

# On this Side of the Principle of Minimal Stimulus

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## Introduction

In the aftermath of Emilio Del Giudice’s death and considering the stimuli coming from the world of psychotherapy, we feel the need to address, once more, some of the scientific contents we had recently published<sup>1</sup>.

Body therapies, whose genesis we look at mainly through the work of Wilhelm Reich and his daughter Eva, condense the theoretical contents of psychoanalysis into body practice<sup>2</sup>. The disagreement between Freud and Reich over the Freudian hypothesis of “death drive” occurred regardless of the introduction of body language into therapeutic technique and the hypothesis of a real, non-metaphorical, unconscious upheld by Reich was the propulsive force of the theory of libido. The theory of pulsional energies which nourish neurosis takes shape from this basis which Reich wanted to define further by connoting it biologically and physically. The notion of an unconscious Ego nourished by the same motor which gives movement to the limbs stems from this same root. The theoretical, non-dualistic, continuum between Freudian and Reichian thoughts is generally un-recognized.

The living body is made by an ensemble of molecules and is endowed by qualities which distinguish it, what is more, without separating it from inert matter. All living matter proves to own self-movement and perception characters and these are regulated by biological codes<sup>3</sup> which transmit significance. A code, like a Logos, is a modulation of different frequencies. *Also inert matter produces codes and this dynamic unites the living to universal matter.* In the specific case of the human body we know, through direct experience and history, that amongst the codes it produces there are some which lead to self-consciousness, since how much time and if these are shared with other species is unknown. Classic science studies those forces which regulate inert matter movements and lacks the necessary tools to investigate above mentioned characteristics. Psychoanalysis was born to fill this scientific void and Wilhelm Reich suggested theoretical models of a science which

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<sup>1</sup> Contents tackled in the following pages are vast and complex. It is impossible to deepen every detail all in one article and for this we excuse ourselves with our readers. In order not to make the script too heavy we have inserted only a few measured investigations in the notes. We take comfort in knowing that, as the script is directed mainly towards psychosomatic therapists, the subject-matters we tackle are surely well known. We trust that the harmony and natural permeation of the limpidity of Wilhelm Reich’s thought contaminates the general sense of the article and will help to bring it to a conclusion.

<sup>2</sup> The linguistic expression is a physical phenomenon, like any other movement of the body, and having added touch to word, as a therapeutic device, does not modify the psychoanalytic theory.

<sup>3</sup> Ref., M. Barbieri, Code Biology, 2015, Springer, Dordrecht.

could explain the phenomenon of life. Orgone biology and physics are his most mature scientific inheritance.

The history of modern philosophy, in the parable starting from Descartes and Kant through to Fichte and finally to Husserl, confirms that the subject is transcendent. Freud leads subjective reality to its becoming. However the essentially historic problem finds a unitary vision in Marxist analysis and in Hegel's dialectical method. This vision was later adopted by Reich. We have no reason to move away from his canonical conclusions, even though the various contributions which, through the years, have brought different points of view about the ethics of conflict (Lacan) and about its overcoming (Deleuze and Guattari) help to understand the movement of the concept of Ego and of its relationship with the Es in contemporary history. Therefore, seeing that the Reichian thought which we embrace meticulously separates scientific observation methodologies from philosophical speculations, we certainly divide the observation of the dynamics of the development of an embryo into a fetus and then into a child from hypotheses regarding its subjective essence.

The ontological question on the nature of the subject, transferred from philosophy into history and from history into science, falls as ontological question and rises as object of scientific analysis. However, a dualistic vision of the world separates the dynamics concerning the human species from those which involve other forms of life, the body from the mind and the subject from its objectified reflection. This vision surpasses the content of the observation, turns Man into abstraction and the hypostasis of an entity compensates the ignorance regarding the dynamics of a process. In fact, we observe the contemporary neuroscientist fall back into the dualism from which he tries to escape as soon as he is obliged to investigate the nature of the functioning of the brain from the point of view of the subject who lives.

The fact is that the *material* nature of the subject, as we will show, in as much as object in the making in human society, is still dual today. The operative Reichian vision is placed within the Marxist "dialectical materialism"<sup>4</sup> or "naturalism" thought and finds convincing corroborations and experimental results in contemporary physics, within the theoretical frame of Quantum Field Theory (QFT).

In the following chapters we will analyze the Name (an energy attractor) and the "name" (a simulacrum) in relation to the energetic dynamics of the Ego and of its material motor: the Es. Furthermore, we will show how recent QFT acquisitions can be applied to proposed methodologies and theories regarding orgone physics.

## The Name

Living matter manifests a development dynamic common to different animal and vegetable species: a process of growth and differentiation followed by death. The living individual, if fertile, generates other lives. In the specific case of Man, who has all these characteristics, we can see the generation and development of codes which produce an abstraction which we are not able to grasp in blades of grass or in frogs : the Name.

From the colour of a plant to human language the level of symbolization increases even if the passage from bio-semiotics to the abstract symbol is faded. The colour of the plant shows meanings that human language can describe. Furthermore, man can build imitations for the meaning produced by the plant, e.g. insect traps.

The Name pronounces itself at a certain moment of the subjective development of a human cub: I am I (and, for example, my name is Jack). Furthermore, the Name speaks the meanings it carries:

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<sup>4</sup> In the "trustee's notes" at the beginning of the book "Esperimenti Bionici sull'Origine della Vita" (Bionic Experiments on the Origin of Life) 1978, Ed. SugarCo, Mary Higgins reports Wilhelm Reich's wish that the term "dialectical materialism" be no longer used in the subsequent editions of the book. Nevertheless, we observe that the trustees themselves did not succeed in substituting the term "in order not to generate confusion". In fact, the term "energetic functionalism" which should have substituted the Marxist expression is a particular case of dialectical materialism applied to social physiology seen from the side of the individual. Indeed, Reich correctly considers energetic functionalism a technological development based on dialectical materialism, but his justified aversion towards the instrumental use which Stalinism made of Marx and Engels' method of thought led him to refuse the use of both terms.

“I am an engineer, one meter sixty tall, etc.” ... This new “natural” phenomenon is unstable because in Man’s world, the Name (Jack), through which biological-social codes are given the meaning it transmits, can lose effectiveness and become an empty symbol: the name. In a group of cats living together since birth, identification of the subject is normal but if a human cub moves and changes “clan”, he holds the same name despite altering the social relationships he deals with. In short, we witness a separation of the Name from the real social relationship.

The high level of abstraction produced in the name which is written in documents traditionally derives from man’s ability to speak and think, but this ability developed in history subsequently to movement. A cat moves but cannot travel very far and rats, if moved across the river, will be killed by their fellow rats who occupy that territory. This will happen even if they carry a written document confirming their bio-semiotic code. Similarly, man can cross the river if other families beyond the shore have common interests, this is why they recognize the name, not vice versa. If common interests leading to social rules (a hyper-bio-semiotic code) did not exist, the meaning of the Name would decline together with the possibility to cross the river (or the sea). Therefore the Name reflects a real social meaning (it conveys economic interests) and a private one (I am I, for example, is the image of oneself which, if it does not reproduce the real image, becomes abstract: the petty bourgeois who gets roughed up and robbed while screaming “you don’t know who I am!” or more likely the tens of thousands of subjects who drown in our seas no matter what the “Name” is which cannot be conveyed by a passport and relative airline ticket). Once it is understood that a traffic light in London is different in substance from the same traffic light in Naples, we feel we can state that an identical form of a signal, due to the biological and social history of the human species, can modify its real meaning. Identical codes transmit different meanings and the real content cannot be conveyed by a name which is no longer able to represent the unconscious social body channels and the relative real interruptions of the circulating energy flow. Finally, the body of the foreign driver quickly conforms to the traffic in Naples and the genetic code yields (it literally changes shape) to its real epigenetic expression whatever the social symbol it conveys is. The Name of the rich man is different from that of the poor man, even if they are both called Jack, because the rich man has higher quantities of crystallized vital flow (money)<sup>5</sup> in his pocket. There exist many “Jack” but they are different individuals and “the same name” shows different meanings. The Name can take on subject characteristics or can become lower case, the name: an empty, crystallized object. The Mississippi, which has been the same river for millennia and whose water is always different, has changed its meaning in time and will do so again; is it really the same river<sup>6</sup>?

## The Ego

The living reality shows a substantial invariance<sup>7</sup> in the ways of its becoming. The development of the human individual, starting from conception, accomplishes the same growth characteristics of

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<sup>5</sup> About the function of money with regards to the “foreclosure” of symbolic codes, please see the volume “Legge, desiderio e capitalismo” (Law, desire and capitalism), *The Anti-Oedipus between Lacan and Deleuze*, edited by Enrico Radaelli and Pino Pitasi, Ed. Mondadori Bruno, 2014, the article “Godere del Debito: il sogno perverso del capitalismo”, p. 216-232. Although, in contrast with Marx and Reich himself (by Lacan, Deleuze and by the author himself who quotes them), the term “surplus-value” is used in relation to the production of financial interest, we subscribe the historical description of the real loss of meaning of the code “money of account” that the author sums to the de-structuring of the symbolic law starting from that of the “Name of the Father”. On the foreclosure of the Name of the Father please also see Massimo Recalcati’s “Il complesso di Telemaco”, ed. Feltrinelli, 2013. However, we note that, as we will show in the next pages, if Nature transforms itself and becomes, then everything that is real and symbolic will undergo the same changes and that the historical vehicle of transformations and of relative de-codings can really be the capital.

<sup>6</sup> Ref., Noam Chomsky, “Il Potere”, *Natura Umana e Ordine Sociale*. Ed. Riuniti 1997 (“Power, Human Nature and Social Order)

<sup>7</sup> See last consideration in note 12

other forms of life: a coherent dynamic<sup>8</sup> tied to the preponderant presence of liquid water<sup>9</sup> and a fractal structure of its partial objects<sup>10</sup>. The fractal structure is evident in the shape of the nervous and vascular systems, but the physical dynamic which explains it and the mathematical representation which describes it are the same ones used to prove the dynamic coherence of living water. Furthermore, the recent focus<sup>11</sup> operated in the wake of the minimalist program on the fractal characteristics of language syntax and on its possible non-linear algebraic representation shows that bio-semiotic and linguistic codes can be studied with the same mathematical representation. This obliges us to suppose we are dealing with a unique reality within different degrees of its development. If the dynamic of physics which produces biologic codes is the same which regulate linguistic representations, it is natural to hypothesize that it is movement, of which physio-dynamic characteristics are described, to have produced the Name and its reflection: the name. We will see later how this model produces significant points.

The Name, as we have seen above, is the dynamic realization of a Logos which, like every other psychic process, if crystallized, loses effectiveness for its living device (the Ego), which can then get sick and die. Its functioning depends upon the integration – dynamic itself – with the mass of social and natural codes it meets. When this integration fails, the Ego reflected in the name, seeing that “it’s written”, produces a stasis of the generation of its meanings and has trouble evolving. In origin, the Name had a real meaning but today human society, and with it individuals, is developing movements and integrations such that the language which describes them struggles to grasp their meanings. In fact, language, like any other code, evolves with the evolution of the use which is

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<sup>8</sup> Ref. Giuliano Preparata, “Coherence in Matter”, 1995, Word Scientific;

<sup>9</sup> Mae Wan Ho, “Rainbow and the Worm” 3<sup>o</sup> ed., Word Scientific Publ. 2008; Chapter 5, p. 39-50.

<sup>10</sup> Pierre Madl, “How Corals Coordinate and Organize: An Ecosystemic Analysis Based on Bicomunication and Fractal Properties”. In: Witzany Guenther, “Biocommunication of Animals”, Springer Verlag 2014, chapter 20, p. 351-382

<sup>11</sup> Massimo Piattelli Palmarini & Giuseppe Vitiello, Linguistics and Some Aspects of Its Underlying Dynamics, *Biolinguistics*, 9: 96-115, 2015

made of it. Therefore, the Ego finds itself nailed to a fetish void of real meaning: its name<sup>12</sup>. However the Ego is not a name but a physical reality which expresses its organic subjectivities in human society and in nature. It flows supported by natural energies, within the limits of determinism of matter and of its consciousness<sup>13</sup>. The consciousness of determinism (and not chance) produces, in this human history (we don't know if others exist), a lack of integration, in the moment in which the Logos which it determines suffers a trauma and is reflected within itself as a separate object. Perception and enjoyment of fluxes, i.e. the desire which orders pleasure and displeasure<sup>14</sup>, are transformed into a list of names able to produce only distress, anger, fear or removal: chair, bottle, toy, language, Jack, me, engineer and migrant: ensembles of objects with separate destinies. Within separation those partial subjectivities which, in deep psychodynamics are called "characters", are accomplished, their specific quality being that of expressing themselves essentially through sensorial disorders and that, consequently, love to project themselves on the outside like finite subjectivities: "me".

This consideration brings us towards the "orgonomy forge" (as it was named by Reich) as well as QFT.

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<sup>12</sup> One always remains struck by the patient's satisfaction when his "back ache" is translated into "lumbalgia" by a doctor. The transformation of the term "back ache" (an adequate description of an energetic stagnation), into a name which objectifies energy and strips it of its content, removes the patient from a subjective embarrassment and institutionalizes part of his living physiology. Moving attention from the symptom to the name produces an estranging effect which hits the peripheral sensitive system. This movement reduces the patient's back to an isolated object (which will deal with an appropriate medicine) and ratifies the separation of the lumbar metamer from the organism. This simple substitution of a Name with a name can, in our opinion, explain in itself the establishment of a neurogenic chronic inflammatory process in the mentioned metamer. Ref., "Neurogenic Aspects of Inflammation", Hans Georg Scialbe et. Al. *Rheum Dis Clin N Am* 31 (2005) 7-101. This is even more valid for a child object of "nominal" attention such as dyslexia, dyscalculia, dysorthography, etc. Names that fix a simple relational, peripheral sensory hindrance and turn it into a chronic illness. In order to understand these physiological-social processes through and through, it is necessary to clarify neurological-perceptive dynamics related to the fixation of the attention of the single and of that of the morphogenetic field. This specific research program involves the need to understand temporal ways, absolute or relative, with which awareness and conscience of the awareness itself is determined (Ref. Enrico Chiappini, "Armonia Liquida" in the volume "Nascere Umani", edited by Beatrice Casavecchia, Luisa della Morte and Margherita Tosi. Mimesis/Filosofie Ed. 2015, p.p. 117-131, Milano). We don't know if awareness and conscience of it are determined according to an absolute temporal scan or according to timeless resonances. The fact that clock time (the same as our synaptic conduction) is that of our daily life tells us nothing about the nature of awareness and to take it as an ordering parameter so as to explain its nature is an unjustified assumption, although it is normally used by neurosciences. Ref., A.D. (Bud) Craig, "The sentient Self" *Brain Struct Funct* (2010) 214:563-577 DOI 10.1007/s00429-010-0248-y. The fact that some biological characteristics, common to living nature, seem to possess invariance characters while the nature of individual consciousness, exchanging information and energy with the environment, takes on determined temporal characteristics, could be assumed to be an ordering parameter for an in depth discussion on the nature of differences between awareness and consciousness. In fact, considering space-temporal limits which the concept of invariance involves, which, by definition, is referred to as a closed system, we could limit its use. It would be a good training to modify our conscience. The only thing which really doesn't change is the fact that Nature transforms itself continuously and the events which pronounce its becoming create temporal lines, and not vice-versa. In fact, the subconscious is directly tied to the events without having the least connection with "time" referred to them, which in fact, is "present" and manifests itself with a movement which exerts the synchronous presence of all of the events which have created it.

<sup>13</sup> As far as the relationship between "chance and necessity" is concerned, we forward to a vast literature. However, we believe that this conflict, if dialectized, finds an interesting conceptual synthesis which reveals itself in the straight line of a graphic representation of the fractal emission of organs and of coherent water which varies inclination at the variance of the radiative quality of the observed matter (Fig 1). It's not the DNA components (one of the many codes) to determine its expression. It is its shape which changes in relation to significant inputs coming from fields in which the subject is immersed; ultimately, the "dissonant" or "resonant" experience of the individual with the world. "Perhaps the vision of the world forcibly imprisoned in the chance-necessity antinomy will have to surrender in front of the vision of the world founded on harmony of internal musics of its components. As advocated by Marx, the kingdom of necessity will have to give way to the kingdom of freedom": "Quando il Vuoto è pieno" (When the Void is Full) Emilio del Giudice and Giuseppe Vitiello <http://www.sinistrainrete.info/teoria/3108-edel-giudice-gvitiello-quando-il-vuoto-e-pieno.-html> Emilio Del Giudice e Giuseppe Vitiello

<sup>14</sup> Ref. Wilhelm Reich, "Analisi del Carattere", Ed. SugarCo, 1994, Varese (third original edition 1949). (Character Analysis)

## Orgonomy and Quantum Field Theory

We mentioned the fact that classic physics and molecular biology (neurosciences are based on these two mental constructions<sup>15</sup>) which *describe* movement as an effect of forces, are not able, due to their very nature, to *explain* the dynamics of transition of phase phenomena (of inert as well as of living matter), of self-movement and perception. For this reason Reich came to “orgonic physics” which finds an ally in contemporary quantum physics.

The genesis of a significant event in QFT is tied to the creation of order: the “spontaneous symmetry breaking” (SSB) which takes place starting from a state of high entropy in which the degree of freedom of distributed energy is high and the electromagnetic field levels to zero. Condensed matter, under proper conditions, generates spontaneous functions dependent upon the spatial structure (crystals) or from temporal fluctuation, as in liquids. In the specific case of living matter, within a correct relationship of density and temperature, an electromagnetic field<sup>16</sup> is formed which entraps a consistent mass of water molecules collectively fluctuating at the frequency of the field which contains them. This region is called “Dominion of Coherence”. The realization of this dynamic, which physics have named “living phase”, with the contribution of “guest” water molecules, protagonists of bio-chemical exchanges, leads to codes and meanings including material conditions which allow the rise of a physical dynamic capable of self-movement. The free energy able to produce work arises from SSB and from the consequent appearance of coherence. These material dynamics have produced, during the ages, the advanced organic complexity of the human species which has *simultaneously* generated work, its social history and the Ego, different *objects* which make progress in the subjective historical development.

As with coherence, in the Reichian model, the cosmic orgone, vital ether, permeates matter and orders its different manifestations. In the orgon theory we can observe appropriate material quantities in the living, distinct from the surrounding inert by the way in which what composes it is ordered and by the integrated functional expression of the single properties, but is united to it by the matter it is made of<sup>17</sup> and by the same functions, even though they are separated in non-living matter.

These two models are very similar. In truth, Reich would have favorably evaluated a model in which water possesses the qualities which bring living matter to electronic charge and discharge and in which the contribution of energy necessary for “vital charge” comes from the quantum vacuum. He would not have had to resort to the hypothesis of negentropic behavior of matter charged with orgone if he had known that, in the mechanism of water coherence, not only is the contribution of energy from “ether” different from the orgone one guaranteed, but is assured via dissipation of sur-

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<sup>15</sup> Emilio del Giudice loved to point out that science is essentially a metaphor.

<sup>16</sup> Emilio del Giudice, Vitiello, G. 2006. *The role of the electromagnetic field in the formation of domains in the process of symmetry breaking phase transitions*, Phys.Rev. A74, 022105.

<sup>17</sup> Wilhelm Reich, *Esperimenti Bionici sull'Origine della Vita*, Ed. SugarCo, 1978, pag. 29-31; (The Bion Experiments on the Origin of Life). See also Vitiello, G. 1998. *Dissipazione e Coscienza*, *Atque* 16, 171–198, Nov 1997-April 1998: “It is useful to underline that such properties are not properties of elementary components but of “the way in which they are organized”. That is, of the dynamic which rules their interactions and therefore, of the system as such: in this sense, one can say that “functions” at a macroscopic level emerge from a microscopic dynamic... The microscopic properties [ordered systems] that they possess and manifest according to the ordering present within them are not derivable if not by resorting to quantum dynamics which allow the mechanism of symmetry breaking.”

plus energy and, as such, does not violate second law of thermodynamics<sup>18</sup>. Actually the orthodox physics model with a powerful and promising heuristic is exactly what Reich was looking for<sup>19</sup>.

Matter reaches the “living phase” thanks to energetic charge processes and dissipation. Charge has two functions, to order matter and to make chemical exchange possible. Order is created spontaneously and produces fractal structures<sup>20</sup>.

The possibility of feeding oneself (and all other functions, obviously the symbolic abstract ones which follow as well) is an effect that, during development, comes after the acquisition of the possibility to move (see next chapter). The onset of coherence produces the described phenomena, confirmed by Montagnier’s<sup>21</sup> working group and which, according to Reich, leads to the formation of protozoa<sup>22</sup>. Dissipation which, as mentioned, guarantees the respect of the second principal of thermodynamics, happens as matter, when coherence arises, in order to fluctuate in phase, needs less energy which is expelled and made available.

Thus we reach the key problem of the “formula of life”. The misery of the human animal led Reich to state that the separation, produced by armouring, acted out by orgasmic impotence and that, we add, turns character into a sensorial disorder<sup>23</sup>, could be only the result of something that “.. *probably stands in the relationship of the living human being with the cosmic energy, which governs it* (in italics by Wilhelm Reich)<sup>24</sup>. This statement would definitely be groundless if it did not rest on the biological experiments which led Reich to formulate the theory of orgasm, that is the unceasing pulsatory process of production and reproduction of life: tension/charge, discharge/release. Now, despite the parenthesis we are obliged to make, and we will explain why, that all the amount of work produced by subsequent somatic psychology did not handle the problem, Reich found himself faced with a decisive obstacle: “I don’t foresee any possibility for us to succeed today, or even only in a near future, to explain all the conditions that lead from mechanical to electric charge ... we will find an answer sooner or later.”<sup>25</sup>

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<sup>18</sup> The negentropic behavior of the bigger cloud which englobes the smaller one easily fits into a dissipative model in which, starting from the resonance between masses of fluctuating waters phased between themselves, within an electromagnetic field that encompasses them, and then put in phase with a metal mass opportunely built and in contact with another mass of water, throws a new light on the functioning of the orgone gun (cloudbuster). The macroscopic functioning of a quantum system does not concern thermodynamics but this does not determine a violation of its laws.

<sup>19</sup> Our study group is carrying out an in depth study of the contents of the scientific-experimental frame which led Reich to consult Albert Einstein regarding the functioning of the Orgone Chamber.

<sup>20</sup> We quote the description of the isomorphic system written by Reich with great affection. We assume that he ignored its mathematical description and its physical implications even though the first drawing of a fractal was created by Hege von Koch in 1904 : “The leaf is branched exactly as the branches of a tree in the same way the single parts of the carrying structure and the veining of the leaf are. One unity dominates the whole”. Wilhelm Reich, 1978, ref. page 160.

<sup>21</sup> Luc Montagnier et al. Electromagnetic Signals Are Produced by Aqueous Nanostructures Derived from Bacterial DNA Sequences, *Interdiscip Sci Comput Life Sci* (2009) DOI: 10.1007/s12539-009-0036-7

<sup>22</sup> Wilhelm Reich would not have been surprised in ascertaining water collects electromagnetic signals from matter and re-orders them within its coherent functions. The signal specialties relative to bacterial and viral DNA don’t exclude the emission of signals from other forms of life. What better proof of the existence of the orgone in the inflating process of water, assumed by Reich, confirmed by Armando Vecchiotti (cellulacancerosa.it) and a few other researchers in the world?

<sup>23</sup> As an extreme synthesis of Reich’s thought on character analysis, we could state that character is a socially well adapted sensory disorder.

<sup>24</sup> Wilhelm Reich, “Etere Dio e Diavolo, Ed. SugarCo, 1994, Varese, p. 64 (Ether God and Devil)

<sup>25</sup> Wilhelm Reich, ref, 1978, p. 133.

Scientific literature on pulsatory movements within the living body is poor<sup>26</sup> but it immediately catches the eye that the problem of electric charge which could not find a solution within the scope of the orgone theory is solved by the coherence model, seeing that electronic charge and discharge are elements at the basis of the coherent function<sup>27</sup>. It is no longer a question of explaining how electric charge is **reached** from mechanical charge, but of understanding how movements of matter tied to the internal pressure of liquids and to superficial tension **bind themselves** to electronic charge. Reich's question could be reformulated as follows: **how are pulsatory movements of the living body from the cellular nucleus towards the internal means, from the center to the periphery and vice versa, bound to coherent fluctuation and electronic dissipation**<sup>28</sup>?

## From Ego to Es

The discovery of the "formula of life" is the adhesive of all the psychoanalytic theory (which Freud had dreamed of looking for) and malfunctioning of the organism, orgasmic impotence and armouring, lie within the unitary model of the theory of knowledge<sup>29</sup>. Reich was very clear in underlining that the scientific models and theoretical methods he adopted foresee a substantial unity of knowledge<sup>30</sup>. Psychology of the Ego and psychosomatics after Reich, regardless of the clinical results, cannot call themselves "Reichian" if they don't entirely welcome the scientific-materialistic basics which led Reich to a unitary vision of the Nature and Human Society. Nature as a whole, from which Reich tried to deduce laws and principles was the only "a priori" of his science. Reich wanted to state not only that man is a becoming (what hope otherwise today for humanity?) but also that the subject of knowledge is not only Man, but Nature itself, which leaves its trace, its memory, its history, even before the appearance of the evolution of the undifferentiated blister. Nature leaves traces that correspond to the knowledge of itself and the process with which man knows is the same as Nature's. Thought, corrupted nowadays by the social process of suppression of vegetative move-

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<sup>26</sup> Kennet E. Nelson, "Recording the Rate of the Cranial Rhythmic Impulse" JAOA Vol 106 - No 6 - June 2006-341

<sup>27</sup>Chan WF, Cooper G, Brion CE. (1993) The electronic spectrum of water in the discrete and continuum regions. Absolute optical oscillator strengths for photo-absorption (6-200 eV). Chemical Physics, 178: 387-400;  
Arani R, Bono I, Del Giudice E, Preparata G. (1995) QED Coherence and the Thermodynamics of Water. Intl. J. Mod. Phys.B., 9: 1813-1841.

<sup>28</sup> A parallel exists with the sensations coupled with the "biodynamic" technique used in osteopathic clinic. Inhaling and exhaling movements (flexion and extension according to another paradigm), show more than one analogy with what discussed by Reich. Their observation is tied to body sensations of time and amplitudes. The movement, named "present movement" is distinct from "allowed movement" expressed in active somatic movements. The parallel with the "formula of life" is evident. In relation to these experiences, considerations in the last part of note 12 are valid. Of course, an in depth discussion of these contents cannot be done here.

<sup>29</sup>The flight of the Reichian functional thought from epistemic and philosophical problems resembles that of the construction worker in front of the architect and the structural engineer: he waits for them to leave in order to start working. The pretense that, at each step forward of knowledge, a new conflictual opposition is born between the product of a thought and the objective circumstance with which that same thought compares itself and that, as by magic, this conflict gives birth to a new ontology there where the purpose was to eliminate it; and that a theoretical product can't be anything other than a mental operation, falls the very moment in which the construction worker, with no more mediators, cements one brick to the other and, in time, learns to know himself and the brick, no longer in antithesis nor reciprocally estranged. Reich gives himself the objective of gaining knowledge of the sensitive material of which we are made and from which work springs and thought evaporates. Thus naturalism, lived in practice, is accomplished in humanism. "One day we will be able to find the foundation of the concept of causality... of the sympathetic excitement. Then we will have translated Kant's Pure Reason into physiology thus making it more understandable". So wrote F.A. Lange in the "History of Materialism" quoted by Reich in "Etere Dio e Diavolo", Ed. SugarCo, 1994, p. 84 (Ether God and Devil)

<sup>30</sup> Dissolution of the tissues of the living organism is the consequence of chronic and social damage to bio-activity. What we are facing is, therefore, the problem of social ordering of biological energy. Wilhelm Reich, "La Biopatia del Cancro", Ed. SugarCo, 1976 (third original edition 1948), p. 270 (The Cancer Biopathy)

ments, would not be different from the geological traces left by terrestrial matter and the dialectical process which formed them is the same with which we form propositions regarding reality.

Human historical processes of psychic, social and scientific individuation have transformed subjectivity into partial objects: the cosmos, living and inert matter, the nation, social classes, genders, characters, individuals, the stomach, parceled matter, etc.. Thus, the individual and his language have become *partial objects* which must find once again the thread that ties them to the natural and social process of becoming so as to grow back into **Subjects together with all of Nature**. Reich dissociates himself from philosophy which places man at the summit of an abstract social movement whereas the universe, separated from him, accomplishes its own significances. Nature and Society, including individuals, submit to the same laws of physics which need to be discovered and defined. In this context, observation of reality as an event “other than oneself” or “inside oneself” is idealist and not proportioned to the purpose of knowledge which turns out to be an essential practical task, that is the realization (today absent) of the objective relationship between partial objects (characters) in continuous subjective becoming (the Es).

Reich traces a model of knowledge which embraces living processes and natural orders starting from a substantial unity of Nature intended as *Subject in the making*, all the way up to the smallest disintegration of the separation of life into *Objects*: the T-bacillus.

The T-bacillus is the functional living unit of orgone energy which separates itself. Its apparition is the witness of biopathy intended as social disintegration and the meaning of its existence, seeing that its size is in the order of 0,2 micron, analogous therefore, in the coherent water model, to the dimension of a dominion of coherence, removes the first veil from the mystery of life.

QFT allows an integrated interpretative approach of *all the phenomena* observed by Reich in physics, biology, psychology, sociology and astronomy. Not only does the model of coherence in condensed matter adapt itself well in explaining atmospheric orgone behavior but, furthermore, it accomplishes the unitary vision Reich had of Nature and Man.

The Ego, in this context, is a natural and social function and its **subjective becoming** is accomplished within the cellular plasmatic movement and that of the internal medium “towards the world” and “towards oneself”.

Expansion produces the function of contact. Contraction<sup>31</sup>, on the contrary, produces sensitive integration of the general development functions of the organism (reset of the charge of the cellular nucleus). The relative **object** – simulacrum of the flow, the armour – transforms itself into a being (the Ego) which, deprived of its function and estranged, crystallizes itself in its damaged parts: the characters, the isolated organs and the T-bacilli.

The armouring process, the sympathotony, is the result of the failure of the normal logarithmic reply of the system to external stimuli<sup>32</sup>. It is this missing response that ultimately slows down the plasmatic movement, the damage and asphyxia of the tissues. Blocking of vegetative movements is followed by muscular contraction and shock reaction, which produce, in a substantially healthy or-

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<sup>31</sup>The physiological nature of the function of tension/charge and discharge/release, which presents itself as a whole in the living and as separated in inert matter, takes on a double sensitive character in the moment in which, in the subjective experience, it can be carried out as expansion and release rather than tension and contraction. The contemporary habit of specialization, which has involved the Reichian movement as well, has produced a separation, in a lot of literature, between the “psychic” function of distress and the “physical” one of discharge/release or between the desiring function (of Deleuzian or Lacanian origin) and the physiological process of tension/charge. In general we tend to skate over the physiological process, which is mentioned and never criticized, and value the psychic one. The reason is due to the presumed overcoming of orgone physics on the part of contemporary molecular biology. However, the “character analysis”, as well expressed by the Author himself in the third edition of the volume, cannot be separated from organology and it is our duty to deepen the clinical and physical knowledge of pulsating movements of the living rather than assuming that orgone physics is out-of-date. If orgone physics falls, the whole theoretical system regarding character and its armouring falls with it.

<sup>32</sup> Margherita Tosi and Emilio Del Giudice, “Il Principio del Minimo Stimolo nella Dinamica dell’Organismo Vivente”, in the volume “Essere Umani” edited by Emilio Del Giudice, Alberto Giasanti, Luciano Marchino, Ed. Franco Angeli, 2013, Milano. Of Margherita Tosi and Emilio Del Giudice, see also “L’incredibile Forza della Leggerezza” in the volume “Nascere Umani”, ref.

ganism, apoptosis<sup>33</sup> and the recovery of spendable energy. On the other hand, in an armoured organism they lead to neurosis, to T disintegration and to the production of cancer cells. Reich was a true prophet considering that cancer in the US and Europe has acquired the guise of an epidemic. Eva Reich collected the global vision of her father and added a touch of female pragmatism which led her to teaching the practice of “butterfly massage”<sup>34</sup>. The “principal of minimal stimulus” is a simple scientific model which describes how this massage works.

Today, we have no reason to doubt Reich’s conclusions. We welcome his scientific, philosophical and theoretical perspectives, which align with new quantum physics (QFT) acquisitions and that confirm his proposals. Therefore we also apply both his and his daughter’s clinical techniques.

Like Reich, as far as the development of the Ego and the Es is concerned, we avoid asking further questions on its transcendent nature in order to concentrate on the dynamics which involve it. Let’s therefore carefully consider a perspective which describes and explains the development and differentiation according to a simple functional law. The becoming of the subject can be described as a succession of natural functions which rise from autopoietic kinetics which develop organs and structures always corresponding to a current function and never to pre-ordered purposes<sup>35</sup>. (Fig. 2). This dynamic repeats itself, functionally identical, from the single dominion of coherence to the complexity of the social structure<sup>36</sup>. The “kinetic relationship” which binds the Ego and its Es to the natural world and to the society that surrounds it begins from the *conceptus* in which movement and nourishment coincide, an identity which is lost at birth. At the moment of childbirth, with the clipping of the umbilical cord, movement (the desiring function) separates itself from the nourishment which differentiates itself according to physiological but, above all, social laws. This “natural” separation produces a movement of expansion towards the world<sup>37</sup>, but also leads to a severing, the loss of paradise, which separated Man from Nature whilst bearing the gift of self-consciousness, language, and thought in its deceptive dual form of creative act and reflection of the self and of nature. However, the separation from the object, which causes illness, the loss of the resonating function and the un-orgonomy, doesn’t depend from the dual form which language or awareness with its reflection take on, but from **the inability of man to talk to the Es and the Ego at the same time**, that is, at the root of biophysics of the Species which anchors itself to Nature and simultaneously to the psychological structure of the individual framework in human history.

Freud’s statement “Wo Es war, soll Ich Werden”, mechanistically translated to affirm that human civilization will conquer obscure natural instincts, or at the most, will recover the individual unconscious, on the contrary carries with it the hope that the Ego of the human animal, a recent natural function, structured at last in its evolutionary dynamic “towards the world and towards the self”, will be able, one day while exploring the universe, to permeate the energies of the Es to which, today, it only anchors itself partially. The overcoming of the dualistic separation coincides with the loss of nominal and traumatic crystallization of the individual and with the recovery of the “resonating” functions of the living body. Functions that survive within us, partially isolated individuals, until

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<sup>33</sup> The function of apoptosis expresses itself at its maximum during the embryonal development.

<sup>34</sup> Eva Reich e Eszter Zornànszky, “Bioenergetica Dolce”, edited by Silja Wendelstadt, Ed Tecniche Nuove, 2006.

<sup>35</sup> For the entire duration of development the kinetic correlation between position, shape and structure follows such a constant pattern that it can be considered a law. In actual fact, developmental events are processes which happen on different size scales but they always remain within a reciprocal kinetic relationship. (Erich Blechschmidt, and Raymond F. Gasser, “Biogenetica e Biodinamica della Differenziazione Umana” Ed. Futura. p. 30 (Biogenetics and Biodynamics of Human Differentiation))

<sup>36</sup> The continuity of this line, from the inorganic vesicle up to the very complex system of the psychic functions in human beings, is completely undisturbed by the fact that it manifests fundamentally different characteristics and complexities in the different stages of development of the function.” Wilhelm Reich, 1978, quote, p. 147

<sup>37</sup> “It is the emotional movement that produces the objective of the pulsion, not vice-versa”, Wilhelm Reich, 1978, cit. p. 46.

when they will be able to free themselves into the resonance of the Human Species with itself and with Nature as a whole.

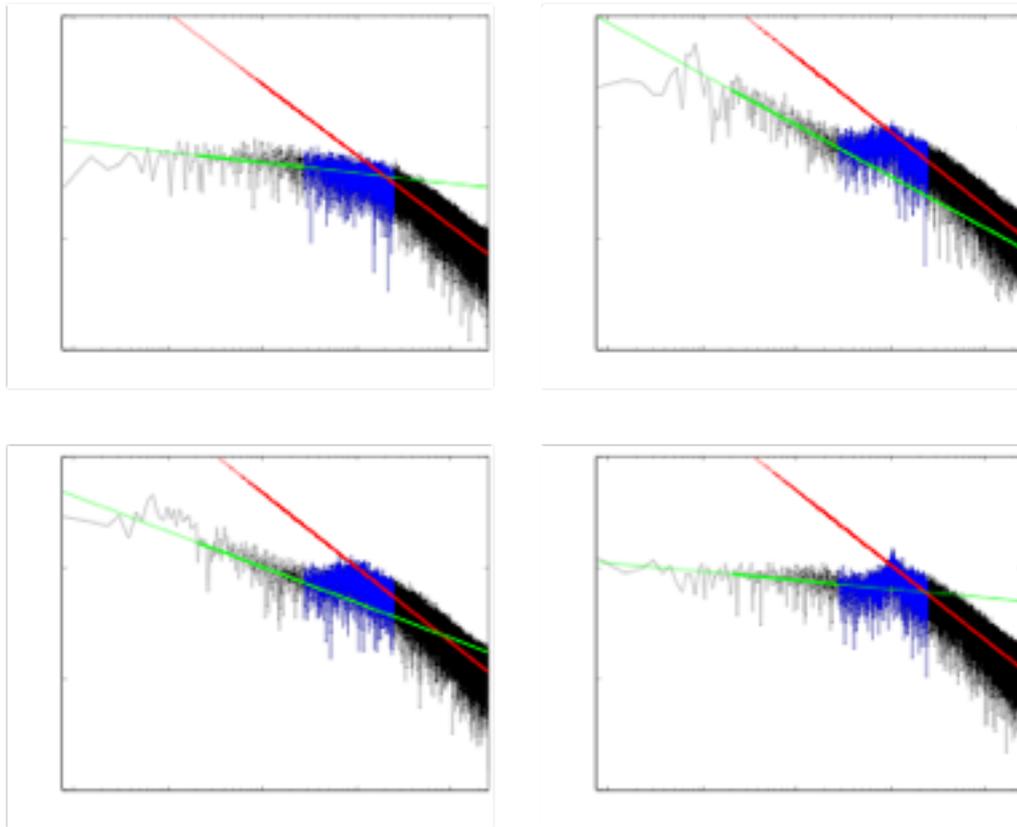


Figure 1: these graphs show the fractal emission of pancreatic cells. Log-log power density spectra of membrane potential signals of a representative cell in a  $5 \times 5 \times 5$  cluster, stimulated by different glucose concentrations: (a)  $[G] = 4.7\text{mM}$ ; (b)  $[G] = 9.5\text{mM}$ ; (c)  $[G] = 12.6\text{mM}$ ; (d)  $[G] = 16.6\text{mM}$ . The slope at low frequencies (SLF ) is highlighted in green, the slope at high frequencies (SHF ) in red. Continuous lines segments highlight the PDS points used for the linear fitting; dotted lines segments are the extrapolation of the linear estimation. The transition region between the two linear zones is highlighted in blue. Alessandro Loppini, Antonio Capolupo, Christian Cherubini, Alessio Gizzi, Marta Bertolaso, Simonetta Filippi, Giuseppe Vitiello "On the coherent behavior of pancreatic beta cell clusters" Phys. Lett. A Vol. 378(44), 2014: p. 3210–3217

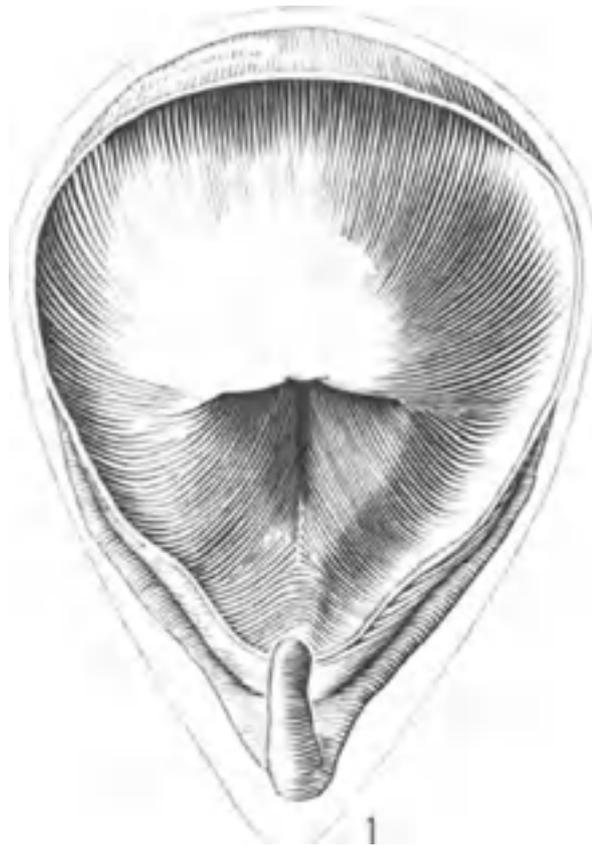


Figure 2: The shape of the human germinal disk (like that of any other form of life) is determined by a principal of fractal shape which permeates the spacial kinetic which in turn regulates the genetic expression.

Germinal disk long approx. 0,23 mm, stage 6, of approx. 13-14 days (conceptus Blechschmidt, number 10.318 Carnegie). Erich Blechschmidt, and Raymond F. Gasser, Ph.D. "Biocinetica e Biodinamica della Differenziazione Umana. Principi e Applicazioni. Ed. Futura. 2014 p. 54 (Biokinetics and Biodynamics of Human Differentiation, Principles and Applications)

(1) Body stalk (Blechshcmidt egg. 1973)