of the aurora were incorporated in a 3-dimensional model that Reich is using as he lectures. The planes were represented by metal rings of different colors, and the plane of the earth's equator was a rotating wheel with a blue ring around its rim. [Eds.]

**Reich is showing the earth spinning on its axis in the plane of the equator. [Eds.]

***Reich shows the entire earth moving through space in the plane of the ecliptic. [Eds.]
I need your attention now for a few minutes. It's a bit complicated, but you can understand all the facts. You stand here and you look up—you have your zenith up there. As you look around your horizon, you have this line here. The zenith changes of course with every observer. That's clear. Now the equator is, in our region, exactly 45 degrees above the horizon. That's the nice thing about it. The ecliptic, that means the path of the sun, is 23½ degrees above the equator, and the ring is 31 degrees from the equator, 31 degrees above the equator. Everything clear? And now our functionalism comes in.

In classical astronomy, it is known that the planets and the sun move in the same plane. They all move in the same plane in the same direction. We have added one point. And that is, that every planet and the sun are surrounded by an orgone envelope, which moves faster than the globe and in the same direction, except for weather changes.

Now, in classical astronomy there is no explanation for these movements. There's only a mathematical explanation which is not the real explanation. It's the mathematical formulation of the laws. And that's the Newton formula of gravitation which is based on the assumption that the sun is the center of gravitation and that the planets move around the sun with a tendency to fall toward the sun. The beauty of all that is that it is wrong and, at the same time, in a deeper sense, very true. It is really true that the planets and the moons behave as if they were falling toward the center of gravity, toward the sun. But our orgonomic thinking does not permit such a conclusion. The sun does not attract the planets, and the orbits of the planets around the sun are not closed. They cannot be closed. Simple reasoning will tell you that. If the sun moves ahead and the planets move, then an ellipse is out of the question. Is that clear? The paths of the planets are open, not closed. This is the first major theoretical logical conclusion we must draw from practical facts. We don't need our orgonomy yet. If you integrate the movement of the sun with the movement of the planets, then you get this motion.* And that's again our spinning wave. Now, the assumption with which I operated for the past ten years is this: The sun and the planets are swinging in the orgone ocean on the orgone waves, simultaneously, carried along by the orgone stream in the universe. And that is, in our case, the milky way galaxy. And the milky way galaxy also has two arms, as you may well observe, two arms which merge into one. That's well known; that's not my work.

What does all that have to do with 31 degrees? Astronomy uses different systems, as I told you. They have the horizon system of measuring, of establishing a point here or here, north and south, and so on. They have the equatorial system to determine where stars are, with angles toward this plane. And then they have the galactic system, seen from the center of the galaxy. You don't have to go into that; only know that these are the three systems. Now I integrated these systems into one. It is known now in astronomy, and very well calculated, that the galactic plane is 62 degrees from the equatorial. You understand that? No, you didn't get it yet? Twice 31. I was quite amazed, I was stunned when I found that logic in the universe and in thinking.

Classical astronomy provides the measurements. I'm observing

*Reich draws the spinning wave on the blackboard. [Eds.]
the aurora. I find the ring, determine its position at 31 degrees and observe it for about eight years or so. It's 76 degrees above the aurora. I find the ring, determine its position at 31 degrees too long about it, just give you the main points.

It has always been my tendency, and a great pleasure, to confirm classical findings, to confirm them. I'm not a rebel. I don't want to overturn things. I follow innovations and I follow discoveries very reluctantly, very reluctantly. I hate it at times when I find something new. And I always worry that it could happen that some very well-founded classical theory would not stand up to the new facts. And I always rejoice when I can find the connecting link, the integration of the new and the old. So I'm not quite the bad man people like to make me out to be.

Classical astronomy does not assume that anything carries the planets and the sun along. That's unknown classically. It's just not sought. But they have measured out the coordinate systems—the equatorial, the galactic, the ecliptic—which I'm happy to say correspond to realities. And what are these realities? There are two streams in the universe. One is the galactic stream of orgone, and the other stream is the equatorial orgone envelope of the earth which whirls around the earth. The resultant of the two is the ecliptic. Is that clear? That means, it's all reality; it's not only a thought system. And that's the beauty of it. And that is what makes me very happy. So these things are not only constructions of the mind. They're realities.

Now, this again is a theory, of course, hypothesis if you want to call it. How are you going to confirm whether it is true or not? And that will be the last thing I'll tell you about these processes. Pondering about these two streams and how they meet around the earth's globe which is drawn up here on a scale. This is the equatorial orgone envelope stream from west to east. You know that it moves West → East and not East → West. Is that clear? Then, here is the galactic with 62 degrees in between. Here, the two streams somehow interfere with each other. Some laws of the hurricane appear to solve one element in this riddle. Hurricanes usually develop around the equator, in the realm of about 11 degrees north and south of the equator. Now a peculiar thing has been established and there's no exception to it. Northern hurricanes whirl or spin counterclockwise. And in the southern hemisphere, they spin clockwise. That's a fact which is reported in the literature. Well it's very queer. Why should that be? Now if you look at these four spirals here, the equatorial orgone stream always spins that way and the galactic this way. And if it happens in the north it must whirl that way. It can't go down. Is that clear? In the south it must whirl clockwise. If you assume and if you state there are two forces, two streams, which move at this angle and they turn. That means, here is again the superimposition between the galactic and the equatorial streams.
Now is that true or not? Yes, it is true. Here are your pictures of hurricanes. These were taken by radar, by Naval Service down in Washington. We got them from Washington. One, two. And if you measure exactly their tangent* they are 62 degrees. Now, this is incredible. It was so incredible that I not only didn't dare believe it, I mean the logic of it, the ‘clicking’ of it, that I withheld it for a long time and last night I must say I had a rather bad time in thinking over whether to tell it to you or not. I would have preferred to keep it for another five, six, or ten years. But I decided to bring it forth and to get rid of it in some way. So here’s another picture of another hurricane. You can look up the dates. I don’t want to bother you now with that. Here’s one and here’s another. I measured it out and tangents are 62 degrees. They approach each other with an angle of 62 degrees.

I’m at the end now. I could go on and on. I could talk until tomorrow morning. I only hope that I have convinced you that there’s a road, clear-cut, with windings, a few windings, into the realm of astronomy and astrophysics built by the laws which we found in psychiatry. Laws which we found in psychiatry guide us right through into the universe. We have the approach, we have the connection, and we must start seeing human beings as cosmic concentrations of energy with cosmic laws. Otherwise, we shall get lost in talky-talk. The only safeguard to keep ourselves clear, courageous, to know where we are, what we are doing, what our background is, where our direction is, is to see such two children as were described yesterday not as psychological beings, not even biological beings, but as concentrations of two orgone streams, superimposed, merging energetically so that further creation later can emerge. Thank you.

Student: It has always puzzled me how the orgone envelope of the earth could move faster than the earth. Is the answer that in the process of formation of the earth in the superimposition of two orgonotic systems, the

slowing down in the formation of mass was at the center?

Reich: That’s right.

Student: Where mass exists there is slowing, whereas at the periphery, where there is still field, there is movement faster.

Reich: Perfectly correct, perfectly correct.

The earth does not behave like a ball rolling on stagnant water. What would roll it then? How would it roll? It rolls like a ball on water waves, slower than the waves. The waves are our orgone ocean. That is a part of our whole work hypothesis. The cosmic orgone ocean moves, energy streams superimpose, they slow down, matter appears, and this matter spins slower through the orgone ocean, with an orgone envelope around it which moves faster than the globe. That has very grave consequences. That goes very far.

Student: One more question. I hesitate, I don’t know if it’s too long. Is there anything here which tells us anything about the origin of man’s troubles?

Reich: Yes. Yes. Very good. Thank you very much. The origin of man’s trouble—shall I go into that now? That’s another lecture. Only quite briefly: In Ether, God and Devil,* I have tried to explain that man runs away from his own core, from the living in it, and how he runs away. Now we’re proceeding further. We’re proceeding to answer the question from what, or from where does man run away? He runs away exactly from this here, from his cosmic consciousness, I would call it, which is expressed in religion, in religious thinking in a mystical way, through the exclusion of reality.

*Reich is referring to tangents drawn to the curved arms in the hurricane photos and measuring the angle between the two tangent lines. [Eds.]

are not in disagreement with religion. We are not. We are in agreement with religion. We are in disagreement with one thing, with one point. It's not mystical. It's real. It's physical. If only the priest or the religious man wouldn't be afraid to listen to it, to make contact with his own stream within himself. Because this orgone moves within you just as it moves outside. And that constitutes your longing, your cosmic longing, your puberty fantasies, all the organ functions, and so on. But that is not new. That was known in natural philosophy for a long time, for a long time, for thousands of years.

What is new is the actual property, the actual quality of that "something" which binds you together with the universe. Everything is not known about it. We're just beginning to scratch the surface. I would like to add that right away.

Now, about the trouble. We understand the mechanism of the trouble, the armorizing, everything which precedes it, and follows it. What remains a great riddle in psychiatry, ethnology, and so on, is why did it come about? When? How? How did it happen that the human species, the human race, became the only animal species which lost its contact with the cosmic orgone ocean? Every dog has it, every deer has it, every animal, and so on. Why did man lose it? Don't know, don't know!

Student: I'd like at this point to raise this question. What have we been doing here in a sense? We've been using our receptive powers and our intellect in effect to make up this contact which we've lost through some basic tendency to err. Now, I'd like to ask if this is a valid antithesis—the human tendency to err and the development of the intellect which work against each other and are at the same time identically rooted. And if it is a valid antitheses, what is the common functioning principle?

Reich: Give me another three years? How about it?

I would like to answer something. Yes. There's a very thrilling question there. If you want to fly ahead still more, let's go on. (I don't know if you'll get frightened now.) The question is: consciousness, self-perception, where do these functions come in? Do they appear suddenly or through a transitional process? I mean, is there gradual development of self-awareness from nonliving nature? Now, religion has a ready-made answer. It says, everything has consciousness, everything has spirit. That's obviously wrong that way. Even if it's true, it's wrongly answered. It ignores the process. There is development, there's functioning, there's process. What we have to do is to think in the direction of where does the pulsating system, the closed system, develop out of the orgone ocean and, with that, where does self-awareness begin to develop? It's never a clear jump from nothing to something. That I learned from Freud, from Sigmund Freud: to think in historical, developmental terms—always, always. How does it develop? Which is the first step, the second, the third, and so on, to our fully developed process? But one question there is still bothering me. And that is: The orgone ocean is excitable, reacts to excitation. The light function is one of the results of that. When we catch a signal from thousands of miles away on our electroscope in the observatory, that means that something travels through the orgone ocean. Call it whatever you want, whatever you will. It might happen that someone would step up, and ask the question, "Does it have consciousness? Now, I deny it. I deny it. But I couldn't prove that I'm right. And here is the breaking point between natural-scientific and mystical-religious attitudes. I learned to respect religi-
ious thought. I have to confess that. I didn't twenty
years ago. I began to see how deep the religious prob-
ing goes, how deep down, even though it is mystical.
In reading Buddha or Christ or any other theory, it's
incredible how much these founders of religion knew
about the orgonotic functioning. It's incredible! Dis-
guised, or not in scientific terms, but the basic cosmic
laws were known somehow. And here I think the dis-
cussions of the future will take place, this borderline
here. Perception, consciousness, self-awareness, and
spirit, absolute God. The present standpoint is, of
course, that there must be somewhere a transitional
realm where, on one side, self awareness is not there
yet and, on the other side, it is there. And in between
it somehow develops. And here we can learn very
much from the schizophrenic. I tried a bit in my paper
on the schizophrenic.* When such a paper is written,
all these things are always in the background. Always.
I didn't answer your question, but I think I posited
it in its proper place.

Student: Are there two superimposing fields in the human orgo-
notic system?

Reich: I don't know. Maybe. I don't know. I don't think so.
I don't know. It should be studied. The human orgo-
notic system is a unity, a single unit. But the superim-
position in the embrace, the sexual embrace, with all
that goes with it, is a clear example, I think, of the
tendency that the animal splits up into two,
male-female. That's a functional setup. Male and fe-
male seen physically, energetically, two variations
of one stem. And when they mate they're united again.
All the functions develop here in mating. Then further
creation comes out of that. But the origin of male and
female, one of the darkest problems in natural science,
I have nothing to say about it, nothing, just don't
know, might be solved one day from this issue here.
But I don't think there are two streams in the organ-
ism. I think it's only one, circulating stream. You can
see it in amoebae. But two streams merge into one in
the genital embrace. There's no doubt about that. The
genital embrace is a cosmic event beyond all psychol-
ogy, biology, and so on.

Student: You say the closing of the orgonotic fields is already
the decline of the organism.

Reich: I think it's too detailed a question. We are still in the
framework, you know. We are building our hypothesis,
our work framework.

Student: I have thought a lot about the origin of the human
troubles, I have not found an answer, but I think it
may lie in the relations between perception, conscious-
ness, and the effort to formulate what is perceived,
what is coming to consciousness. And to some extent
I have the impression that this effort to formulate in
order to communicate to others is at the basis of many
human troubles, because it's so difficult to express
what comes to one's consciousness through perception
so as to make it understandable to others.

Reich: Yes, I think you have said something very deep. There
is a painful awareness in every human being and we
meet it in every single case where we go deep enough.
We also meet it in natural philosophy and all
philosophies, religious teachings, and so on. It is as
if the human animal is flabbergasted or cannot under-
stand how it comes about that it perceives, that it can
think, that it can handle situations in nature by ratio,
and so on. This is dark there; that's a dark thing. I

*Cf. Reich, "The Schizophrenic Split" in Character Analysis, Farrar, Straus and Giroux,
New York, 1972 [Eds.]
only wish that we could get rid of the politicians and start working on these problems. That would be quite essential. But I think there's a deeper function there. And that is the constant feeling of human beings, which is hidden in neurotics and biopathic, armored individuals, but quite manifest in what we call "healthy people." (We should get away from that term, too. It becomes a religion again.) And that is a feeling of a separation, the feeling of a separation from something. It is most clearly expressed in the pain, in the aching pain of being separated from the beloved, whether child, or wife, or husband, with a longing to unite again, to be together again, to be in contact again. But I think that this love experience is one of the functions, one of the variants of a much deeper thing. Somehow, you think such thoughts on very quiet nights, no noises around except the high wind, thoughts of being separated from the cosmic orgone ocean, of being singled out, so to say. And what they call Nirvana, or the cosmic longing, all that, seems to be the deepest expression of a very deep wish or tendency ("Wish" is too psychological to describe that.) to return to the cosmic orgone ocean. And here somewhere Freud was right with his death instinct, but he didn't know it. And nobody knew it at that time. The deep return that was described as the return to the womb, return to the mothers in the old Greek anthropology, the return to the orgone ocean. This longing is not as painful if you are in a happy functioning love relationship, or if you have a child you love, and so on. Then it can merge with that. It can be satisfied, gratified there. But I think that goes quite far.

Student: Does superimposition apply to all orgonotic systems?

Reich: All orgonotic systems do that. Yes! Even egg and spermatozoa. That's superimposition. The formation of

the zygote—you know what the zygote is—that is a superimposition. That means, an orgonotic system A divides into A' and A" and A' and A" merge again into A". Yes? And then the propagation begins. That means that the superimposition even reaches to such deep levels as the zygote. That goes very deep. It's cosmic.

Student: I think we shouldn't leave Experiment XX* out of this discussion, as if it were a stepchild.

Reich: May I say a word here now. Experiment XX is the experiment which is the real key to these functions here. It's not worked out yet. It will take some ten years, fifteen years, to work out experimentally the answers to the questions of superimposition which, as you have realized, is a basic natural cosmic function permeating and pervading the whole world of the animal kingdom, constituting its longing, its continuity in the universe. And it might very well become a new foundation (It sounds very queer now but I'm going to say it.) to a new social setup.

Dr. Raknes**: I would not like to leave this discussion before I have told how afraid I was of Reich going into astronomy and into all those things. There was still something left of my old fear of going ever farther, still something left of my old wish of finally finding something where I could just sit down instead of walking on. I had a little idea of some of this before from what Reich had told me. But now that I have got it connected in the way he has done today—well, I'm so glad that I didn't stop.


** Dr. Ola Raknes was moderator of this program. [Eds.]
Student: In connection with what Dr. Reich said just now, I think that yesterday, in dealing with children, we saw people's terror of the genitality of children, but today we can perhaps get something that is even deeper, and that is the terror we feel at the healthy child's contact with the cosmic orgone ocean.

Reich: May I use the opportunity now to warn against something. This deep contact between a child and the cosmic function, whether it's nature, or a nice Sunday, a sunny day, or so, is very often derided by the emotional plague as schizophrenic. The term schizophrenia is used very loosely, especially here in the United States. Everybody who is not a homo normalis is a schizophrenic. And it is quite clear to me that schizophrenia, especially the dementia praecox type, is the disease of people who have broken down because of the inability to maintain that contact and to live it. They broke down between the requirements of the social setup and this entirely different, qualitatively different, experience which you have when you make contact with—when you have contact, not make. I have it all the time. I have that contact all the time—with nature around you.

Student: I would like just now to speak of feelings of which I've just become aware, and that is a feeling of envy when I am around schizophrenic patients. They have something I don't have.

Reich: That's it. That's it.

Student: About this superimposition—When two orgonotic systems superimpose you get hurricanes, you get the ring at the zenith. In the case of the living, you get a fusion of two systems.

Reich: And a child. That's right. That's a ring—a child. The child is a ring.

Student: The question is, in the nonliving you have immediate effects. In the case of the living, you have open ended.

Reich: That's right. That means, you have propagation. That will be the distinguishing mark between the biological and the cosmic. And cell division; a planet doesn't divide. Yes. But I spoke only about the common functioning principle, about the red thread. I didn't speak about the variations. Of course, there are millions of variations. They are very important to study.

Student: You said that the schizophrenic broke down because he could not maintain the contact with the cosmic.

Reich: Yes.

Student: Well, what about homo normalis? Does that mean he does [maintain contact with the cosmic]?

Reich: No, no, he doesn't feel it. He has it completely shut out. His armor shuts it out.

Student: The schizophrenic feels it but—

Reich: Can't stand it. That's right.

Student: You have been talking very often about the hate of the living and what is the origin of the misery. And I can't help but be struck right now by the feeling that I had all through adolescence of a pending catastrophe, as if somehow something were going to crash and go into something bad. The feeling that I have here is a complete split now between the way which you are going,
which seems to be a melting into something bigger, and the way in which the world is going.

Reich: Yes. The human animal has become incapable of coping with the cosmic forces within him. That's the answer.

May I say something now. I'm very glad, especially with what Dr. Raknes said. I wondered yesterday how many will understand it. Shall I be left alone again? How will it be? Well, I'm very much encouraged. I think that from now on we can all walk together, just proceed together. If you pay a bit of attention, no, not a bit, quite a bit, to natural scientific thinking, and put that base under your work.

I'm hesitating almost to publish these things. They have been laying around for years, about five years or so. I don't know if it's not a mistake on my part to hesitate so long, that it wouldn't be wise to just come out with it. But there's another reason why I hesitate. This is very responsible stuff. If I would make a mistake, a basic mistake today, then I would cause quite a bit of harm for a long time to come. So I have to be very careful and very slow. But I would suggest that if you feel that you need to discuss these things, you just come to me and put your questions, ask your questions, and get your explanations. But I do not believe that we can any longer be psychiatrists, or educators, or any such thing, without having this connection between the infant, the child, the boy or girl in puberty, with the cosmic event outside. It's one and the same energy, one and the same. Only one has more; it has a perception of it. And that's a trouble. That's a part of the trouble. There seems to be a basic, I would call it a physiological trouble. The physiological trouble is that the piece of orgone perceives itself. And the other trouble, which is unnecessary, which is irra-

Man's Roots In Nature

Reich: Well, we are at the end of our convention and I shall be very brief. I should like to say that I never in my life (I attended many conventions, I saw many people, thousands of them.), but never in my life did I have such contact, such cooperation, such being together, such integration of a group of working people into one. Now you will go home to your offices, as educators and physicians, and I hope you got one thing from here. And that is a bit of courage and conviction. We are not alone. We have a good thing in our hands. We can do a lot of good. What we need is a bit more fist, hardness, rational hardness in our approach to our problems. A bit less fear of what somebody says. The best thing you have got is your conviction that you are right. That's the best thing you have got. And as you go out, then try to maintain it. I can assure you that if you stop evading issues, if you go in a very prudent manner right through the stuff you have to penetrate, people will respect you, very highly. They're afraid of you somewhere, but if you show courage, if you maintain your position, if you are a learning human being, and modest, very modest, then you'll gain respect, very much, among the people, and every single one of you will be a center. And this is not a very
pleasant position to have. The responsibilities are tremendous, quite tremendous. But, it can be done! Every one of you can acquire the abilities to administer, not to govern, to administer. To administer education, to administer medicine, to administer natural science, to administer honesty, decency, truth, and maintain it against whatever might happen there. I wish to thank you very very much.

Located in the scenic beauty of Maine's western mountains, The Wilhelm Reich Museum preserves and exhibits the library, scientific equipment, inventions, paintings, and personal memorabilia of the physician-scientist Wilhelm Reich.

- Guided tours & slide show
- Group tours by appointment
- Natural history trail
- Lectures & seminars
- Books & memberships
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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