Desert Development and Emotional Deadness*

The Encyclopedia Britannica does not profess any knowledge as to the origin of deserts. Neither does it seem to relate desert development and human emotional deadness ("Emotional Desert"). Economists have tried to attribute desert development to ill-conceived, neglectful, or other kinds of farming that ravage the soil. But there were deserts long before there was any population. Little is known about all this.

However, prolonged observation of the emotional behavior of people during severe and repeated or prolonged DOR attacks suggests a close interrelationship between the withdrawal of life outside in nature and inside in living beings, including man. Whether life continues to shrink to the point of complete cessation of all its functions depends entirely on the severity and duration of the DOR distress. This was clearly observed in many hundreds of mice who lived in the continuously strong DOR atmosphere of the students' laboratory. Their movements became increasingly sluggish until the mice appeared listless, just vegetating, as it were. In some not infrequent cases there was great excitability and nervous motion, as if the organism were fighting the onset of listlessness by becoming overactive. Flaccid paralysis of the extremities was in many cases only the logical result of such a struggle. As had been observed in the cancerous shrinking biopathy, the emotional periphery at first shrinks; then the body substance follows suit; in the end there develop edemas, paraplegias, flaccid paralyses, inability of the organism to resist the down pull of gravity and finally death. All this is well known today to the trained orgonomic research physician.

The following behavior that occurred at a meeting of physicians in Rangeley, Maine in August 1953 was startling. They had come enthusiastically, some interrupting vacations, to partake in the conference on DOR sickness. They were eager to learn; they had arrived alert. The meeting was held in the Legion Hall in Rangeley. The first fifteen minutes went well, but gradually sleepiness seemed to engulf the whole meeting. Such a reaction had never happened before when I was speaking. I myself felt as if I were overradiated, bursting. I ascribed this at first to the summer heat outside. But the room was cool and the reaction was too general. A listlessness had overpowered the gathering. I finally interrupted the meeting. I then happened to observe that several of the doctors were wearing radium-dialed watches which, together with the hall's metal ceiling, created a charged atmosphere. We had all been overcome by the paralyzing effect of DOR.

The meeting was resumed the following day in the open air at Orgonon®, and there was no longer any sign of paralysis. Thus it was found that what had been mistaken for lack of interest in New York, reported on many occasions, had really been listlessness due to DOR.

Such listlessness due to a continuous DOR influence could also be seen in animals and plants. Life seemed to move everywhere at a far slower pace, sluggishly, as if every movement required a stronger effort than usual. But as soon as the DOR effect subsided, life appeared to return quickly to normal, as if nothing had gone wrong before.

Many people died during severe DOR and also heat spells in New York, London, and other cities. London suffered from "smog" in 1952-3 in which twelve thousand people perished from various ailments. In winter 1953-4 Londoners went around wearing masks and many died from smog. The atmosphere was reported to appear purple, due to the "reflection of

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®Deadly Orgone. The contamination of the atmosphere by radioactive substance, either locally or by global effects produced by atomic explosions. [Eds.]

®Reich refers to events which took place in 1951 during the Oronur Experiment. See The Oronur Experiment, The Wilhelm Reich Foundation, Rangeley, Me. 1951. [Eds.]

®The name of Reich's property in Rangeley, Maine. It is now the Wilhelm Reich Museum. [Eds.]
sunlight.” I wrote to a friend of orgonomy, a biologist who lived near London, that the purple color had nothing whatever to do with any light reflection. For years, we had seen at Orgonon the most intense purple on snow and in fog before dawn and after sundown. An offer to the London authorities to do something about the severe fog was not acknowledged, a lack of courtesy not otherwise found easily in well behaved English gentlemen. The responsibility for this short-sightedness remained their's. It claimed many dead who could have lived. The times had sorrowfully adjusted to a reality of mass death without complaint or even wonderment. We shall learn to see such behavior as a true DOR effect upon the emotional alertness of man.

Our observations at Orgonon and reports received from elsewhere left no doubt about the vicious circle caused by people's listlessness. The more suffering from DOR, the greater the immobilization and lack of interest in anything; the greater also the incidence of disease symptoms. In the same vein, the impetus to so something useful about the DOR situation diminished or vanished. Thus people seemed to be caught in their own emotional misery in what may be called EMOTIONAL DESERT. This inner emotional desert was promoting the development of drought and desert outside in nature by "sabotaging" efforts to cope with the dying of life on the planet.

It should not be too difficult for archeologists and geologists to confirm or deny the possibility that desert development has always preceded the downfall and final disappearance of formerly blossoming civilizations. What is regarded as an apparently lawful emerging, blossoming, and perishing of great civilizations, fate-like, in the sense that nothing can be done about it, could well have been prevented if the people living in such civilizations had known what we begin to realize as desert development inside and outside of man. These two types of dying life cannot be viewed as separate. The outer decline of vegetation and the inner decline of emotional alertness are one and the same in the deep functions of life. Slowing down, drying out, immobility, drooping, shrinking,

and, finally, dying are its typical steps. The two types of dying certainly enhance each other. When the landscape dies, emotional acuity diminishes. And when the emotional desert develops, less and less reaction to the outer misery is possible. The cause of all this, as we now know, are the nauseating, paralyzing, DOR clouds.

An emotional shrinking process occurs. In this shrinking there may be emotional (reactive) upheavals. There may even be what is experienced as improvement. Rage may occur in defiance of the slow dying process. But the general direction always remains a shrinking toward total immobility. This shrinking is an obstacle to the recognition of its own predicament. For example, when Oranur was raging, when DOR clouds were making life intolerable at Orgonon, when death was around us everywhere, when reports came in of people dying by the thousands worldwide, when a sharp upward trend in prison breaks everywhere was indicating the suffering of a despondent humanity caught in the trap of steel towers, steel cages, steel staircases, steel doors, and steel bars, the lethargy in people at large would meet me in the form of a weary rebuff of any effort on my part to disturb this state of affairs. There would be no reaction apart from a meaningless, "Oh, is that true?" "Too bad, poor people." "Paul, did you clean up your drawers in your room?" Or "Well, I guess the weather has been bad lately. It'll be better again some time." "Airgerms" everywhere! It seemed quite hopeless to try anything which was exactly what was implicit in the DOR situation.

The medical authorities did not notice anything whatever. They continued to talk about viruses and various infectious diseases. No one ever mentioned what was so clearly to be seen by anyone whose eyes were open. The silent defiance against being made to look at these matters itself revealed to the trained eye the evasion of the distressing issue involved. The lethargy was not only immobility, it was active defiance against knowing the truth about the menace of a dying atmospheric energy. And this defiance was part of the process of slow death. Relativist astronomers continued to talk about
“dust particles” in an otherwise “empty space.” It was well meant and would have perished silently at other times. But now, when the knowledge of a major disaster gripping all life on this planet was germinating and coming to light in many places, evasion of crucial issues by way of “airgerms,” “viruses,” “infections from nowhere,” “dust particles” in “empty spaces,” electrons coming from the sun down to us here on earth, etc. appeared more than stupid errors, which one would not mind much otherwise. They were outright ridiculous and, at the same time, a menace if coming from lips of authorities who were followed by immobilized masses of humanity.

Authorities proclaiming nonsense, supported by lots of people, was not new of course. This was an old, very stale misery indeed. What was new however was the acuteness of the new danger to life on earth in the form of an as yet incomprehensible attack by DOR, which seemed to extinguish the very movement and sparkle of life. Not only was the experiencing of these atmospheric changes in itself a major blow to normal living, not only did it add in effort and worry to the usual burden of living, it seemed to remove you from your fellow man, be he or she a friend, a wife, a co-worker, or a pupil. Nobody wanted to be disturbed in the deception of living in a “normal” state of affairs with its parties, and chats, and little love affairs behind somebody’s back, with politics and mutual suspicion under the cloak of good behavior. It was serious, very serious indeed. And no one wished to be disturbed in the evasion of serious issues. Those who were best at this evasion were those who otherwise were most emphatic in “criticizing” government for willful “suppression of people’s lives,” for not taking good care of everything. But now when the people themselves were called upon to see what was going on and to do something about it, they hated the one who dared remind them of what they used to call their “right as taxpayers.” Apart from all the privileges which were rightly their’s, in this acute emergency it meant pitching in as in a big fire, or, at least, not disturbing those who fulfilled their self-imposed duties.

Some had dreamed of orgonomy as the great final hope of humanity, the “greatest discovery of all times.” But now, when this discovery was about to bear down on a major disaster hitting mankind, it was as if the admirers had awakened from a dream in which they felt themselves to be flying high in outer space in fast rockets, jubilantly conquering space. Their somewhat dilapidated egos had felt good and sweet. But now, wide awake, they suddenly found themselves actually flying in fast rocket planes far removed from any firm foothold. They started screaming. More, they started accusing the pilot of having abused, abduced, or seduced them. They regretted having ever been deceived and fallen for his charms. They asked to be put down on solid ground right away. And they began to tear apart the inside of the plane or to cling with all their strength to the pilot, who was busy with dangerous piloting, to pull him down to earth. A few of them fainted. Others fell out of the plane. Some had to be hit hard on the jaw to be brought to reason. All this while space was being conquered. The deep gap between what a human being dreamed of being and what he actually was or could accomplish became deeper than ever. People had always over-stretched themselves beyond their capacities, if they had not remained sitting, immobilized, and caring for nothing. But under the pressure of the new menace of desert development this situation appeared as one of the major levers to final death.

Had it always been like this? Had all civilizations gone down in this manner? Or was it an exaggeration to see things rolling down the hill that way? IT WAS NOT EXAGGERATION. It was a cruel, menacing reality which seemed to hit us hard in order to awaken us from our complacency. But the very manner it hit was also deepening the listlessness. And to experience this vicious circle was at times more than one could bear. In the end it felt better to be left quite alone at the steering wheel. Then at least no one clung to your neck while you were passing safely through some danger spot.

In addition to all this, you never lost the liking for these men and women who otherwise and at other times had been
loyal, good workers, decent, helpful friends, eager students, and carriers of burdens. You regretted so very much that this change had happened, that it had thrown them off gear and balance. You wished it had never happened, but it HAD happened and there was nothing anyone could do about it. **Events had thrown humanity into outer space, with no signpost to guide it.** Oranur had charged our organisms far beyond their accustomed level. Our senses were sharpened to see and perceive things which otherwise would not have elicited much attention. It was as if everything in the range of human experience had been put under a microscope with high magnification. All things appeared larger, more important, pleasanter, as well as more dangerous.

The bioenergetic core always functions in the direction of expansion, exerting a pressure toward the outside. This is rightly called "self expression." Under Oranur the expression of the emotional urges became forceful at times, as if overrunning every obstacle in the way. All veneer was down; there was no hiding for anyone.

The foremost result of living thus in an emotionally expanded atmosphere, with many previously unseen details revealed microscopically, as it were, was clarity of vision, that is, if the organism did not run from the scene of emotional revelation, or hit back in fury over being unzipped, stripped naked emotionally.

In contrast to this sharpened first sense, the sluggishness in people also became more prominent, more visible, and thus the path was laid out for the later equation of desert in outer nature and emotional desert in man. For example, there were many people in the New York region who were close enough to our work to be fully aware of the facilities at hand to alleviate DOR distress. Though everybody was moaning over the misery, no one even suggested that something be done about it. Though everyone who knew full well what it was about disagreed sharply with the usual medical practices, no one moved to even speak up against them. It was as if a swamp had engulfed man. There was nothing anyone seemed to be able to do. And no one said one word about what was uppermost in everybody's mind. From this, an understanding of the necessity for the victory of dictatorship grew. Whoever has built his life and hopes upon the rationality and activity of people in general, and then had to face the reality of people's sluggishness and immobility must become disappointed and advance toward methods that would force the sluggish masses to move as much as they can. This is in no way intended to defend or excuse the mass murderers. It is only to show in what manner the emotional desert, unrecognized and denied, causes hopes to backfire, bringing about a deeper sinking into the sluggish morass of indifference.

The workings of the emotional desert are contagious. It must have been from the observations of its functions that the idea of a "death instinct" arose several decades ago. There is of course no death instinct. But there are processes in nature which cause immobility followed by gradual cessation of life activities.

The theoretical identity of desert outside and inside man seems obvious. Let us now compare the emotional desert with the landscape in some detail. It is in such comparisons that the functional identities are to be seen in their true workings whose interweaving ultimately constitutes the functional identity of all being, the oneness in the origin of being, not as an "idea," "theory," "requirement," "postulate," but as a tangible, forceful reality. It is again due to the emotional desert of mankind that this reality, which is its only hope, has so far escaped the keenest minds. It is, furthermore, in such concrete identities of functions otherwise far apart from each other that the validity and creativity of old assumptions can be tested.

The understanding of the "EMOTIONAL DESERT" began with the realization of the blocking of emotional functioning by early education as it developed over the ages. The older generations, suffering from emotional desert themselves, could not do otherwise than suppress life in the newborn infants. This immobilization leads, as we well know, to a stasis in bioenergy functioning. This in turn renders a few individuals brutally sadistic and the majority, we may use the
term easily and truly, STAILE. The word “stale” is not a sim-
ile. It is a reality, visible and palpable in many concrete ways.
I have given some attention to this staleness of the bioener-
getic functioning in my book The Cancer Biopathy. There, I
spoke of stagnant water as the most likely example of what
is going on in a cancerous shrinking biopathy. First, the en-
ergy field around the organism was shown to shrink. The first
organonetic sense functions poorly. There is resignation and
lowered sensitivity to shock or pain. Then slowly the field
shrinks in the tissues, and they loose bioenergetic charge.
The organism finally falls apart, as it were, in a rotting
process with the development of protozoa from the bions in
tissues.

STALENESS IS A CONSEQUENCE OF IMMOBILITY. In
living tissue, it is immobility of the flow of bioenergy. What,
in the field of neurosis, we used to call stasis of libido now
appears in an entirely new light as immobility of bioenergy
flow, resulting in stagnancy and staleness. Such organisms at
their worst actually smell or “taste” sour, leathery. There is no
sweetness to their touch, no energy field around them. They
are and look shriveled, pale, unalive. Correspondingly, the
emotions are working at a slow rate and there is much emo-
tional poison in their social reactions.

Now this bioenergetic staleness is exceedingly well paral-
leled in the bioenergetic staleness of a swamp. A swamp can
develop only where water stops flowing and where, accord-
ingly, the metabolism of life energy has practically come to a
standstill. In such stagnant, stale water, protozoa, various poi-
sonous bacteria, and certain animals can exist. Such swamps
have been shown to be excellent absorbers of DOR. They also
are most proficient in the production of Melanor. The black-
ness of the swamp itself is witness to this. Poisonous fluid,
staleness, foul smell, and low PH are its characteristics,
among others. Swamp has little cohesive power and it is there-
fore impossible to get out of it once you have gotten into it.

"Black OR". The black substance which develops through crystallization from bionous
matter of disintegrating rock.

The similarity to the emotional swamp situation is striking.
Carbon monoxide, cyanide, carbon dioxide, and reduced oxy-
gen intake also belong to the picture.

In the emotional desert we find blocked movement with
carbon dioxide excess. There is a continuous feeling as if one
were being choked, a clear expression of excess in CO2.
Melanor effects paralysis and immobilization of living or-
ganisms. It causes so much oxygen absorption that cyanosis
results. Blocking of O2-CO2 metabolism of life energy has the
same effect as unventilated rooms. Chronic lack of orgasmic
discharge causes staleness, too. In the orgastic convulsion the
energy metabolism in the organism is secured. "Energy metab-
olism" here acquires a new meaning. It is not only discharge
of surplus energy. It designates a change from DOR to OR, in
religious parlance "revival." In the embrace of male and
female the fullest conquest of DOR is achieved. Here, the
analogy of orgasm and heavenly delight, of the conquest of
death (= DOR) becomes manifest. Similarly, DOR clouds are
expressions of stagnancy in the motion of OR energy in the
atmosphere. Restitution of motion effects change from black-
ness to blueness, from DOR to OR, "revival." The main fac-
tor is motility. This function has an important bearing on the
techniques to be applied in desert work. The identity of emo-
tional and outer desert becomes obvious, both theoretically
and technically.

The following typical examples of emotional desert func-
tions were obtained mainly through discussions with men and
women who worked at Orgonon during the DOR emergency,
people whose structures had been ripped open under the
impact of both the bioenergetic pressure from the core and a
keener emotional self awareness.

Human beings in general are aware of their staleness and
desolateness. Yet they never talk about it to anyone; no psy-
chiatrist, no psychoanalyst, no organonist ever heard of this
DOR-awareness. In my more than thirty years of work with
human arming, I never heard any patient mention it. People
know it and do not talk of their feelings of being DIRTY and
hiding this self-awareness. People are aware of their deadly
emptiness. They are aware of being split into a longing for cleanliness here and a stale malignity there. Christian baptism consists in dipping the baptized into water. The Jews wash off their “sins” on Yom Kippur in a lake or river. The holy bathing in the Ganges by the Indians is clearly an attempt to wash off the dirtiness. This dirtiness of the self is being kept well hidden. But everyone knows about it. If there is someone who seems to lack it, he does “not belong;” he is a “stranger,” or a “man from Mars.”

People feel black, stale, deadly, sorrowful. Their healthy, happy core, or what is left of it, has withdrawn into the depths and hides, emerging only as a dim hope for some happiness in some future. But the hope is well protected against attack by its many enemies. The dirty ego is well armored against attack as is the clean self. HIDING everything that is akin to happiness from the eyes of this world is therefore a logical consequence. There is nothing more carefully protected than the secret love or dirty sin.

From this basic hiding emerge all structural cheating, sneaking, conniving, all evasion, circumvention, fear of directness, all rules of conduct forbidding frankness. From this, logically, emerge organizations which serve the hiding or are to protect society against the ravages of crime emerging from the cheating. Since the advent of dictatorships, this hiding has become a major weapon of political abuse and murder. Spying in all its forms, against and for government, good as well as bad, is an immediate expression and consequence of this basic hiding, due to dirtiness and suspicion in the character structure.

This structural hiding is balanced by “ideals” of openness, truth, and directness. I said IDEALS. It is easily revealed that they fall by the wayside and mean nothing whatever the moment they become real. One may talk endlessly about the formalities and rules under which peace conferences should be held. But never will any peace aim be touched because structures adapted to hiding life and love and genitals and straight facts will never dare open up and talk to the point. This fact has been shown to be true over the decades of bar-
famine, in politics, in families, schools, churches, moral, and scientific centers. It is necessarily so since to cover up, to hide, to lose the feeling of staleness and dirtiness, and to compensate for it, man will create attitudes of belief and rules of conduct which will counteract all behavior emanating from this dirtiness and staleness. This structural force will be great; it will involve whole cultures and civilizations; it will ruin old, flourishing cultures and civilizations. In the form of “emotional plague,” it will block the way to do something reasonable about or against the staleness and dirtiness. For a long time to come, the strong ones will emerge as people’s leaders, as their suppressors. Then an age of enlightenment will tell people that there are such things as freedom, liberty, and happiness. It will be a dream only, since staleness in character structures contradicts all conditions of happiness and will make its realization impossible. From the great movement of ideas will emerge concrete revolutions in thought which will release revolutions in science and technology. This will swing humanity, or parts of it, forward on the road toward happiness on earth. But soon again the stronger animals, as industrialists, will ally themselves with the forces of suppression and the people will remain where they have been. There is a powerful rationale in this, because the industrial revolution will prove too great a task to permit the dangerous and laborious process of cleaning the staleness from human structure. But here and there, the staleness itself will erupt into upheavals for freedom and many heads will be chopped off by the guillotines only for the delight felt in seeing beautiful heads drop into the woodshavings. The staleness, the dirtiness in souls, will remain. Still, the hope will continue to push ahead, and the age of enlightenment will slowly penetrate into the masses of organized labor led by individual strong human animals who sense the stir of power over people but hide it under freedom slogans. They will soon be the first to reject any true cleansing of the dirty souls.

The old story will repeat itself. Did not everybody know that it had always been that way? Are we not finally living in the age of liberation? And the corpses will pile higher than ever before. Wars are no longer between private armies. The armies are now popular mass armies, and the slaughter is carried on in the name of nations and peoples. The staleness and the dirtiness, visible in every industrial town on the planet, “smellable” from afar, will soon outdo itself with the invention of a super detonator stronger than one hundred thousand tons of dynamite. And the son of the multitudes will release the first two big bombs upon two cities filled with hundreds of thousands of men, women, and children. One hundred fifty thousand people will perish in a few seconds with the full exactness of the age. No one, except a very few old-fashioned persons, will even perceive or dare to reason about what has happened. The blackness and hiddenness, the dirtiness and the evasion at all cost, and the feeling of staleness will prevail. And the heirs of Boyle and of Lavoisier, the man of science killed as useless by the liberators, will now in their turn kill chemically whatever comes their way: crops, food, children en masse, “to see whether it works,” for example, the vaccine against virus X. It doesn’t work because X does not exist, and thousands of children were crippled for nothing but a stale hope of becoming rich. And these stale organisms provided most of the traitors of mankind who delivered the big bomb to the big father in the big fatherland of the East, thus widening the scope of the disaster. They will be the first to malign and slander and destroy the discovery of life. And the age of enlightenment will end in the worst staleness and dirtiness of souls ever achieved in the history of this miserable planet, where only a very few green pastures for sheep and a few oases in desertlands have been left over from a richer and more candid past. Thus the circle of desert on land and in human emotions closes.

In this manner what had emerged as a dream of freedom will end in the worst disaster to freedom. Not that the idea of freedom has not been carried on through the generations with ardor and courage. It has. But the staleness of heart and mind has blocked the way completely to the investigation and overcoming of the emotional desert. The freedom leaders have gone with millions behind them, like sheep behind the shep-
herd, into the land of freedom not knowing and refusing to
know what people are like. And then, when in the process of
building up freedom the hard and practical way they finally
met with the staleness in people, they were aghast. They still
refused to acknowledge in time the mere fact of staleness and
emptiness of souls, and they could not help but become the
worst murderers of people in their own lands. This was the
emotional backwash from an unrealistic, emotional, baseless
optimism about people's rights to freedom. Of course, people
everywhere have the right to freedom and happiness, but to
refuse to see people as they really are is to invite disaster.
Today, as I write, this sharp contradiction between the ideal of
freedom and happiness and people's immobility and staleness
and emptiness is threatening the whole planet from within.
This menace belongs in an account of desert development
only because the staleness in people is the essential obstacle
to the overcoming of desert lands, to turning them into rich
green pastures where the happiness of the world could grow
and flourish for our children.

That is why it is so crucial to know how people in fact are,
why and how they stand in their own way to happiness. That
is why the most ardent advocate of freedom sinks to the level
of an empty freedom peddler if he does not go to the heart of
the "obstacle in the way," human staleness and emptiness.
This, and for a long while nothing else, is the task of the day.
It is no longer human interests alone that are at stake. At stake
is life on this planet. And the true obstacle in the way is not
the vast stretches of desert in nature but the intense staleness
in people.
Projeto Arte Org
Redescobrindo 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 da área do funcionalismo orgonômico

Texts from the area of Orgonomic Functionalism.
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International Journal of Sex Economy and Orgone Research
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Orgonomic Functionalism
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01 Theodore P. Wofe. The Sex-Economic Concept of Psychosomatic Identity and Antithesis 1942
International Journal of Sex Economy and Orgone Research Volume 1 Number 1 1942
Interval 38-59 Pag. 33-54

02 Wilhelm Reich. Biophysical Functionalismo and Mechanistic Natural Science 1941
International Journal of Sex Economy and Orgone Research Volume 1 Number 2 1942
Interval 1-11 Pag. 97-107

03 Wilhelm Reich. Orgonotic Pulsation I 1944
International Journal of Sex Economy and Orgone Research Volume 3 Numbers 2 3 1944
Interval 1-54 Pag. 97-150

04 Wilhelm Reich. The Living Productive Power, Working Power of Karl Marx (1936) 1944
International Journal of Sex Economy and Orgone Research Volume 3 Numbers 2 3 1944
Interval 55-68 Pag. 151-164

05 R. H. Attkin. Mechanistic Thinking as the Original Sin 1947
McF 207 Annals of the Orgone Institute, Number 1. 1947
Interval 51-54 Pag. 95-101------------------------------------------
Orgone Energy Bulletin

01 Wilhelm Reich Cosmic Energy and Ether 1949
Interval 3-11 Pag. 143-159

02 Notes Editorial. Basic Natural-Scientific Research 1949
Interval 24-24 Pag. 184-185

03 Wilhelm Reich Orgonomic Functionalism Parte II A 1947
Interval 3-10 Pag. 1-15

04 Wilhelm Reich Orgonomic Functionalism Parte II B 1947
Interval 3-10 Pag. 49-62

05 Communications. Psychology and Natural Science 1950
Interval 23-24 Pag. 88-90

06 Wilhelm Reich Orgonomic Functionalism Parte II C 1947
Interval 4-17 Pag. 99-123

07 Wilhelm Reich Orgonometrie Equations I A. General Form 1949
Interval 5-16 Pag. 161-183

08 Wilhelm Reich Orgonometrie Equations I B. Complete 1950
Interval 4-7 Pag. 65-71
09 R. H. Atkin. Mathematical Questiones Without Answers 1951
Interval 25-27 Pag. 106-110

10 Wilhelm Reich Orgonomic Functionalism Parte II D 1947
Interval 2-8 Pag. 1-12

Interval 20-23 Pag. 37-43

12 Wilhelm Reich Orgonomic Functionalism Parte II E 1947
Interval 11-16 Pag. 186-196

Wilhelm Reich Orgonomic Functionalism

01 Wilhelm Reich The Developmental History of Orgonomic Functionalism A 1946
Wilhelm Reich-Orgonomic Functionalism - Vol I. I
Interval 6-20 Pag. 1-29

02 Wilhelm Reich The Biological Revolution from Homo Normalis to the Child of the Future 1950
Wilhelm Reich-Orgonomic Functionalism - Vol I. I
Interval 21-43 Pag. 30-74

03 Wilhelm Reich A Note on Sympathetic Understanding.
Wilhelm Reich-Orgonomic Functionalism - Vol I. I
Interval 43-47 Pag. 75-82

04 Wilhelm Reich The Silente Observer A 1952
Wilhelm Reich-Orgonomic Functionalism - Vol I. I
Interval 47-55 Pag. 83-99
05 Wilhelm Reich Functional Thinking 1950
Wilhelm Reich-Orgonomic Functionalism - Vol I. I
Interval 56-62 Pag. 100-112

06 Wilhelm Reich The Developmental History of Orgonomic Functionalism B 1946
Wilhelm Reich-Orgonomic Functionalism - Vol II. II
Interval 4-15 Pag. 1-23

07 Wilhelm Reich The Silent Observer B 1952
Wilhelm Reich-Orgonomic Functionalism - Vol II. II
Interval 16-20 Pag. 24-33

08 Wilhelm Reich Wrong Thinking Kills 1936
Wilhelm Reich-Orgonomic Functionalism - Vol II. II
Interval 21-25 Pag. 34-43

09 Wilhelm Reich On Using The Atomic Bomb 1945
Wilhelm Reich-Orgonomic Functionalism - Vol II. II
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