

## Truth Versus Modju

By WILHELM REICH, M.D.

It is encouraging to witness the growth of the use of truth against the emotional plague on the public scene. One would wish that the truth were used as boldly as the lie is being used, and that the truth knew the dynamics of the emotional plague more thoroughly.

The following diagram (cf. fig. 2) depicts the social position of the "pestilent character" (MODJU<sup>1</sup>) who uses underhanded slander and defamation in his fight against life and truth. He finds for his well-hidden actions a perfect setting, all ready to be *misused* and distorted. He does not have to build any new organization to achieve his ends. All he needs to do is to use the *existing* channels for his underhanded poisoning of public affairs.

*Which are the channels the pestilent character uses for his social mischief?*

*What is the stuff which he pours into these natural public channels?*

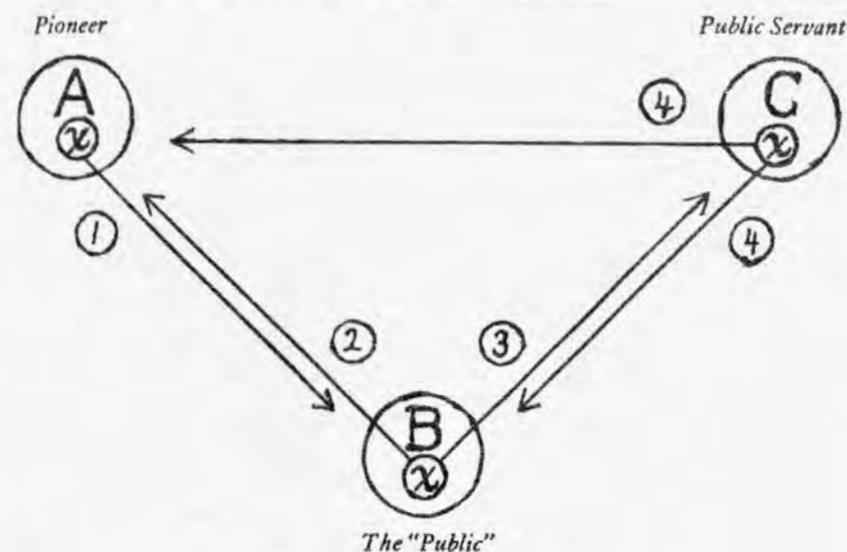
Let A, B and C in the diagram (p. 163) be the three corners of the structure in which the *rational* public affairs are conducted. It does not matter here *what* actually is being transacted on the public scene. At the moment we are only interested in the structure of the channels of the transactions of public functioning. We shall later introduce the pestilent character into his proper place in this structure.

A represents the pioneer in any kind of social endeavor, no matter of what kind. B is the broad public which is eagerly interested in what the pioneer has to offer. C represents the representative of the broad public, its social administration which carries out the public duties of satisfaction and protection of the means of satisfaction of needs.

Normally and in its rational setting, A offers B some improvement to which B, quite naturally if it grasps the meaning of the improvement, reacts with acclaim. Thereupon C steps in and provides whatever is necessary to enable B to enjoy what A has to offer. The lines 1 and 2 represent the *rational, work-democratic* human interrelations (cf. fig. 1).

<sup>1</sup> The term "Modju," used in this article as a synonym for the emotional plague character, was derived by combining the first letters of two names, Moccenigo, the man who denounced Giordano Bruno to the Inquisition, and Djugashvilli.

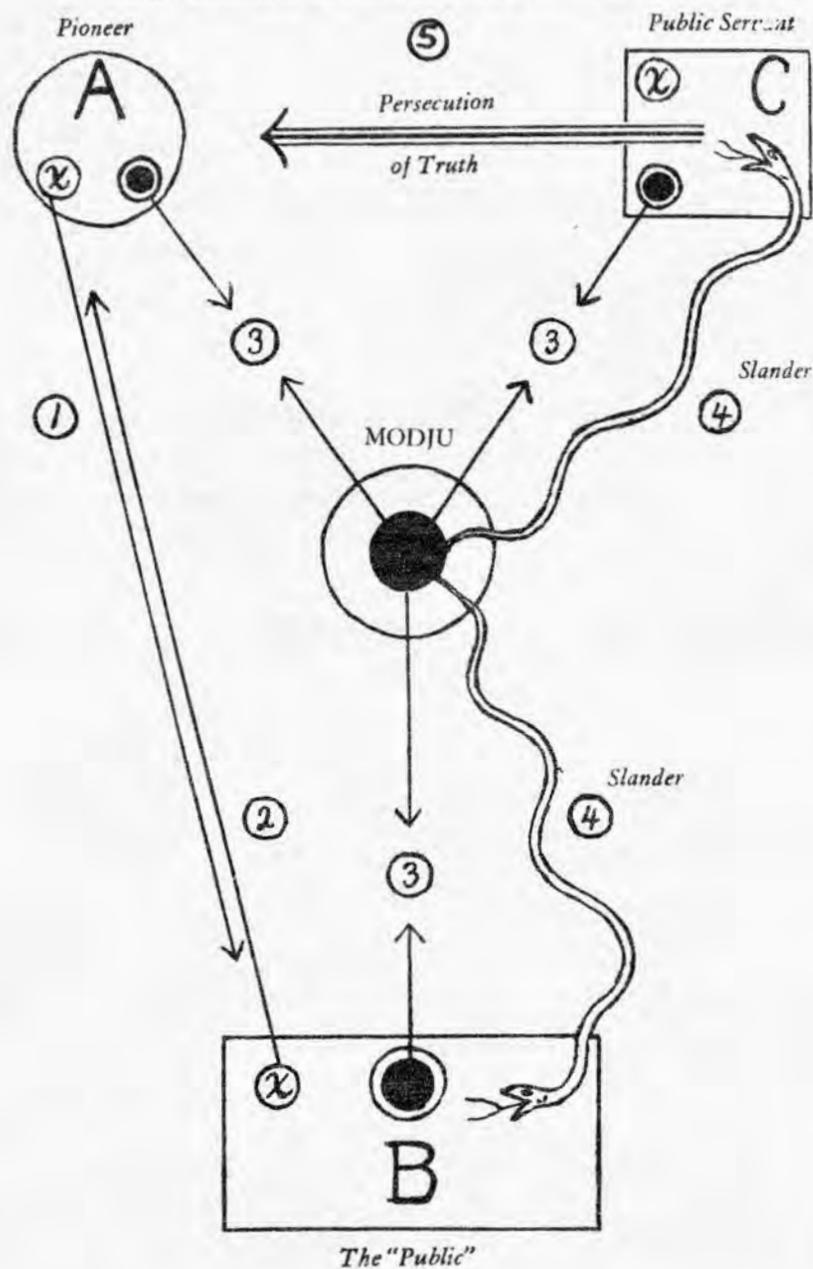
FIG. 1. DIAGRAM OF RATIONAL SOCIAL INTERRELATIONS



1. Pioneer (A), representing truth (x), serves the public (B).
  2. Public meets needed service.
  3. Public delegates public servant (C) to carry out service of pioneer.
  4. Public servant helps to bring truth in practical form to public and supports further truth-research by pioneer.
- x in A: Research on truth.  
x in B: Silent knowledge of unspeakable truth; understanding of bodily love; yearning for peace, brotherhood, and comradeship; human needs.  
x in C: Public trust and responsibility for social well-being.

There is nothing underhanded or complicated or irrational in this social interrelationship. It is valid for any kind of public functioning. Work and knowledge are the fuel with which this social machinery of mutual help is driven. *Truth* must be used efficiently to be able to offer anything at all. Truth is crucial to rational, truly honest handling of public affairs. There would be no trouble, only disagreement on the "how" rather than the "what," if this rational structure of the social setting could operate undisturbed. Why, then, is there so much nuisance trouble and irrational quibbling on the social scene?

FIG. 2. DIAGRAM OF EMOTIONAL PLAGUE IN SOCIAL PATHOLOGY



## EMOTIONAL PLAGUE

FIG. 2. LEGEND FOR DIAGRAM OF EMOTIONAL PLAGUE IN SOCIAL PATHOLOGY

1. Pioneer (A), representing truth (x), serves the public (B).
2. Public meets service.
3. Enter *Modju* ●, "the pestilent character." *Characteristics of Modju*: Sexual cripple; abortive genius, underhanded; hater of truth; "good nice fellow" deception; smooth. *Modju's protective slogans*: "Pay no attention"; "It was always that way"; "It will always be that way."  
 A → 3. *Modju's support by pioneer*: Aloofness, Christian suffering, silent immobility on part of pioneer; unwillingness to soil hands on Modju's dirt—all of which is exactly the way Modju wants the pioneer to behave.  
 B → 3. *Modju's support by public*: Public's private affairs, little secrets, bad conscience, inhibition in talking, fear of authority, sexual guilt feeling, hate from frustration—all of which leads to protection of Modju.  
 C → 3. *Modju's support by public servant*: Public servant is fearful of public, is overburdened, and bound by formality—all of which helps Modju.
4. Modju slanders truth through defamation and gossip spread to public and public servant.
5. Public servant, now public "authority," hits pioneer, smashes truth, and carries through Modju's lie, with public left in the lurch.

Here the pestilent character enters the public scene as the representative of irrationalism, slander, underhandedness, character assassination, gossip and all other actions which are summarily called "EMOTIONAL PLAGUE." We know already that the emotional plague has nothing constructive to offer, serves no purposes, and that it satisfies no basic human needs, except those of the emotionally sick. Unfortunately, due to the prevailing biopathic character structure of man in general, the emotional plague reigns over the public scene and has succeeded, in its *organized* form, in bringing human society to the brink of the abyss. There must be some common denominator of it all.

The first thing to note is the way the pestilent character interlopes himself and integrates his irrational activity with the rational set-up: *It is what the pioneer, the public at large, and the social administrator have in common with the pestilent character* (cf. fig. 2). From here everything else will emerge that is evil.

The emotional qualities which hook up A, B and C with D are developed most clearly and they are condensed, as it were, in the pestilent character. Let us survey these qualities briefly, though the subject deserves a much broader presentation.

The pestilent character is usually a very active, mobile emotional structure; his mobility, however, is *short-circuited*, as it were, in such a manner that all splendid ideas and good intentions somehow evaporate before they can concentrate enough to produce lasting results. This is a serious work disturbance which gains importance through the fact that the pestilent character most likely will turn out to be an "*abortive genius*." The short-circuit in performance renders the great abilities abortive and frustrates the individual who suffers from this inhibited ability. Thus, he suffers from chronic frustration which, like all biopathies, is based on a deep disturbance of the function of full genital gratification ("*orgastic impotence*"). Since every truth will increase the frustration within the structure, the pestilent character needs must hate truth. Since he could basically, but cannot factually live truth, he develops great ability in using the lie; not necessarily always the full, brutal lie, but most likely he will become a master in obtaining his goals by means other than open and frank procedure. Naturally, one will find all shades of lying, from the little innocent cheating in small matters to the BIG LIE of Hitlerian scope.

As a sexual cripple, the pestilent character who is endowed with more than average bio-energetic agility needs must develop channels to somehow live out his surplus energy. He will be a master in cunning, slyness, "know-how" in getting along with people *smoothly*. He will stand out little from the crowd. He will be a "good fellow," people will like him, he will appear honest and straight, and he will really mean what he says subjectively. But he will never quite overcome the feeling of being an abortive genius, gifted and crippled at the same time. This is strongly developed in him, and he has this trait in common with most average people. The people in general, however, have far less strained ambitions and are not as strong bio-energetically.

If, now, such a character joins a peaceful, hard-working group of people, he will smoothly fit in on the surface, but his inner frustration will sooner or later drive him to do underhanded mischief. Most spies who do not serve rational purposes probably are structured that way. To be hidden and to remain undetected has initially nothing whatsoever to do with the political

or other kind of mischief. *The underhandedness is there earlier than the mischief.* It is the abortive genius, unable to accomplish lasting results, that drives the pestilent character to his underhanded actions on the public scene.

*The pestilent character is basically a coward and he has much to hide, especially sexually.* The hiddenness is essential to his social and emotional existence. It is safe to assume that such spies as Fuchs and others became fascist spies for dictators because fascism offers particular opportunities to integrate one's hidden character structure. It is clear that such pathological social phenomena as political movements which use and thrive on underhandedness are built on the foundations of such characters. It is clear from the history of the Russian Revolution why it was that a sly Djughashvilli came to such power, riding high on the waves of the emotional plague. He shows all the character traits which characterize the pestilent character. But the riding to power and its misuse are not his fault or accomplishment. They are truly the result of the average character structure of multitudes of similar structures who feel incapable of the slowly grinding effort of lasting accomplishment, and, therefore, prefer the easy way of the politician who is obliged by nothing to prove his promises and contentions.

Djughashvilli rides to power over millions, carried along by the very people whom he is going to suppress, supported and protected by what they have in common with him, be it ever so minute and little.

Let us briefly survey what public, pioneer, and administrator have in common with the pestilent character.

Unless we find this common quality we shall be unable to understand the great success of the emotional plague on the social scene; of the prevalence of the lie over the truth. No "congressional crime investigations" will ever change much on the social scene unless this point is brought to the fore and is understood. Otherwise, the actions of justice will only again hit the innocent, and lead to confusion and public panic. It is clear that the educator and physician instead of the politician and policeman should be in charge of these affairs of social pathology.

Every living human being has something to hide—the pioneer, every soul that constitutes "the public," and every single public administrator. They have no big crimes to hide; these are little personal affairs which must be kept off the public scene which is governed to such a large extent by gossip and character defamation. The core of this social anxiety always has been and will be for a long while the so-called "private life," or, put bluntly, the

*love life* of the individual. Here an administrator has embraced a girl he knew in decency and honesty, but slightly out of range of what is considered "moral" by "the public." Many knew it, of course, but since everyone has such little and perfectly decent secrets, there is a common bond, so to speak, among the people who constitute what is called the public. Everybody has a more or less pressing bad conscience, well-hidden under a mask of righteousness. Fear of getting into trouble with the law is quite general. Conformism stems from this fear and from these little secrets. And there is nothing whatsoever in the social set-up to understand, handle or protect such innocent little secrets against invasion by dirty minds.

Sexual guilt feelings are quite general. Who has never touched his genital, or has never played around with a member of the opposite sex, or has not strayed off the path of marriage, and who has never committed a little crime here or there? Everybody has, of course, and we should feel very humanly about it, since one of the first things we do in fighting the plague is alleviate the severe pressure which is exerted upon the people by the false righteousness of politically ambitious district attorneys or senators, looking for "a case" or to further a career, or of policemen or politicians who find a ladder to peaks of power by way of nuisance investigations.

It is all right to stop rampant cheating in the realm of public lotteries, but one can see no harm in a little gambling or a little fun at pinball machines. It is the pestilent character again who here, too, spoils the fun for the people by misusing and abusing freedom of action.

Thus, everybody has something to hide. And it is this weak spot in everybody where our pestilent character sets in with his misdeeds. One can easily observe that the innocent public school teacher or social worker or mental hygiene administrator will cringe before a letter written by a "tax-paying housewife" who protests against this or that. Only very few have the courage and the directness to step up and tell the public crank off.

The emotional plague has in a masterly fashion found a way of building its protective devices. Not only does it cunningly hook up with everyone's guilty conscience; it has put into circulation high-sounding ethical rules, which are perfect in themselves, such as: "One does not pay attention to such things as slander," or "It always has been that way and always will be," or "Every pioneer had to suffer." That something evil that "always has been" also always has to be, is just as much empty talk as that of the "naturally suffering pioneer." The "liberal mind" has gone off the beam in a very bad way as far as such tolerance is concerned. It will soon become quite clear

that under the cover of this protection enjoyed by the plague, innumerable murders have been committed, multitudes of decent adolescents have been delivered to penitentiaries or lunatic asylums, millions of innocent babies and children have suffered agonies and have been crippled for life, and, if we ultimately include the wars of humanity among the misdeeds of the well-hidden emotional plague, millions have died on the battle fields in vain, for MODJU only.

Thus, such slogans are more than empty. They are *murderous* talk, though innocently brought forth. However, this "innocence" itself will require clarification.

Those who talk that way mean it well. They are convinced of the ultimately decent nature of man. But, at the same time, they talk that way out of weakness and fear of the plague. They are factually hypnotized into immobility by the plague like a hen by the snake. Also, they certainly admire—at least some do so—the apparent toughness of the pestilent character, his suavity, his cunning, and his "know-how."

All this protects underhanded, manifold murder.

The mass of people are held down by fear of speaking up, by actual immobility of the emotional organism, by fear of trouble, by other serious worries, and by latent sexual guilt feelings. This renders them easy prey for the pestilent character.

They fall prey in spite of knowing the truth, of understanding the importance of bodily love, in spite of a sense of decency deeply ingrained but rendered helpless by so much cunning and conniving.

And the pioneering men or women often fall prey to the mischief because they are too busy, too honest, because they do not wish to soil their hands with the evil stuff.

And the administrator is dependent on public acclaim just as he is bound down as a human being by his own little secrets.

Now the pestilent character has easy going. He is protected on all sides and can proceed safely, without any danger of being detected, put into the bright sunlight, or challenged in any other way. If he adds political power machinery to his already rather well-set position he can conquer whole continents.

A little slander, well placed, excellently formulated, will, without great effort, kill many an important truth right away in its infancy or it will deprive it of social effectiveness if it had the strength to mature under such social pathology. The public will not act or render any help to the truth. It

will remain "sitting" silently and watch helplessly or even gloatingly any crucifixion of innocent souls. The public administrator will be frightened to bits and try to maintain public morals and order. The pioneer will be silenced or he may go psychotic or fall into deep depression. Nobody is served except the pathological emotion of a nuisance biopath, MODJU again.

It is truly as ridiculous as that. However, behind this ridiculousness there waits for us a terrific problem of human existence:

HOW COULD SUCH RIDICULOUS NUISANCE GET INTO THIS WORLD IN THE FIRST PLACE, AND HOW COULD IT, UNDISTURBED, DEVASTATE HUMAN ORGANIZATIONS OF WORK AND PEACE FOR AGES?

However tough such problems may be to solve, we cannot ever expect to even start solving them *unless we free ourselves from the nuisance interference with serious human work exerted by the pestilent character*. It is necessary to first achieve a certain amount of safety in doing the job of finding answers to questions of living life.

A few successful procedures in stopping such interferences in the bud are the following:

1. Rely on the distinction between an honest and a twisted facial expression.
2. Insist on everything being above board.
3. Use the weapon of truth wisely but determinedly. The pestilent character is usually a coward and has nothing constructive to offer.
4. Meet the plague head on. Do not yield or appease. Master your guilt feelings and know your weak spots.
5. If necessary, reveal frankly your weak points, even your secrets. People will understand.
6. Help alleviate the pressure of human guilt feelings wherever you can, especially in sexual matters, the main domain of abuse by the emotional plague.
7. *Have your own motives, goals, methods always fully in the open, widely visible to everyone.*
8. Learn continuously how to meet the underhanded lie.
9. Channel all human interest toward important problems of life, especially the upbringing of infants.

There can be little doubt that the ravaging plague CAN be mastered, even easily, if the force of truth is used fully and without restraint. Truth is our potential ally even *within* the pestilent character. He, too, is somewhere decent deep down, though he may not know it.

## **Projeto Arte Org**

### **Redescobrimo e reinterpretando 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 sobre a praga emocional e sociedade.

Texts on the emotional plague and society.

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International Journal of Sex Economy and Orgone Research

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