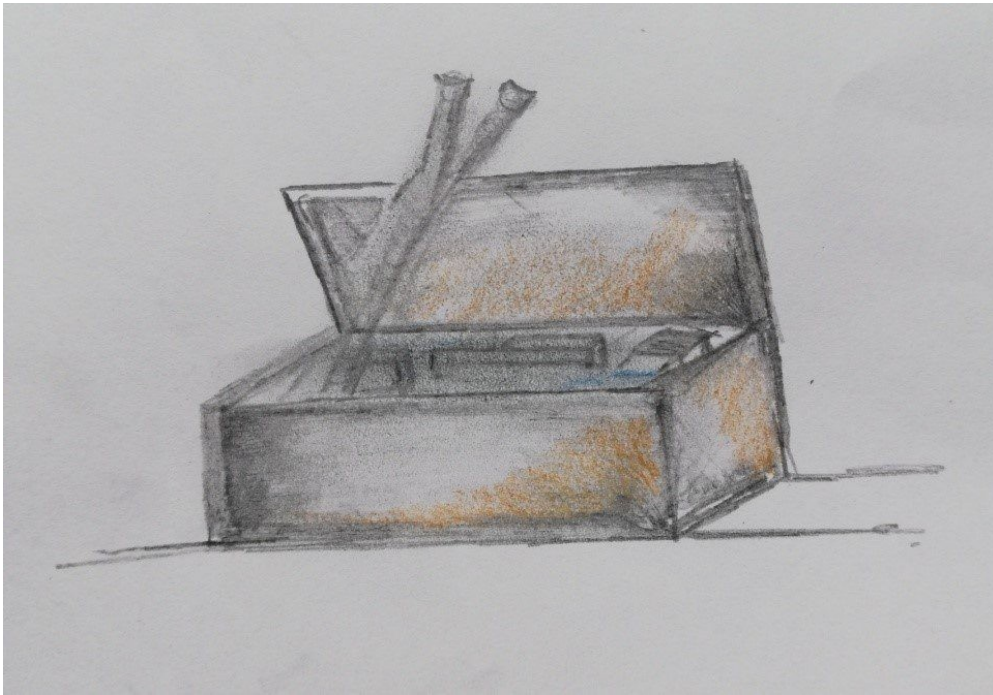


LEON SOUTHGATE:
COLLECTED WRITINGS

Volume 1- Scientific and Philosophical
2000-2023



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Chapter 1

Experimental Journal Papers

1. Preliminary Experiments with Oranur

This first paper is important because it was the first full repetition, as far as is known, of Reich's oranur experiment commencing in 1950. Some radiation measurements, confirming anomalous radiation changes, in line with Reich's claims, were found inside a modified Faraday cage by Spanish scientists in the 1990s (using a 4-ply lining of cork and aluminium 1mm thick in a 50cm² box). However, no full repeat of Reich's work had been attempted since the 1950s (see Refs 12-14 in the Preliminary Experiments for the Spanish work). The Spanish study kept the radioactive materials within a thick lead container (up to 3cm thick) (FN 1). In addition, the orgone charge of their device would have been very low. So a full oranur situation was not really achieved. A high orgone charge and the direct exposure of a small amount of radioactivity is perhaps the minimum situation for a full repetition of Reich's oranur experiment. In this experiment outlined herein, the radioactivity was scaled down to try and avoid a similar oranur emergency as Reich had experienced. The orgone charge would be just as high however, comparable to what Reich had used. This was done in a smaller space to Reich's orgone room but with a very concentrated orgone field (over a dozen combined orgone devices in one accumulating space). The following was published in the JPOT journal in 2018 (Journal for Psychiatric Orgone Therapy, www.psychorgone.com). My first work in orgonomy was looking at the common ground between Reich and Chinese medical theory and practise around the year 2000, which is outlined in its own book, articles and MSc thesis, and also here in Chapter 5. My main research aim (examining the relationship between orgone life-force and consciousness) involved first creating a very high orgone charge which I believed was necessary to mimic the high charge of organisms. This was why I wanted to repeat the high energy oranur experiments. Some of the experimental papers cross over into the Artificial Intelligence and Consciousness section and will be included in Chapter Two.

FN1 – Maglione, R. (2017) The Legendary Shamir, Robert_jumper@yahoo.it pp126-127.

Preliminary Experiments with Electrical Capacitance, Temperature, Radioactivity, Luminescence and Other Observations associated with Controlled Oranur in a Strong Orgone Device

First Published April 2018 in Journal of Psychiatric Orgone Therapy



Synopsis

A strong orgone device was activated with a controlled dosage of a very small amount of radioactive material. Electrical capacitance and other effects were examined. Possible anomalous occurrences are noted in terms of a small increase in electrical tension in chemical batteries and electronic capacitors placed within the device. Other possibly anomalous reports are noted such as small changes in radioactivity, temperature, magnetism, luminescence and subjective observations associated with the device.

Introduction

The long term research goal is the examination of orgone and consciousness.

It was assumed that future experimentation would involve high orgone concentrations and possibly self-generation of small amounts of electrical tension. This first experimental step therefore was to investigate high orgone concentrations and the possibility of any self-generated electrical activity within a strong orgone accumulator (ORAC). As radioactivity is thought to be the strongest activator of orgone (1), oranur or (orgone versus nuclear) energy was studied through the ORAC.

Experimental Device

An approximately 6 foot by 3 foot human-sized ORAC cabinet was placed horizontally. At first the door was removed and placed underneath the cabinet to give extra layering. Putting the cabinet back upright was tried but this decreased the charge by approximately 20% according to a Heliognosis Life Energy (LE) meter device. It also made placing of the internal items difficult. The cabinet was put back on its side. Eventually, the door was put back on.

Inside the cabinet there was placed one, and then two large 2 foot square orgone accumulating boxes with one side removed (originally developed for orgone acupuncture). A suitcase of accumulating materials was added alongside two orgone blankets and another two smaller orgone boxes. The large orgone box had two orgone tubes pointed at it. Altogether approximately 12 orgone devices were inside the larger ORAC cabinet. This was done to create a strong orgone field but also to create synergy between devices and hopefully a flow of orgone, one device would activate another so

increasing the overall charge. Reich believed a central characteristic of orgone was interaction between energy systems (2).

The inner boxes were made of steel, rockwall and celotex type panels on a wood frame – standard materials for an ORAC. The orgone suitcase was filled with insulating rockwool and steel wool layers and had an outer layer of aluminium foil and then lastly plastic clingfilm around the outside. The orgone tubes were steel tubes with 300 plus double layers of aluminium foil and clingfilm, based on Bernd Senf's design for orgone acupuncture tubes (3). The cabinet was made of the standard ORAC materials similar to the inner boxes.

Figure 1

Orgone Device Exterior View



Figure 2

Orgone Device Internal View



Close up of inside of cabinet showing the orgone suitcase (uppermost left). Two orgone acupuncture boxes connected with orgone acupuncture tubes (lowermost). The third box is a small orgone acupuncture box.

The experiments carried out involved:

1. **Electrical**
2. **Thermal**
3. **Orgone Field**
4. **Radioactive**
5. **Magnetic and**
6. **Luminescence measurements**

1. Electrical Experiments:

Orgone Charging of Rechargeable Chemical Batteries

A rechargeable AA size battery of some years of non-use was put within the inner box of the orgone device. It was covered in orgone layering (plastic and aluminium foil) and one month passed. This was in the autumn of 2017 and the charge in the device appeared to be increasing. A small amount of radioactive americium was used with the intention of activating the orgone device. The americium was within a smoke alarm and was kept intact within the body of the alarm. The amount was 0.9 microCurie or 0.26 mcg of americium-241. As the americium was being gradually moved closer to the orgone device during the battery charging, both subjective impressions (a feeling of 'density', 'skin tingling' and 'sun tans') and objective readings (LE and Geiger meters) showed an increasingly higher charge from the device over the period of the battery charging. The weather was also warmer and drier at this time (compared to the later experimental periods over the winter-time).

The first battery was not expected to show any changes so prior measurements on it beforehand were not done. The only test was to put it in a clock (which it wouldn't run before the orgone charging). The battery was many years old and hadn't been recharged for a long time. It had been stored at room temperature for years in dry conditions. After a month of orgone charging it ran the same clock for

several days. Then when it stopped running the clock, after further orgone charging, it continued to run the clock for some hours.

A second long-flat AA sized battery also began to run the clock after orgone charging for some days. The batteries that ran the clock were now tested with voltmeters and were at approximately 700 millivolts (mV) or less than half of capacity.

Next, a larger old rechargeable battery, a D in UK sizes, was checked with two voltmeters, both confirming it was at zero mV. It had orgone layering put around it (plastic and aluminium foil), and was placed within the inner orgone box of the device. Over a period of 1 week it gained charge daily before levelling out to around half of capacity (it peaked at 630mV). This battery was tested beforehand and then daily. At first there were small flashes only on the voltmeter then it climbed steadily from 400mV to 610mV. It peaked some weeks later at 630mV. Sometimes it would lose mV when removed from the orgone device and then regain it when replaced over the next few weeks.

Apparent recharging of the batteries however could simply occur by a known rebound effect whereby empty batteries bounce back up to about $\frac{1}{3}$ to $\frac{1}{2}$ of capacity. However with the batteries used so far this appeared to be an unlikely explanation as they were many years old and most likely stable at zero or low mV due to their age and having not been used for a long time. There were also no sudden environmental changes as the batteries had been stored and then orgone charged at room temperature.

To clarify the rebound issue new rechargeable batteries were obtained and attempts made to get them stable at zero mV, which is actually more difficult than it would appear. The rebound process is quite strong in new batteries, to the extent that the query came to mind as to whether chemical batteries use a level of organotic charge normally. As soon as they are zeroed they pull back mV charge to about $\frac{1}{3}$ of capacity. It is not perhaps entirely clear that this is solely a chemical phenomenon. Such batteries are like a chemical ORAC in some ways, with their internal metal electrodes, surrounded by chemical electrolyte in a metal and plastic layered casing. Modern rechargeable batteries are using novel materials to make recharging even quicker and easier. Perhaps they are in part using an unknown organotic effect.

After some weeks of trying various methods a few new batteries were stable at zero. A small light bulb circuit or battery-operated hair clipper had been used to run the charge down. In some cases they had to be short circuited with bell wire from the terminals to reduce the last few mV of charge. They were then orgone charged in the device. However now it seemed difficult to repeat the possible effects seen the first three times. Perhaps an unknown combination of factors, some unknown, had enabled the earlier batteries to gain charge. The first D battery particularly seemed to gain a noticeable amount of potential in mV each day, but still it was thought that the electrical conversion of orgone into electricity was at a relatively low level. Even a USB battery charger would supply at least 300mV so the estimation of 10-30mV continual conversion in the orgone device is not going to be at a level with which it would be easy to achieve an effect on chemical batteries.

Both AA batteries were attempted to be charged whilst still in the clock by placing the battery run clock within the orgone device. However this did not appear to work, apart from producing a stutter of the hands once the battery had run down. It seems the batteries may not be able to gain charge and discharge energy effectively at the same time. One aspect of the process appears to take precedence over the other. This might make sense according to Reich's Four Beat energy formula.

The charge and discharge processes are quite distinct aspects of the overall Four Beat formula that Reich claimed to be universal in organisms and partly true of mechanical systems:

- Tension
- Charge
- Discharge
- Relaxation.

Future Experimentation

To repeat the experiment as described here one would have to not connect a load to the battery whilst charging it. Also one would have to use as high an orgone charge as feasibly possible and proximal orgone layering in addition to that. The low level radioactive activation may also be a required element. Reich often found that to orgone charge something effectively the orgone layers had to be near the object, for example he used metal shielding immediately around his Geiger tubes and ORACs were built according to the size of the organism to be charged, mice had special small ORACs and humans had human-sized ORACs. Glass seems to provide the strongest ‘condensation’ of orgone as shown in Reich’s work with the Geiger tubes and the orgone motor. So a glass ORAC container for batteries or capacitors might provide an avenue to explore.

The experimenting with chemical batteries is ongoing (both orgone charging from zero mV and orgone charging from previously part mV – see below). It might take some months or even years to regain the possible effects seen in the first three batteries, if at all. Also the peak charge of the orgone device has been purposefully allowed to decrease a little.

Pyramid Research and Electrical Capacitance

It has been noted that pyramids may have a charging effect on batteries. Modern Russian large pyramid research also reports an electrical capacitance effect although the synopsis articles do not describe it in any detail (4). Older Western literature on pyramids describes poorly controlled pilot experiments using batteries that have not been previously stabilised at zero mV. However, an increase in the ‘rebound’ effect after pyramid charging batteries has been noted in various popular 1980s books, for example in King’s book (5).

Reading the pyramid research prompted some ideas that might be applicable. This author has questioned elsewhere whether the architectural design of Reich’s orgone motor produced amplification rather than a simple creation of electricity (6). As previously noted, Reich emphasised that organotic phenomena need an interaction between orgone systems in order to occur. This suggests that another way to examine any chemical battery effect might be to take relatively stable but non-zeroed batteries, perhaps with a couple of hundred mV in charge, and then to orgone charge the test batteries whilst keeping the controls in a similar light, temperature and static charge environment without additional orgone charge. With this experimental procedure there would be an initial electrical charge for attempted amplification via the orgone system. Also, the electrical charge of the test batteries might interact with the orgone device creating an enhancement effect.

As noted, pyramids have been thought to have an electrical capacitance effect. Seiler, a Swiss orgone researcher did not examine electrical capacitance but in the 1980s researched if ORACs in the shape of pyramids may enhance organotic effects. No effects were found (7). However this is what this author would expect. From what can be ascertained this author’s view is that pyramids act foremost as a transformation device somewhat like an orgone transistor. ORACs might rather be capacitors of orgone energy. One might see an increase in orgone charge therefore when an ORAC is placed within a pyramid rather than a change when an ORAC is shaped into a pyramid. The latter approach might confuse effects by mixing different functions (capacitance and transformation). Russian researchers

avoid metal in their pyramids so perhaps these aspects are already known in some way to those scientists.

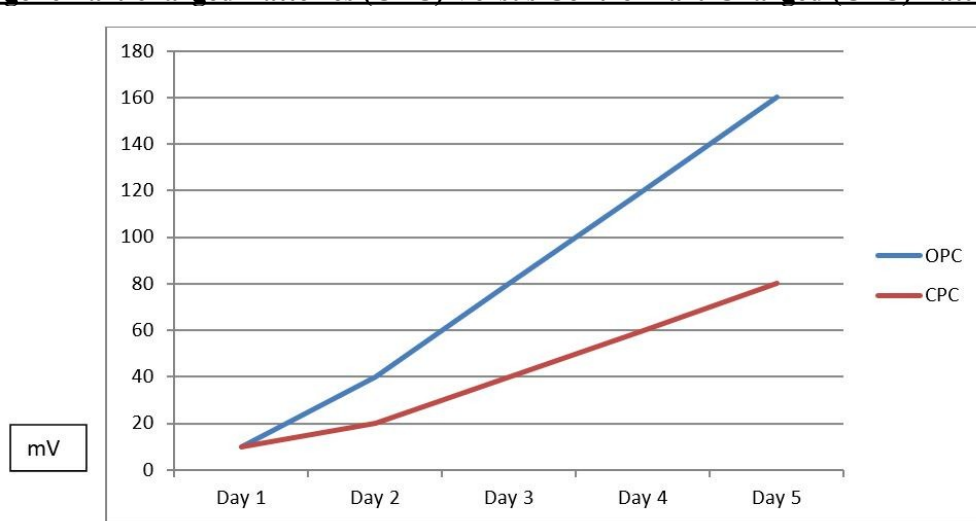
Amplifying Electrical Charge Experiments

The first pilot experiment in this area – amplifying charge in chemical batteries, appears to tentatively support this idea. A number of batteries were checked for stability of charge for three days, at room temperature. They were mostly around 100mV or just below. Two of the D sized batteries and an AA battery were put in the orgone device and one D battery in a comparable control environment. The orgone D sized batteries gained 100% of charge in a week. The control D battery gained 50% of its original charge in the same time. The orgone charged AA battery only gained 2 mV in the same period which was about 3% of its original charge.

Further preliminary studies are obviously needed with this aspect. Aside from the above preliminary experiment, a number of part-charged batteries were placed within the orgone device on an informal basis to get an idea of what effects may be occurring. They were not strictly controlled for prior fluctuations or ‘rebound’. It is interesting to note though that most appeared to gain charge at a steady but modest rate suggesting something is perhaps happening. Any effect is by no means even however, sometimes it appears to tail off and other times it appears stronger, perhaps connected to wider environmental conditions.

Figure 3

Orgone Part-charged Batteries (OPC) Versus Control Part-Charged (CPC) Batteries



All the charts in this article describe approximate indications of values to give an indication of the relationship between various variables.

Rebound Effects

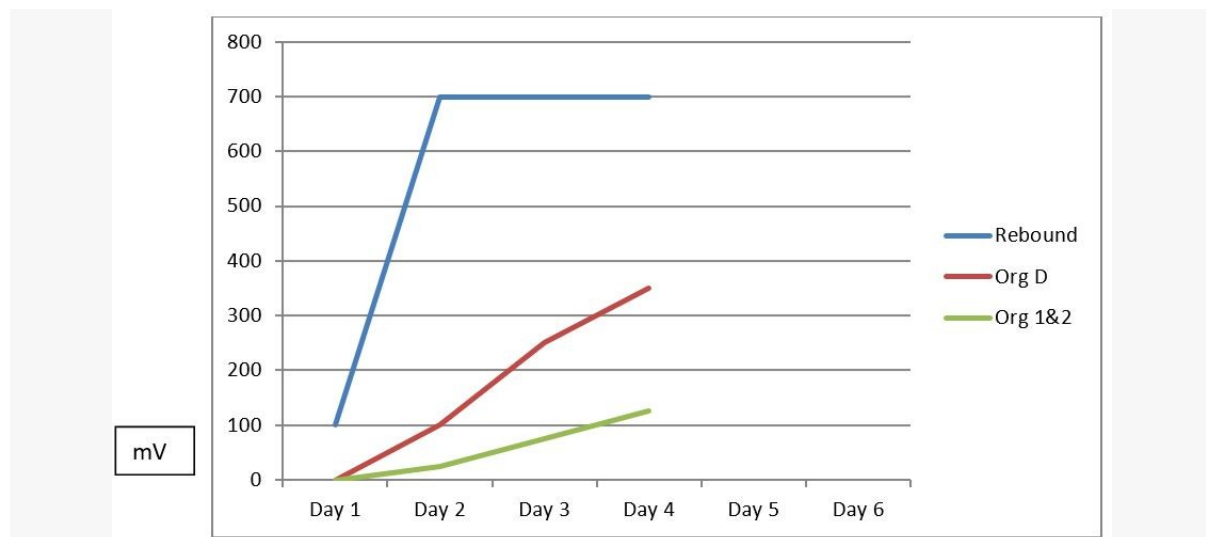
Rebound of new batteries on the other hand tends to happen quickly and predictably (within minutes) and the empty battery jumps back to about a third of capacity in the author's experience (from a few hundred mV or less) and then stays at that level for some time. This rebound effect doesn't appear to happen with older, stable batteries. The effects in the orgone device on the other hand appeared to be a steady gaining of charge of up to about 50 to 100 mV a day rather than the big jumps seen with rebound in newer batteries. Mostly used older batteries were utilised when the possible charging effects from orgone were seen. The bigger D batteries seem to gain charge more easily than smaller AA batteries. Further experiments with large batteries could be useful. Perhaps the increased area and quantity of electrolyte or increased metal surface area in the larger batteries enhances the orgonotic

interaction. The level of initial electrical tension is likely to be instrumental too. The D and C size batteries appear to be the most promising currently.

Looking back on the data it appeared that the possible battery charging from zero occurred when the orgone device was reaching a peak due to the oranur aspects and possibly the autumnal weather being more conducive than the later winter weather. Oranur energy is created when radioactive materials trigger the orgone energy into higher activity and is the strongest trigger of orgone according to Reich (8). In the autumn the weather is also sunnier and drier than the winter and therefore more conducive to higher orgone charges.

Figure 4

Rebound Versus First Three Orgone Charged Batteries



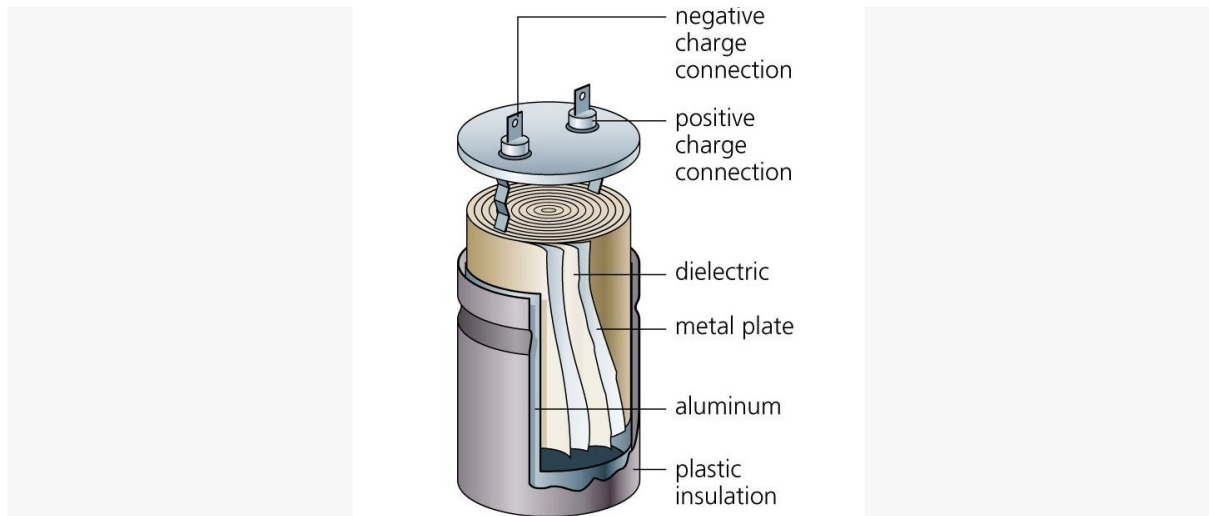
The rebound effect is actually sharper than is shown here and usually occurs in minutes rather than over a day. 'Org D' is the first D sized battery that appeared to recharge in the orgone device, 'Org 1&2' refers to the first two AA batteries which ran the clock after orgone charging.

Electronic Capacitor Experiments

An electrical engineer suggested the use of electronic capacitors in order to bypass the problems with excluding rebound in chemical batteries. Electronic capacitors were envisaged by this author as being easier to orgone charge than chemical batteries because they are simpler and non-chemical based. Also it is noted that they are already a mini-ORAC, being a plastic outer shell with two metal plates inside (the electrodes) with non-conducting material sandwiched between layers of metal. So there is metal/die-electric layering as in an ORAC. This is illustrated in Figure 5.

Figure 5

Electronic Capacitor



The inside of a capacitor is similarly layered to an ORAC, the dielectric, non-conducting layer is noted to be similar to the organic layer of an ORAC.

Figure 6

Electronic Capacitors in Experiment



Capacitors in a plastic box ready for orgone charging or use as controls.

After informally charging a number of capacitors to see how they might react to environmental factors, the first orgone-charged versus control set of capacitors was set up controlling temperature, light and static conditions. The capacitors required zeroing via short circuiting before experiments could be started (a small length of bell wire was attached to the positive and negative terminals of capacitors for between 10 seconds and 2 minutes depending on how long it took to zero the electrical tension).

The first preliminary experiment was in October 2017 and used just two identical capacitors, one test and one control. They were both kept at a similar room temperature, light and static conditions. The

mV readings were measured daily. The experimental capacitor was consistently slightly more than double the tension of the control capacitor. The voltage of both orgone charged and control capacitors gradually increased daily but at a greater rate in the orgone capacitor.

The second set of capacitor experiments involved 10 assorted electronic capacitors in two plastic containers. All capacitors had been zeroed before the experiment began with bell wire attached to the positive and negative terminals. The sixth capacitor in the first box had a small paper flag attached to it in order to see if this would attract extra charge. The second box of capacitors had two capacitors in it, one with proximal orgone layering and one without layering. Altogether between box 1 and box 2 there were 10 capacitors. All the capacitors were naked apart from the 10th capacitor which had proximal orgone layering.

The range of tension measurements after the experimental period was between 1.1 and 94 mV in both orgone and control groups. The 6th capacitor in box 1 (with the paper flag attached) behaved differently to the other capacitors. It gained more charge when it was acting as control than when it was within the orgone device. All the other capacitors in the orgone test group however gained more mV than the control group (between 2 and 20 mV averaging around 15 mV gain over the controls). The 10th capacitor, the proximal orgone-layered capacitor in the second plastic box, behaved slightly differently. It gained only a little more in the orgone group than in the control environment. However its immediate neighbour seemed to attract much more charge gaining 15.8 mV in the orgone device compared to only 1.9 mV outside it.

A third set of capacitor experiments were undertaken again using 10 capacitors in two plastic boxes (8 capacitors in the first larger box and 2 capacitors in the second smaller box). All capacitors were zeroed before the experiments began. The plastic boxes were then placed either within the orgone or control areas according to the phase of the experiment. The first plastic container had 8 assorted capacitors of various electrical capacities as in the previous run. The second smaller plastic box contained the capacitor with the proximal orgone layering and the neighbouring capacitor without layering, again as in the previous run. The plastic containers which held the capacitors were put inside the inner box of the orgone device or in the control environment depending on the part of the experiment being conducted (in the previous run the orgone capacitors had been in the outer part of the orgone device).

The orgone charged capacitors were all higher in this run of the experiment. The small paper flag had been removed from the sixth capacitor in the first box and this then responded in the same way as the other capacitors. Also in the second smaller plastic box, both the proximal orgone-layered capacitor and its immediate neighbour more clearly outperformed the other capacitors with both doubling their charge compared to control. The other capacitors all gained charge compared to controls of between 1 and 22 mV, it seems one capacitor will 'hog' the charge from its neighbours gaining a much bigger differential than the others. The increase was in the same range approximately to the first run.

A fourth set of capacitor experiments was undertaken. This time the temperature and light were better controlled within about 1/10th of a degree centigrade. The light and static electrical conditions were similar. In order to get the conditions more exactly matched the same building was used, a stand-alone brick garage. All the electrical experiments apart from the first run with just two capacitors were conducted with the orgone device in this building.

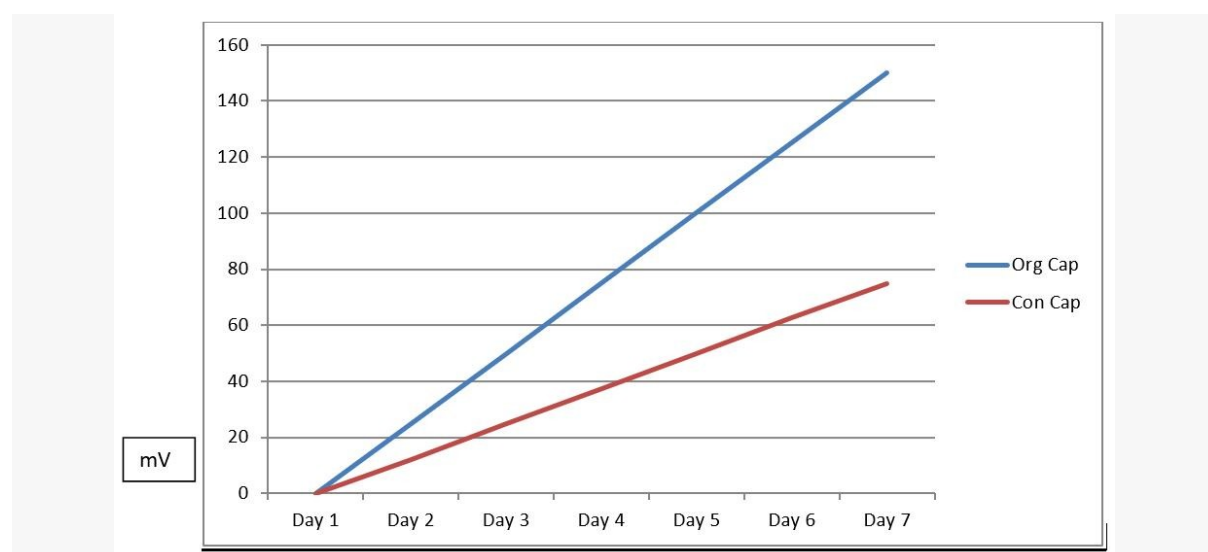
It had been noted that the field of the orgone device might extend 18 foot or more (affecting both sets of capacitors). This was suspected as it appeared that batteries kept some distance from the device were not losing charge normally but a confirmation of this experimentally had not been obtained. Also subjective impressions made one aware of an extended field.

The orgone and control groups were therefore put as far apart as possible (about 12-14 foot). The orgone device was toward the right hand corner of the garage and the controls were kept in an identical plastic container in a dark wooden cupboard in the far left hand corner of the garage. The orgone group plastic box was also given proximal orgone layering by wrapping the box in layers of foil and plastic clingfilm. Four capacitors of different size but identical between the orgone and control groups were used without any proximal orgone layering immediately around the capacitors in both orgone and control groups. A single orgone capacitor reading had to be discarded as the capacitor had come loose and was short circuited on the metal layering inside the plastic box, this was corrected and the experiment continued. After 24 hours the orgone capacitors were at least four times higher than the controls. Over the next few days this differential gradually evened itself out until after a week the mV charges were approximately the same in both groups though most were slightly higher in the orgone group overall. This may indicate that the electrical influencing field of the orgone device may reach at least 12-14 foot but that it is stronger nearer the device. Different sized capacitors appear to behave in a varied manner when orgone charged. Hence the need was felt for a mixture of capacitor strengths in each group, orgone and control. However orgone and control capacitors were always exactly matched between the groups.

A fifth set of capacitor results are worth detailing. The author was curious as to whether a group of capacitors would behave differently when orgone charged than capacitors placed on their own. A bag of capacitors was left inside the orgone device for some two months. It was additionally placed within a mini-ORAC whilst inside the device and 'squeezed' by the placement of other items, including accumulating materials. This bag of 30 assorted capacitors was not planned to be part of the preliminary, pilot experiments and therefore the individual capacitors were not zeroed via short circuiting prior to placement. Most unused capacitors however tend to be low or zero in mV charge when tested for the other experiments. Six capacitors were taken from the bag and all were anomalously high in charge, full size capacitors varied from 96.4 to 505 mV and two mini-capacitors, which have been found to normally be zero mV as new, were 3 mV and 40 mV respectively. The capacitors were new and unused prior to the orgone charging. It appears possible that groups of capacitors may have some kind of interaction effect enhanced by proximity. Any further capacitor experiments undertaken by the author will take this factor into consideration.

Figure 7

Orgone Capacitors Versus Control Capacitors



2. Temperature Measurements

The temperature within orgone devices has been noted to be higher than the ambient surroundings in a number of controlled experiments since Reich's discovery of the effect. It is termed TO-T for Temperature Orgone versus Temperature (control). Rigorously controlled TO-T experiments have been conducted by Demeo and others (9). To-T suggests that there is an anomalous energy accumulated in the ORACs.

The temperature in the inner box of the orgone device, the immediate surroundings of the device and a control room were compared. The orgone device did not have a lid at first (it was placed underneath to increase the number of layers). In any case the device seemed to affect the temperature of the whole room. An identically treated room immediately next to the orgone device room was therefore used as control. Temperature was measured over 4 weeks with a good quality but standard household electronic thermometer accurate to 1/10th of a degree centigrade in October 2017. There was a small differential, but only at times, between the inner box of the device and the orgone device room. However between the orgone device room and the control room immediately next to it there was an almost constant differential of between 0.1 and 0.8 degrees centigrade averaging around 0.3 to 0.4 of a degree Celsius. A correlation between the placement of the americium nearer to the device and a change in temperature orgone (TO) was not noted though it may have occurred and been too subtle to notice. The weather records were not frequent enough to observe any correlations between TO and weather conditions though such may also have occurred. To-T was recorded for four weeks in the autumn of 2017. Weather was a usual mixture for the North West of England, of mostly cloudy conditions. Temperature was recorded at the same height in each room. Heat sources in the premises were kept entirely off during the weeks of recording temperatures.

3. Orgone Field Measurements

A Heliognosis Model II Experimental Life Energy Meter (LE Meter) was used to take a number of readings over 6 weeks. The meter uses electrical interaction to indicate the strength of orgone fields. Reich developed the first device which has since been modernised and miniaturised. A number of readings were taken on a daily basis. A reading was taken at the entrance to the orgone device room (Room 1), a second reading 3 foot from the orgone device was taken (Room 2). A reading was also taken at the outside wall of the orgone device. Another two readings were taken inside the device, firstly at the inside of the outer wall of the device and secondly inside the inner box.

The field from an orgone charged piece of organotic compound (resin, metal and crystal mixture) and the field from a similarly sized crystal were also measured.

Lastly the radioactive americium was measured in two locations, at the entrance to the orgone device room and 3 foot from the device.

All readings were done with the same settings on the meter at 1 cm distance using the small plug-in vacuum tube sensor on the back of the meter. The x10 Setting and Number 2 on the Fine and Coarse dials were used throughout the experiment. The pointer arm was checked to be at approximately zero away from the orgone device before readings were commenced.

Figure 8

Life Energy Meter Mk II With Vacuum Tube Sensor



Most of the readings were as expected. Room 1 was usually about half of Room 2, indicating a fairly large field getting stronger nearer the device. This was as expected. The outside wall of the device, the inner and outer walls of the device all gradually increased in charge from the outer to the inner readings. There was also a gradual increase in the consistency of the LE meter readings of the inner boxes of the device as the americium radioactive source was moved closer to the orgone device. The americium had five placements, 12 foot, 6 foot, 3 foot, 1 foot and inside the orgone device. After a few weeks the inner box of the device was consistently reaching the maximum on the LE meter (100%). The outside of the device would read between 40% and 60% usually.

To give an idea of the readings, a person's hand on the same settings on the LE meter and at the same distance, varied from around 40% – 60%. A second surprise was the orgone charge readings of the americium itself. Each day the americium was taken from its placement at the allocated distance from the orgone device (see paragraph above) and measured at 3 foot and 9 foot away from the orgone device. The americium had an orgonotic field around it measuring up to around 24% on the LE meter. However, the orgonotic field the americium produces appears to depend on how near the americium is to the orgone device. When the americium is at position 1 (about 9 foot away from the device) at just outside the orgone room, the reading was between 10% and 24% generally. However when the americium was measured 3 foot from the device, this dropped to a quarter of this level on daily readings over a few weeks. This differential dropped when the permanent placement of the americium was moved closer to the device but was still evident. The americium now had a quarter more orgone charge away from the device compared to close up, for example 24% away from the device compared to 18% near the device was about average. The orgonotic field of the americium appeared to be suppressed near to the orgone device. Nearly every reading seemed to confirm this effect.

The small piece of an orgonotic compound (resin, metal shavings and crystal) and a similar-sized crystal was orgone charged in the device and readings taken with the LE meter. The orgone compound behaved similarly to the crystal and both gained and lost a modest amount of charge at the same time in a cyclical manner over the weeks. The orgone compound had approximately $\frac{1}{3}$ higher charge than the crystal.

4. Radioactivity

A small amount of radioactive americium-241 was used in the experiments. The americium was present inside a sealed smoke alarm in which it remained for the duration of the experiments. In terms of activity, it was 0.9 microCurie of americium. This corresponds to an amount of 0.26 microgram (mcg) of americium. It was first placed 12 foot away from the orgone device. After a week it was moved to 6 foot, then 3 foot a week later, then 1 foot, then within the device for a day and lastly just outside the device again. After 5 weeks the americium was removed from the vicinity completely.

Reich used one milligram (mg) of radium-226 in the original oranur experiments. This corresponds to 1,111 times the radioactivity used in this experiment . The actual radioactivity readings from the americium, on a Geiger counter, are barely over the background count of 0.08 to 0.12 microSievert per hour (uSv/hr) noted locally. Typical readings of the americium would be around 0.18 uSv/hr making it just 0.06 uSv/hr above the background count of 0.12 uSv/hr. The background count, away from the orgone device (of about 0.08 to 0.12 uSv/hr) was measured repeatedly at two local points, indoors and outside. The uSv/hr count both of the radioactive material and near the device varied. There was also a suppression effect of the uSv/hr readings within a few foot of the orgone device. This will be detailed later in this section.

A new Radex One Geiger counter was used to measure readings at a distance from the orgone device (about 24 foot) and close by (3 foot). This was measured in microSievert per hour (uSv/hr). The radioactivity readings remained within normal limits and were around 0.08 to 0.22 uSv/hr. However there was a slight raise over the background levels of 0.08 to 0.12 uSv/hr so that the absolute readings varied between 0.12 and 0.22 uSv/hr. Reich used Counts Per Minute but this measure varies depending on the Geiger tube in the counter so uSv/hr are the standard today. In CPM the background count would be roughly 20 CPM using the Radex One meter.

The daily uSv/hr readings reflected the LE meter readings in that again there was a suppression effect near the orgone device. The radioactivity readings were suppressed by about one third compared to away from the device. The uSv/hr readings inside the orgone device were not noticeably different to 3 foot away. There was not a noticeable rise in the uSv/hr readings when the americium's permanent placement was moved from 3 foot away from the device to 1 foot from it. A typical reading was around 0.16 uSv/hr 18-24 foot away from the orgone device (compared to 0.12 uSv/hr close by). Almost all the readings showed a modest suppression of the uSv/hr readings of about 25% close to the orgone device and a small raising of the uSv/hr over background within the extended field of the device (6 to 24 foot).

Figure 9

Radex One Geiger Counter



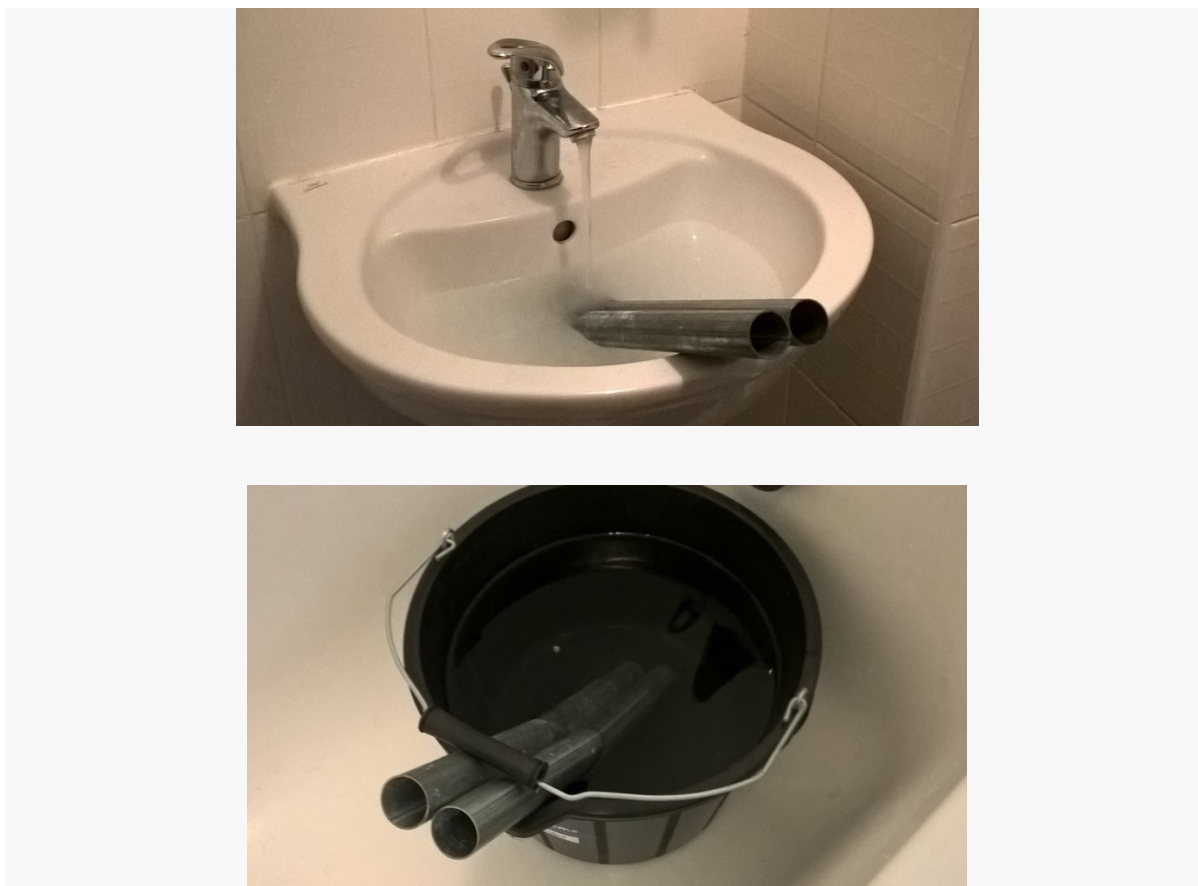
Radex One Small Geiger Counter with Internal Tube

The Geiger counter was only obtained in the last two weeks of this phase of the experiments (environmental measurements) so there was not a lot of data collected. The americium's stationing had already decreased to 3 foot from the orgone device by this time. From 3 foot to 1 foot from the orgone device, no clear pattern emerged. A very small increase in radioactivity of about 4-6 uSv/hr over the background counts was noted 18-24 foot away from the device, for example from 0.12 to 0.18 uSv/hr. When the americium was placed within the device there was a spike in the readings to 0.22 uSv/hr and a heavy atmosphere was noted. A general feeling of overcharge was noticed and the author's skin began to feel somewhat sun tanned and sensitive. Also there was sensitivity to the metal springs in mattresses noted by the author which took a number of weeks to dissipate.

The uSv/hr readings were lowered after airing and DOR-busting of the premises (using a small bucket DOR-buster and running water). A DOR-buster is metal tubes grounded into water and draws orgone and DOR (Deadly Orgone) into the water from the atmosphere or from an organism. The DOR-buster was just 2 x two foot alloy metal tubes of 1 ½ inch diameter placed within a running sink so that the water runs over them. After this the tubes were left in a bucket to drain the area of DOR more slowly (as the water was then not running).

Figure 10

DOR-Busters



A small amount of radioactive americium-241 was used in the experiments. The americium was present inside a sealed smoke alarm in which it remained for the duration of the experiments. In terms of activity, it was 0.9 microCurie of americium. This corresponds to an amount of 0.26 microgram (mcg) of americium. It was first placed 12 foot away from the orgone device. After a week it was moved to 6 foot, then 3 foot a week later, then 1 foot, then within the device for a day and lastly just outside the device again. After 5 weeks the americium was removed from the vicinity completely.

Anomalous Radioactive Observations

When the device was in its new location three lots of 0.9 microCurie of americium (or 0.78 mcg of americium in total quantity) were brought within its field to a position of 1 foot from the device for about 5 minutes, this was done without the gradual conditioning period used previously where the americium was brought 50% closer to the device each week. After this the uSv/hr readings for about 40 foot around the building were suppressed to zero. The readings were suppressed in a circular area of about 40 ft radius from the orgone device. This was only observed once so might have been an observation anomaly or a meter fault, however the readings returned to normal 15 minutes later.

A second anomaly was the reaction of one of the oranur affected orgone tubes. A psychotherapist who is also a psychic trance medium took the tube home with her for a number of days. She brought it back reporting that the tube was just too strong. The tube seemed to react to this person as though she herself was radioactive (she wasn't radioactive). The Geiger readings increased to 0.28 uSv/hr when the tube was within a radius of 12 to 18 foot of this person and subjective observations also indicated

a dense orgone field (this Geiger reading is about 3 times the normal background level). This effect settled down after the tube was no longer near her for a period of time. Other people did not have this effect on the tube. This effect did not reoccur in her presence as strongly once the tube was no longer kept at her premises, though she still has an energising effect on the large orgone device compared to other people.

Lastly, there was a strange occurrence in that the uSv/hr readings for all four lots of americium at two locations all showed no uSv/hr or LE meter reaction for a whole day then returned to normal. Perhaps this is connected to some environmental/cosmic factor that is currently unrecognised. The author had thought that the americium exposed to the orgone device had possibly started to change into ORUR (organised post-radioactive substance) but this didn't appear to be the case as the unexposed americium (kept in a separate building and over 40 foot away from the device) had also lost its uSv/hr and LE meter reading at the same time.

Currently there is no americium near the device.

Cautionary Notes

With the gradual placement of the americium closer to the orgone device no great untoward effects appeared to have occurred. The actual levels of radioactivity used were tiny and were all within normal background levels in any case even when placed inside the orgone device (though on the high side of the normal range at this point perhaps). However, it gradually became quite clear that the orgone charge in the premises was just too over-powering. Certainly when the americium was within the device for a day it was uncomfortable. However the device feels fine now and the premises quickly reverted to normal on airing and DOR-busting.

It appears the device itself continues to be somewhat 'hot' as even after being dismantled and put back together in the brick outhouse/garage it regained its former high charge literally within minutes (as measured on the LE meter). The device currently feels pleasant to be near to and has never actually felt unpleasant – it is just too strong to be near to for an extended period. It also seems to have possibly emotionally cathartic effects on sensitive people who are near to it for a period of time. Within an extended field of perhaps 24 to 40 foot an oranur device can make young people or naturally energetic adults overcharged, though this effect is not constant.

The author would recommend that if one is to repeat any controlled oranur experiments that the following precautions are taken as a minimum:

- Use a separate uninhabited building at least 24, possibly up to 40 foot from any living quarters.
- Generally the equivalent of approximately a thousandth of Reich's radioactivity was used (0.9 microCuries or 0.26 mcg of americium).
- One can acclimatise an orgone device to the presence of low level radioactive material.
- If moving low level radioactive material suddenly into the presence of an orgone device the results might be different or stronger.
- Monitor for changes if staying near to an oranur device for an extended period. Suntan effects and tingling on the skin have been noted even at this low level.
- The higher the orgone charge the stronger the interaction with the radioactive material.
- Parts of the oranur device remain 'hot' or different than before, permanently it appears.
- Oranur appears to have different qualities to orgone.
- Psychics and spiritual healers in particular reacted strongly to the oranur device.
- Oranur can have emotionally cathartic effects.
- It can also be dehydrating.

Possible Therapeutic Effects

It is also possible that oranur may have directly therapeutic effects in controlled dosages. It subjectively appears that it might be able to affect armouring to some degree and strongly increase orgone charge locally on the body. It also has a warming effect which feels agreeable at low doses. A small charged item, usually the small orgonotic compound from within the oranur affected device, was used to treat a number of minor ailments for short periods at a time (a few minutes) with apparent good effect.

5. Magnetic Effects

The author wondered whether orientating the orgone device with the cardinal directions would increase flow of orgone charge. Certainly ancient sites and churches are orientated in such a way. A good quality outdoor compass was obtained. However it was impossible to take a magnetic reading near to the device. The device deflected the needle by up to 180° near to it. Also the magnetic field around the device appeared to extend at least 6 foot. The magnetic effect remains after the removal of the americium from near the device. There is some deflection up to 9 foot away and 180° or more of deflection over the device.

6. Luminescence Effects

A large glass plasma ball of a type that when connected to a 9V DC electric current lights up with 'lightning strikes' and a light blue mist was placed within the orgone device and charged for 2 months. An increase in the reactivity of the ball to static charges had been noted for some time since the orgone charging began but it was very hard to photograph with ordinary camera equipment. Eventually a professional quality camera was used to take the following photograph (one of a series). The picture was obtained by placing cling-film over the plasma ball and then removing it quickly. The static charge then caused the ball to light up showing a strong azure blue glow covering the whole ball. The photo was taken in the dark, with a flash inside the orgone device outbuilding from a distance of about 6 foot by a second person. The strong azure blue glow is clearly visible to the naked eye. Flash-lights from cameras do not produce by reflection blue glows of this type. Both line voltage and battery voltage was put through the plasma ball after a month of orgone charging and neither produced any unusual effects or strong azure blue luminescent glows. Rubbing the uncharged plasma ball with plastic or by hand did not produce glows.

Figure 11

Luminescence in Orgone Charged Plasma Ball



Conclusion

Alongside the Italian orgone and electric currents research (10) and of course Reich's original vacuum and Geiger tube work in the The Oranur Experiment, First Report (11), the author is confident that an orgone to electrical conversion takes place within ORACs. It would appear that a strong, oranur-influenced orgone device is perhaps capable of precipitating the accumulation of electric charge in devices such as capacitors and even in chemical batteries, though there is much more work to be done in this regard.

It would also appear to be possible to conduct controlled, small-scale oranur experiments as long as certain precautions are undertaken and one is careful not to proceed too quickly or with anything other than very small amounts of excitatory material (radioactive elements) until more is known. The author would recommend not at first exceeding approximately a thousandth of the quantity Reich used or around 0.9 microCuries of americium or equivalent. Natural sources of radioactivity as used by some healers might be one possible activation method. Experiments should also be under the supervision of experienced orgone researchers or qualified scientists. The author does not recommend oranur experiments being conducted by non-qualified or inexperienced persons.

Results of Previous Oranur Research Since Reich

A team led by the Spanish physicist Milian previously confirmed a radioactive and electrical capacitance anomaly in 'modified faraday cages' (a term for single layer orgone boxes that is more acceptable within physics journals), (12). Their initial experimentation was carried out in the 1990s and was presented to the European Society for Scientific Exploration in 1998 (13). A brief synopsis was published in 2002 in Pulse of the Planet journal (14). Since then the Spanish physicists have also reported their anomalies to have a correlation to cosmic weather conditions (15). Their formal papers,

now in mainstream physics journals, have been published in recent years but the actual experimental work dates back to the 1990s as noted. Maglione has also examined various oranur effects, including those of Milian in his extensive and in-depth book covering Reich's oranur work in a broad scientific context including that of the Ark of the Covenant – an exceedingly strong radioactive oranur device, a device similar in many ways to Reich's oranur set up but perhaps a thousand times stronger (16).

Future Work

This is the first full study of oranur and the second experimental investigation of any oranur effects since Reich to be published. It is also the first full article on oranur in the orgonomic journals since Reich published CwS in 1957. Hopefully, the future will see more work in this under-explored area of orgonomy.

Summary Chart

DEVICE	CONTROLS	ORGONE CHARGE	RESULTS	NOTES
BATTERIES				
AA (Flat) Battery No.1	None	Charged 1 month, (*proximal layering & v. strong oranur ORAC)	Ran clock 48 hours then another 10 hours after second charge.	Battery would not run clock prior to charging
AA (Flat) Battery No.2	None	Charged 5 days (*as above)	Ran clock for 4 days.	Battery would not run clock prior to charging
D Battery No.1	Was own control – zero charge on two voltmeters.	Charged 7 days (*as above)	Went from 'flashes' day 1 to 5, day 6 – 410 mV, day 7 – 610 mV.	
New Rechargeable batteries AA and D size, completely zeroed and stable for 1 week	Was own control	Charged 1 month and ongoing.	No change.	Experiment is ongoing currently.
Part charged batteries, 1st Set, used, stable for 3 days, rechargeable batteries range 12-100 mV approx	Control Battery, D size, in similar environment (temp/light) for 5 days	Two D sized batteries charged 5 days.	Voltage range before and after charging was 12.1 to 189.6 mV. The charged batteries had 100% increase in mV approx. The control battery had 50% increase from its starting point.	
Part charged, batteries, 2nd Set, used, stable batteries, mix of rechargeable and non-rechargeable types.	Control D size battery placed in similar light, heat and static conditions.	D size and C size charged in device for 2 weeks.	Both Control and Test batteries in the D size gained a few mV. No difference between Control and Test in D size. The C size Test (orgone)	Experiments with part-charged batteries remain ongoing.

			battery gained 100 mV from a higher initial charge (7.1 to 7.2V).	
CAPACITORS				
Electronic Capacitors 1st Set	Single capacitor at room temp. Light/static charge similar	Same type of capacitor at room temp in orgone device.	Range 33 to 220 mV after experiment (both groups). Over 7 days of charging and daily recording the orgone capacitor gained 100% compared to the control capacitor.	
Electronic Capacitors 2nd Set	Set of 10 Capacitors in two plastic containers kept at similar temp, light and static charge conditions.	The same capacitors were zeroed and used as experimental and control. Similar light and temp. Weather similar, December 2017.	Range 13.8 to 94.3 mV after experimental periods (both groups). The orgone capacitors averaged 25% to 50% higher mV readings (10 to 20 mV higher than control). The orgone layered companion capacitor was many times higher in experimental group compared to control.	
Electronic Capacitors 3rd Set	As above	As above	The orgone charged capacitors were all higher than controls by a differential of between 1 and 22 mV. The biggest differentials were with the proximal orgone-layered capacitor and its immediate companion.	
Electronic Capacitors 4th Set	Set of 4 identical capacitors. Same temp, light and experimental period. Same type of plastic box without orgone layering placed inside cupboard. 12-14 foot from orgone device.	Set of 4 identical capacitors. Same temp, light and experimental period. Contained in orgone layered small plastic box placed within orgone device.	Range 0 to 16.9 mV after 24 hours. Orgone charged capacitors were four times higher than control capacitors after 24 hours.	Over the next week the charges gradually equalise between orgone and control groups.
Electronic	None.	Bag of 30 mixed	Relatively high mV	Approximate

Capacitors 5th Set

capacitors orgone charged for two months in orgone device.	charges were found between 3 mV and 505 mV depending on the size of the capacitor. 6 capacitors were tested out of 30 charged. All 6 had high mV charges.	values for unused capacitors had been noted but not from this set. A proximal effect of storing capacitors in groups appears possible. It might be useful for future capacitor experiments to take any such group effect into account.
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TEMPERATURE

Temperature Orgone (To) Versus Temp (T)	An identically treated room next to the orgone device room was used as control (as the temp from the orgone device affected at least 6 foot around the device).	Temperature was recorded with a good quality electronic thermometer accurate to 1/10th degree °C in Control Room, Orgone Room and Orgone Inner Box for three weeks approx. Temperature in experimental (To) and control (T) room were taken at the same height.	A constant differential was noted between To and T of between 0.1 and 0.8 °C. The differential averaged about 0.4 °C	The rooms and premises were both left unheated and were on the same side of the building with the same windows and room volume approximately. Other heat sources in the premises were off for the duration of the experiment.
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ORGONE FIELD

Orgone field experiments	Control readings of a low charged hand and high charged hand were taken to establish comparative levels of 'orgs' or organotic charge.	Orgone charge readings 9 foot from the orgone device, 3 foot from the device, the outer wall of the device and inside the device were taken with a Heliognosis Life Energy (LE) Meter Model II. Although an older model it had been	Readings gradually increased as expected nearer to the orgone device. The inner boxes of the device were strong, consistently at 100% on the meter scale after some weeks.	The LE meter readings of the americium were suppressed when the americium was near the orgone device compared to 9 foot away.
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stored in a custom built, cushioned, wooden crate and was in good working order.

RADIOACTIVITY

Radioactivity measurements

Control readings at two locations were taken repeatedly to establish background levels of mSv/hr.	mSv/hr were measured at 24 foot from the device, near to the device and inside it. mSv/hr readings were also taken of the 0.26 mcg of americium-241 contained in the smoke alarm (the americium contained was 0.9 microCuries in activity). Readings were taken with a new Radex One Geiger Meter.	The mSv/hr readings were within normal limits though above background by about 0.02 to 0.06 mSv/hr within 18-24 foot of device. The readings were suppressed by about 0.02 to 0.06 mSv/hr next to the device compared to the readings away from the device. Readings within the device were similar to those taken just outside it. When the americium was placed within the device there was a spike in readings to 0.22 mSv/hr.	The mSv/hr readings were within normal limits though above background by about 0.02 to 0.06 mSv/hr within 18-24 foot of device. The readings were suppressed by about 0.02 to 0.06 mSv/hr next to the device compared to the readings away from the device. Readings within the device were similar to those taken just outside it. When the americium was placed within the device there was a spike in readings to 0.22 mSv/hr.
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MAGNETISM

Magnetism measurements

Compass reacted normally away from orgone device.	Walking Compass used near to the orgone device	The compass was passed across the orgone device slowly with sweeping motion. Compass was deflected by around 180° during sweep.	Compass could not be used normally near to device. Magnetic field appeared to extend at least 6 foot.
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LUMINESCENCE

Luminescence measurements

The same plasma ball was checked for static charge reactions prior to the orgone charging, by rubbing with plastic film and with hand. Very minimal sparking type reactions were present similar to when it is connected to voltage but to a	Plasma Ball placed in orgone device for 2 months.	A strong azure blue, luminescent glow was noted in streams and over the whole ball when plastic cling-film was placed on the ball and then quickly removed (providing a small static charge). No external electrical current was applied to	Normally a very light blue mist, stronger at the diode, and electrical 'lightning' is produced when the plasma ball is connected to DC voltage.
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much lesser extent
when rubbed.

obtain the strong
blue glow.

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Chapter 1

Paper 2

Environmental and Shamanic Effects of Oranur

This paper could possibly be put into the AI and Consciousness chapter but as there is more of an emphasis on the oranur experimental aspects I have included it here.

Possible Environmental and Shamanic Effects of Oranur

Leon Southgate MSc

Background & Synopsis

Southgate's previous work explored the relationship of orgone to consciousness. This was firstly from a theoretical perspective (1). Later, given that conscious beings generally have higher orgone charges, Southgate felt that repeating Reich's Oranur Experiment was required. A practical examination of the Oranur Experiment, using a scaled down version of Reich's work, was commenced (2). It was then found that a low-charge oranur device could move a lightweight instrument and thus produce complex numerical data from an orgone stream. A paper examined if there could be conscious patterns within that data (3). A related avenue found that the oranur device might also have effects upon the environment similar to that recounted for Reich's space-gun (4) – an oranur charged cloud-buster. In this paper new details of further work with a space-gun like apparatus are outlined which may show possible beneficial effects upon the environment. The use of such an apparatus therapeutically is also explored.

Southgate's work may have parallels with the traditional practices of Shamanism. Shamans as traditional healers/energy practitioners and spiritual counsellors had many roles within a tribe. They were thought to be able to mediate between other realms of consciousness and this reality, to be able to assist in treating ailments and to have powers to affect the environment including the weather. This paper explores the commonality between shamanism and oranur. It found that oranur is propitious toward psychic phenomena and is likely involved in practical shamanism. It argues that heightened consciousness may be synonymous with increased oranur and that certain individuals, such as the psychic Uri Geller or particular shamans may actually generate their own oranur. The paper notes various consciousness heightening effects of oranur and compares these to similar effects found within shamanic practice.

The paper contends that both the oranur device and shamanic rituals may have specific effects upon the weather and the environment. New experimental details are recounted, and comparisons between oranur and shamanic energetics are made. It is argued that oranur, as a possible consciousness energy, may be required for some of the effects of the shamanic experience. Effects of oranur upon time, within religious sites and on electricity are also briefly discussed.

In conclusion the paper recounts evidence suggesting that oranur might have psychic, consciousness and environmental properties that have been used traditionally by shamans and others involved in heightened consciousness. This paper argues that oranur may be a necessary substrate of raised consciousness.

JPOT Editor/Southgate – Explanation of Oranur

**Oranur is excited orgone and has many new properties beyond that of orgone. The term is an acronym of ORgone Against NUclear Radiation. Oranur is not the same as DOR, Reich's acronym for Deadly ORgone. Oranur may be beneficial when used appropriately.*

In 1951, Reich, concerned by developments in the Korean war began an experiment to see if orgone could neutralise radioactivity. A very small amount of radioactive substance was put inside powerful orgone accumulators. Instead of an immediate neutralisation the energy became frenzied and many difficult effects were experienced by Reich, his family and colleagues. However, over time, the concentrated, excited orgone did overcome the effects of radioactivity resulting in a highly beneficial compound called ORUR or, ORgonised URanium and many other discoveries. The ORUR substance

was used with a clouduster (now called the Space Gun) giving some apparently miraculous environmental effects. The effects of oranur itself seemed to become more life positive over time, and in the right doses, once the initial peak had calmed sufficiently.

There are two books detailing Reich's work with oranur. Oranur First Report and the Second Report which is more widely known by its title of 'Contact with Space'. Both are reprinted by the Wilhelm Reich Museum. There is also a good chapter in 'Wilhelm Reich: Selected Writings' on Oranur. Oranur might have uses as part of the posited orgone motor, with the space gun and in healing and in consciousness studies. The author believes that oranur can be created in smaller amounts without necessarily entailing the crisis of energy that so affected Reich at Orgonon.

Books available at <https://wilhelmreichmuseum.org>

The Device

In November 2020, the oranur device, an energised orgone cabinet, as described in this paper, (5) was moved to a city centre location in Liverpool. On Christmas Eve, the weather was expansive and clear, a bright winter's day. This kind of weather has been seen to correlate with the device being activated into its '**space-gun like,**' state or during its movement in a vehicle. An array of metal tubes are placed pointing upwards within a few feet, and later, inside the oranur device. Changes in local weather have been associated with this arrangement, as detailed in a previous paper (6). It was thought that the presence of the device in a city building was having effects upon the local weather. It was located on the second floor of a large 19th century building used for holistic therapies in Liverpool. The cabinet had previously been placed horizontally in order to accommodate various extra accumulating and other items within it when it was at the prior locations. It was now placed upright with the extra items first placed to one side and then later solely within it.

Figure 1
New Cabinet Set Up



On the 2nd of January 2021 it was observed that the weather was brighter in Liverpool than in the surrounding areas from which we travelled that morning. It was a frosty and clear morning. A metal globe fountain, 1.5 foot in diameter, had been bought to manage the energy levels in the device room. The fountain was a large type which could take 1.5 gallons of water. The flow rate is slow being moved by a fish tank pump. The fountain had accidentally been left switched off (it usually ran continually) and the atmosphere in the room felt dense. For this reason Geiger counts were taken using a Radex One Geiger Counter. The levels were slightly raised, being around 0.18 to 0.20 $\mu\text{Sv/hr}$ (microSievert per hour). The usual background count for Merseyside is around 0.09 to 0.12 $\mu\text{Sv/hr}$ in the author's experience. Southgate believes the Biblical Ark of the Covenant was also an oranur device, being (in terms of dose rate at approximately 1 cm distance) many million times stronger than the author's experimental work. In turn, Reich's oranur set-up was many thousand times stronger than Southgate's according to Maglione's calculations (7).

Also based on knowledge gained from Maglione's work, about the use of incense to control oranur with the Ark, similar types of smoke have been used with the current oranur device. Increased Geiger or raised charged particle counts might be indicative of the relationship between oranur and excited matter. This was perhaps demonstrated as when sage smoke was applied to the room (known in spiritual circles as '**smudging**') the Geiger count lowered to 0.13 $\mu\text{Sv/hr}$. At the end of the day the count was 0.15 $\mu\text{Sv/hr}$. Smudging was usually done before and after using the large room in which the box was kept. Smudging with sage smoke has been noted to associate with decreased Geiger counts on other occasions. This is a key phenomenon as it is an easily applicable way of containing oranur charges.

Shamanic Effects

Shamanic psychotherapy was being conducted in this room by a shamanic practitioner. In common with another shaman she appears to have an increased sensitivity to oranur. This is perhaps due to her psychic gifts and consciousness expanding practices. Some of these effects have previously been recounted (8) but it is helpful to include all the previously known psychic effects of oranur here, and some related ones. Firstly, it appears that psychics and shamans are particularly sensitive to oranur. In a previous paper it was noted that one shaman could increase the Geiger count associated with an oranur charged piece of equipment when it was within her field.

This effect is reminiscent of Uri Geller's abilities, who is reported to have greatly increased Geiger counts repeatedly in an experimental study (9). Geller did not however affect an electroscope and therefore it was thought that whatever field Geller was creating it could not have real particle properties. The effect was therefore viewed as anomalous. However, they were not to know that oranur has been shown by orgone researchers, such as Fuckert, Konia, Gebaur and Muchenich to affect electroscopes but in a different manner to how it might affect Geiger counters (10). Oranur may raise charged particle counts, and therefore appears to affect Geiger counts, but orgone devices such as DOR-busters, cloud-busters and orgone accumulators also affect electroscopes. They appear to increase the discharge times of electroscopes. The author believes that this is perhaps because the orgone energy becomes condensed within the glass components of the electroscope (glass may strongly contain orgone) and thus releases more slowly. If Geller is creating oranur then it would be understandable that he would affect a Geiger counter differently to an electroscope.

If oranur is itself '**consciousness energy**' one who is gifted in psychic aspects, like Geller, may produce an increased oranur field, which in turn may produce an increased Geiger count. It is the hypothesis of this author that psychic effects are partly dependent upon oranur charge and that shamans, psychics and those with spiritual or paranormal gifts accumulate oranur charge within themselves to a greater degree than others. This could be why the electromagnetic field (EMF) association with paranormal activity in various research is sometimes present, sometimes absent and sometimes just correlated. The EMF component may be secondary to oranur which is perhaps why EMF relationships with paranormal activity appear so complex.

Another shaman in Scotland could also sense oranur from a distance and was sensitive too. She could clearly feel a small amount of oranur charged items outside her home at distances of more than 40-foot. The charge was from three handheld pieces of orgone compound (orgonite) which had previously been charged for months in the large oranur cabinet. They were in a plastic bag in a corner of a field on the boundary of her property. The shamans this author has encountered however do not seem particularly sensitive to EMF. Perhaps their increased oranur charge shields them from EMF. The author theorises that oranur and electrical energies occur on the same continuum but at different and somewhat incompatible ends of the scale. Orgone appears to spontaneously convert into secondary energies. Water and electricity have opposite natures. Orgone, though, as a single primary continuum may condense both into water and into charged electrical particles. There is a dual tendency of orgone to '**condense**' into water (as shown by the actions of cloudbusters on moisture in the sky) but also to '**excite**' into charged particles (as shown by the action of the possible orgone motor or by orgone-charged Geiger counters). This might have some bearing on why some people are sensitive to oranur but not to EMF and vice versa.

Other psychic effects include increases in empathy, intuition or a melding of consciousness from one person to that of the psychic or shaman - particularly if they have been within the same oranur field. Early in the experimentation, before such effects became known, a psychic spent some time with the oranur set-up and then had some unusual peak cathartic experiences for a period of about a week. Oranur seems to intensify emotional and psychic reactions.

People who have not developed their psychic powers can feel heightened in an oranur field or feel stronger emotions. People who have developed these areas can feel this heightening aspect of oranur keenly. However, over time a shaman or psychic can adjust to the higher charges of being in an oranur field. It can then take some adjustment to move to a lower oranur charge.

In shamans, oranur may enhance gifts and increase the ability for energy to be brought back from what is called '**spirit flight**' – when the shaman travels to other realms of experience. This may be because it elevates the energy within the material realm and of the consciousness within that environment. It can then recreate the feeling of being in nature for a shaman almost as though the oranur acts as an extra energy push into other realms. Perhaps it also counters the now ubiquitous artificial EMF. Russian research indicates EMF counters psychic phenomena (11). The Russian researchers created what could be viewed as an orgone cabinet but as a tube in which persons were placed and their psychic effects measured. The Russian subtle energy research, on something they termed the Torsion Field, supports the views here. The shaman, in an oranur field, appears to be able to tune into apparently higher dimensions more effectively.

A phenomena noted since moving the device to Liverpool, is that of a, '**Feel Good**' factor associated with oranur. It appears that the box enhances the feelings felt nearby and then both stores and amplifies them. With various positive consciousness from group-work courses, and with shamanic psychotherapy being conducted nearby the device may have acquired a '**Feel Good**' factor. The author noted feeling elevated emotionally, even quietly elated, after being near the device. This did not happen in the previous location of an outhouse which did not have the same human interaction. Shamanic psychotherapy also appeared to be heightened when conducted near it.

It is hypothesised that oranur fields can help project the consciousness of the person within that field into the surrounding environment. The shaman involved with the device could feel when other people made a connection with it. Physically, an increase in thirst, appetite and a slight tanning sensation is also noted in mild oranur fields. Plants need extra water and should not be too close to oranur devices. Plant growth on the edge of the field may be stronger, trees appear vibrant and vigorous in growth nearby to previous locations of the device.

Environmental Effects

In January 2021, the author was travelling to where the set up was based in Liverpool from Cheshire. During the journey the misty fog which was noticeable in Cheshire cleared as we approached the city and the environment became '**oranur bright**' as Reich described in **Contact with Space (12)**, seemingly centred on Liverpool. The author's chest felt slightly tight so he lay by the device on a treatment couch. This had the effect of clearing the sensation. He then felt fine.

On the 14th of January the first space-gun like set up was conducted in Liverpool. For days the weather in Cheshire and Merseyside had been overcast and drizzly. In the fields in north Cheshire everywhere there were small ponds appearing. Liverpool area was not as sodden as Cheshire. The room the device was in felt quite dense on arrival at 1pm but unfortunately the Geiger counter was not available. However, it was expected to be within limits previously noted when a dense atmosphere was felt, of between 0.18 and 0.22 μ Sv/hr. A window was usually left slightly open, to air the room, but due to the intense cold recently it had been left shut. The metal tubes were placed in an upright position next to the oranur device, which itself was in an upright position, not the horizontal position as seen in the first set of space-gun like experiments (13). In each set up there is a spot where the energy charge is highest. The high charge spot had moved from the left of the inside of the cabinet when it was placed horizontally (equipment inside) to above the top panel of the cabinet when placed upright (equipment alongside). Finally, with the equipment inside the device and the cabinet placed upright, the spot moved to a central position within the cabinet. This spot was on top of the glass box inside the cabinet (see **Figure 1**). This spot is ascertained by that which most easily moves the light weight Egely Wheel. This is a manufactured device which can be moved by subtle energy from the

hands or from the oranur device. The wheel's movement creates the information output of the previous orgone-information experiments (14).

The tubes were put in place near the oranur box at 1pm on Thursday January the 14th. They were pointed at just below zenith. There were 6 tubes, three of which were heavy scaffolding, steel pipes, 5-foot long and 3 of which were thinner steel alloy tubes 6 to 8 foot long. A faint blue glow could be seen around the tubes. The weather was noticeably drier and clearer within 3 hours and continued to head in a similar direction after that. Sage smoke smudging was done before and after the tubes were put in position. This was done in order to energetically cleanse the equipment from subtle negative influences rather than to reduce oranur levels. If the latter is the purpose larger quantities of smoke are needed rather than a ceremonial amount when the burning of white sage is associated with various rituals. A candle was also lit near the box's energy field for '**cleansing**'. The following day on Friday January the 15th contrary to forecasts, the weather was clear and dry for the first time in a long period of flooding and rain. No rain was noted in Liverpool or Wirral/Cheshire.

On Wednesday, January the 20th there was torrential rain and flooding plus snow in Cheshire gradually easing severity towards Liverpool area. The author wondered if residual oranur effects in the Liverpool area were making the weather milder there (oranurisation as Reich called it) (15). The device tubes were placed upright towards zenith for a day and a half. Drying of the weather occurred overnight followed by bright sunshine and clearer visualisation on the following day (Thursday the 21st). Only 2 of the heavy scaffold tubes were used on this occasion.

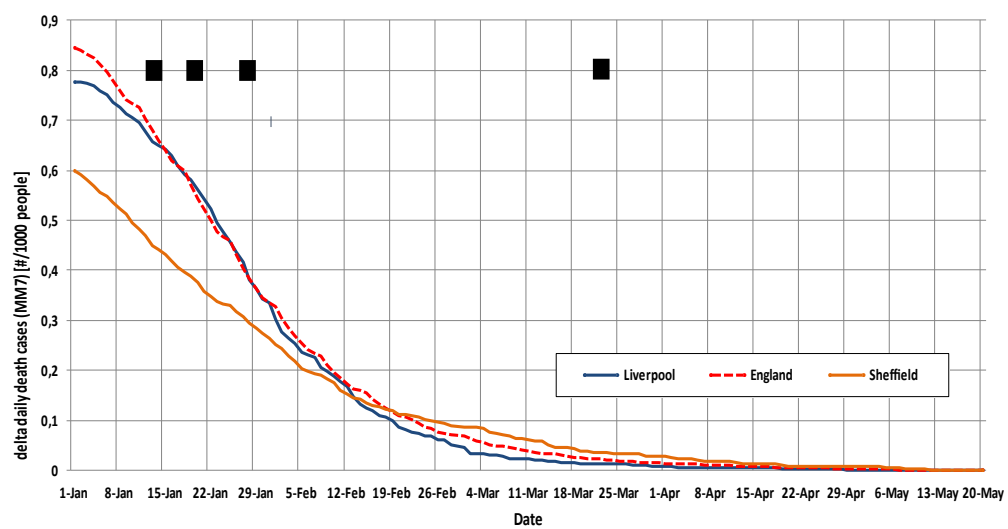
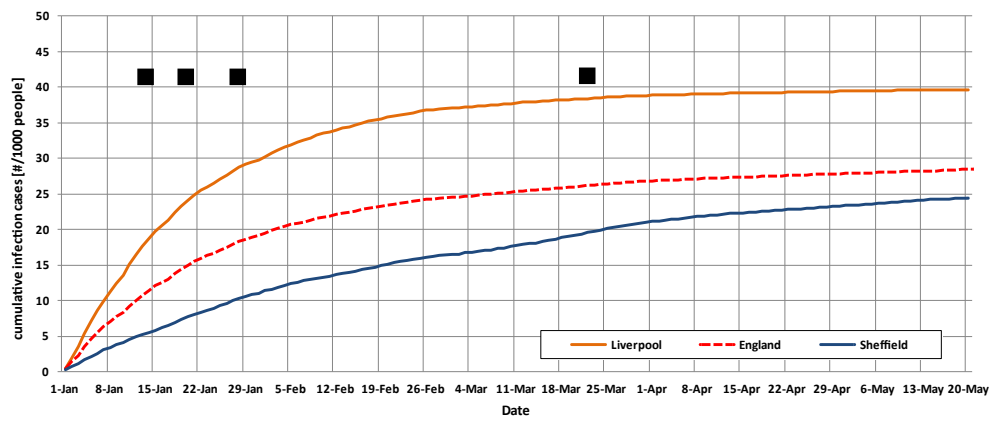
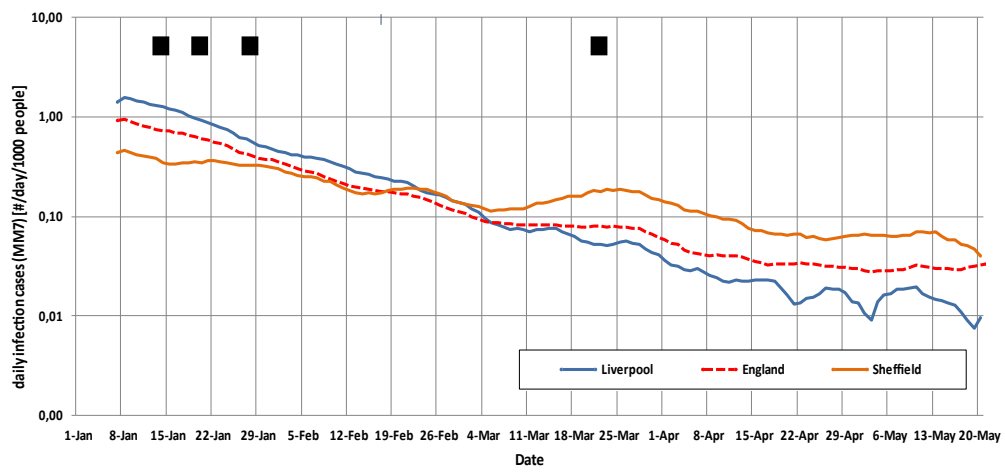
On Thursday 28th January, the tubes (all 6) were put up for one hour. A slight change toward drier conditions was noted. It appears that the space-gun is reducing the amount of rain, possibly by creating an energetically expanded state reaching into the atmosphere. It could be a useful tool in cases of continuous rain and flooding. So far it appears that, unlike a cloudbuster, it has little effect in producing rain though more complete effects are as yet unclear.

There was a break in operations until March 22nd when 2 tubes were put up for 1 and 1/4 hours. The weather had been rainy. It became drier. It was noted that many people chose to walk their dogs that afternoon. It was still cloudy but felt pleasant.

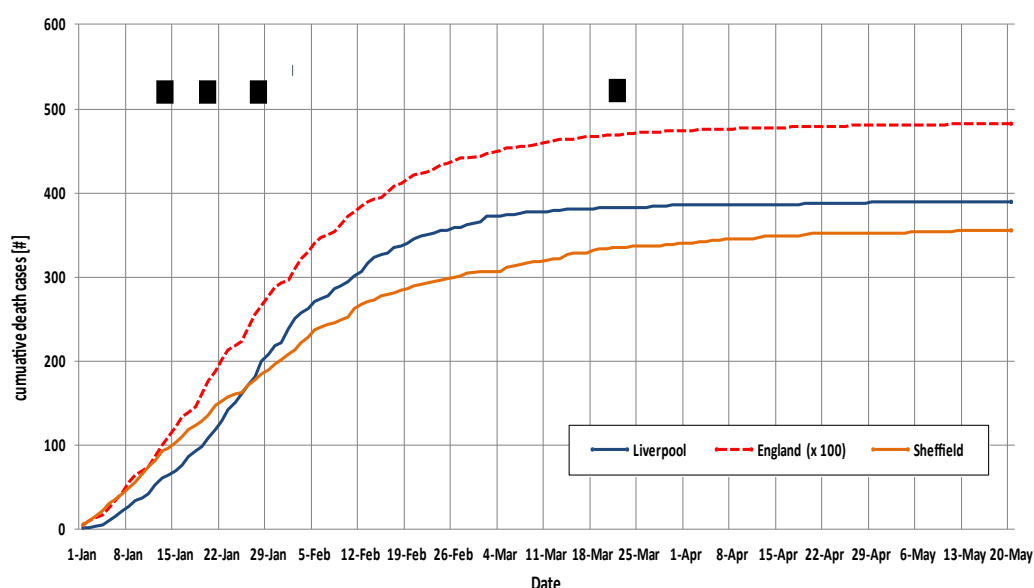
Particulate Levels

Investigating wider population effects was not an aim of the current study. However, based upon the striking increase in clarity of the atmosphere after operations, it was hypothesised that the space-gun operations may be helping in some way to clean the atmosphere. This in turn might help local populations. This was then investigated and based on UK government data, Maglione conducted a statistical analysis (16). It was found that the Liverpool, and nearby regions may have had lower than average data for case rates and deaths reported to covid during the recent period of 2020/21 winter to early spring (when compared to England as a whole). The results of the analysis are presented below graphically. The behaviour of case rates and deaths related to Sheffield is also reported in the figures as a comparison. The black squares in the figures represent the days of intervention, while the blue arrow the departure of Liverpool data from those of reference. Sheffield and England trends went against those observed for Liverpool and nearby regions and this might be ascribable to differences in oranurisation between the atmospheres. It appears possible that a slight oranurisation of the atmosphere may have helped the health outcomes of the Liverpool population, perhaps as drier, warmer conditions assist respiratory function.

Figure 2
A: Daily Case Rates



D: Cumulative Death Rates



Perhaps any possible improvement in general outcomes could also be linked to drops in particulate levels as these are well known to impact respiratory health (17). Maglione analysed data from the **World Air Quality Index** and it was found that each of the four space-gun like operations correlated with a drop in PM10 particulate quantity for that immediate period in the Liverpool region (18). The third operation was only for one hour and on this occasion an immediate drop was not seen but was seen the following day. The longer operations saw drops in particulates for up to four days. January 2021, around which most of the operations occurred, saw the second lowest average particulate quantity of PM10 in the last 6 years in Liverpool. Maglione analysed the PM10 values for January from the Liverpool Speke (near Liverpool Airport) and Wirral Tranmere stations as provided by the AQICN website. The average of these two data sets were as follows: **11.81 AQI** Air Quality Index (2021), **11.19 AQI** (2020), **13.50 AQI** (2019), **11.83 AQI** (2018), **19.42 AQI** (2017) and **14.58 AQI** (2016). These results are of course early and preliminary findings and no claims are herein made. However, it seems possible that the space-gun apparatus may be affecting the local concentration of pollution particulates and health outcomes. This possibility and any mechanism of action of oranur upon general environmental and health factors warrants further investigation.

Further Shamanic Effects

On February 5th a previously effect was confirmed. The atmosphere in the device room felt heavy. The Geiger count was raised at 0.20 μ Sv/hr. A shamanic clearing was done using smoke and the count dropped to 0.15 μ Sv/hr. The shaman was then asked to try to change the Geiger count. She went into a mini-trance and focused on this intention. Shortly afterwards the counts raised to 0.22 μ Sv/hr. This effect has been seen on other occasions.

On the initial times this shaman encountered oranur, some of the following effects were noted. Firstly, she encountered the device for short periods, observing it or seeing if her energy affected the Egely wheel's movement inside the set up. Soon her healing practises and meditations started, in her own words, '**to move up to another level**' with her, '**gifts changing and increasing**'. The quality of the spiritual encounters she commonly reported changed around this time. For example, spiritual contact experiences increased and became more vivid. The shaman indicated that after contact with oranur there was an increase in unusual communication sometimes via electronic interference. This is when

electronic devices such as mobile phones or computers behave oddly including changes in message displays not normally seen.

The shaman was noted to have effects on Geiger counts. Her Geiger count was normal usually but if she held an oranur energy tube - a Bernd Senf type orgone tube which has been exposed to oranur for an extended period (19) – certain effects would become apparent. Any oranur type device in her vicinity becomes excited. A raise in Geiger counts is then noted. It is also observed that the Egely wheel used in the oranur information experiments turns faster (but not necessarily increasing in complex movement) when she is nearby. Not long after this she took an oranur tube home with her. Over the next few days strange occurrences happened with electronic devices in her presence. The electronic doors at a library stopped functioning and would not let her out the area. Her car's electronics seemed altered. The charge in her flat felt high with unusual psychic experiences reported. The tube was immediately returned to the author and it was put back into the outhouse which is about 40-foot from habitation. The strange occurrences at her flat ceased. It is also noted that in the years following this and during which her oranur charge remained lifted, electronic devices, including shop's computers, will occasionally change their behaviour in her presence.

The oranur device was moved to a large room in the Liverpool city centre area in November 2020. The practitioner began using this room for therapeutic shamanism. The room was shared between research activity and therapeutic use. The clients she had assessed as appropriate, that it was felt a higher energy charge might be helpful, were seen in this room for shamanic psychotherapy. The sessions were successful, perhaps more cathartic than previously but along the same lines as before. For the practitioner the first two weeks were a little challenging, adjusting to working in a high charge environment. She often felt a feeling of exhilaration. Her trance abilities were increased and remained so. After this two-week period she no longer felt this enhancement, generally feeling more grounded, but the trance and other psychic abilities remain heightened.

The room is also used by the author for occasional Chinese acupuncture. A person the author was treating went into a deep trance during the acupuncture and afterward reported that an object was communicating with him. There was a similar accumulating object within the oranur device, which the person did not see.

The above effects might have been coincidental but the idea that oranur is a consciousness energy has validity for exploration. In previous papers the author has put forward the view that orgone is itself conscious and is so of its own volition, not needing material boundaries - as Reich hypothesised, or any other condition, to manifest awareness (20). If orgone is conscious then oranur would be **'concentrated consciousness'** - in energetic form.

There seems to be some sharing of consciousness between people who have been near the oranur device. It would seem wise therefore to practise spiritual or energetic cleansing of oranur areas and the people who go into them. This seems reminiscent of the lengths the Israelites would go to in observing specific practices before being in the vicinity of the Ark (an oranur device, as Maglione and Southgate believe). Only certain priests were allowed immediately near the Ark, even kings could not gain entrance. When the Ark was taken by other tribes it was soon returned as without the Israelite knowledge its effects were not easily managed, the Hebrew researcher, Isaacs notes (21). It is also thought by Southgate and Maglione to be likely that oranur has a spiritual heightening and communication enhancing effect in line with that ascribed to the Biblical Ark by Isaacs (22). This subtle effect might only become obvious over time. The author would now perform spiritual or energetic cleansing prior to using oranur devices. This was reinforced after one session of **'space-gun therapy'** to be recounted shortly.

One effect was shamanic and environmental. The author and the shaman visited a stone circle in Cumbria. A piece of oranur-treated orgone-compound (charged organite) was placed on one of the stones. A subtle beam of blue energy could be seen going upwards from the stone (the author can see

subtle energy so this beam may not have been apparent to other people). Then the author noticed a humming sound, similar to that which he experiences with his electro-sensitisation symptoms but more pleasant. To the author, the electro-symptom humming is like mechanical bees or the noise an electrical substation makes. Possible '**oranur humming**' sounds are similar but gentler and more changeable. The author shortly thereafter experienced mild palpitations, again similar to typical electro-sensitisation symptoms. These took some days to dissipate. It was theorised that stone circles emit microwave radiation when energised by oranur and it was this microwave radiation that affected him. On other occasions a similar type of oranur hum was possibly heard by the author from the oranur device.

The shaman has also found that her own possible effects on the environment, through her shamanic practice, have been altered and increased since being in contact with oranur. There are certain practices, termed, '**hollow bone**' practices which are traditionally associated with changes in local weather patterns. She has noted that at times it seems as though the oranur device is energetically in contact with her and upon this change she goes into an exceedingly deep trance state. Her connection with what she calls her spirit guides she feels to be greatly enhanced on these occasions. These periods appear to be associated with changes in the local weather to finer more oranurised conditions. This has been noted a number of times. The author believes the practices of shamanic tribes in weather rituals have real effects and that an oranur mechanism may be at work. The researcher Bulimo recounts how rainmaker shamans in Kenya called Omukimba use shamanic rites to control the weather and also to produce rain when needed (23). Group shamanic practices may increase oranur charge and Geiger counts it is hypothesised.

Electrical Effects

A previous paper reported on electrical recharging effects of a mild oranur field upon small electrical chemical batteries and other devices (24). At times recharging effects were seen. However, these effects were not easily repeatable. Batteries recharged, particularly if they had residual charge beforehand, but at other times they did not, or the effect was small. Accumulation of charge within simple electrical condensers, as used in electronic circuits, was easier to measure. Two further pieces of information have come to light since that paper. Firstly, the subtle energy researcher, King, published in 1992 a report detailing a successful set of experiments with recharging batteries with an orgone accumulator (25). The experiment was modest but the effects of a gain of a few tenths of a volt was broadly in line with this author's results. Also of note is that since using oranur extensively the shaman is now able to recharge batteries to a similar extent to the oranur device using just her hands and intention. She can recharge recently part-discharged AA batteries in a group of four by a few tenths of a volt, enough to run a radio for half an hour approximately (using the same batteries that previously would not run the radio). This recharging process requires strong energy. This is understandable as it likely takes concentrated oranur to create charged particles. The author has seen this done on a number of occasions with electrical devices (a small radio and a small Geiger Counter). King wondered if the significant but small results he gained were partly due to conducive cosmological conditions. Possibly also the local orgone envelope was strong when the experiments were conducted. This might have been a factor in the success of the author's initial oranur battery experiments too some years back. The batteries from this original experiment were left within the oranur device and do not currently have any charge.

Space-Gun Therapy

The author began experimenting with using a space-gun-like set up therapeutically. The first few times the author used it on himself. The tubes were placed at zenith near the device and a treatment couch was placed next to the cabinet. The author lay on the couch for an hour and relaxed. Acupuncture needles were self-applied. No unusual oranur effects occurred beyond feelings of a fairly high charge, sensation of mild sunburn and a few slight palpitations which eased quickly. It was noted that the author then appeared to carry the high oranur charge with him and could transfer it to the

shaman if she was near. As noted, the author has had in the past experienced occasional palpitations apparently due to electro-sensitisation. This was possibly caused by a previous neighbour's installation of smart meters close to his living area. Sometimes the oranur exacerbates these electro symptoms for a short period but on most occasions the oranur can make the symptoms better - after adjusting to a higher orgone charge presumably. Oranur charged orgone compound pieces (charged organite) can also be placed on acupuncture points or areas of the body needing treatment.

After experimenting on himself, a friend and patient had a session of '**space-gun therapy**'. The device set up was as before. The patient had some body work massage aimed at releasing tension in the upper body segments. Acupuncture was done on back points according to the Chinese diagnosis. The patient reported doing well and that the treatment seemed somewhat enhanced but otherwise nothing beyond what would normally be expected. However, at the same time persons connected to the author felt different and connected to the device set-up. The shaman felt that there was somehow a '**broadcast**' of consciousness from the author and his patient to others connected to them. The patient treated knows the author's circle. The mixture of emotions near the device may have connected with others not immediately present. It is key therefore to observe some cleansing energetic practise before using an oranur field and most particularly if tubes are used. The tubes may create a feedback loop increasing the energy charge and creating a strong flow of energy and consciousness outwards. Effects of the tubes upon shamans and psychics in proximity may be very strong and caution should be applied.

It is also reported by shamans that oranur might behave as a portal between the material and other levels of reality. Consciousness on other planes may be able to speak through the oranur into our own existence. This might be how the Biblical Ark worked - literally as an '**oranur-TV**' tuned to a higher consciousness. This is what is reported in the Bible and Judaic literature.

Effects upon Time and at Spiritual Centres

The author theorises that as time may be the consciousness of events, and oranur may be concentrated consciousness, a high concentration of oranur might itself precipitate a change in the awareness or passage of time. A book, by a British researcher into UFOs, reported on strange, localised energy fields affecting time. Numerous descriptions recounted seemed reminiscent of oranur effects to Southgate. These energy fields affected time perception and in some cases time travel was reported (26). Napoleon Bonaparte experienced strange time and perception phenomena when he spent a night within the Cheops pyramid in Giza. It is known that the King and Queen chambers are made of granite (which is rich in ferrous elements and silica oxide), while the covering is made of calcareous rocks. As this granite has a slight radioactivity and piezoelectric charge it is possible that the pyramids, acting as huge orgone accumulators, also possess a mild oranur charge. Both Maglione and Southgate believe that the ancient pyramids are huge orgone accumulators. It is possible too, Maglione believes, that as in the Ark, radioactive substances were used as catalysts in the pyramids. Indeed the Hebrews may have taken this knowledge with them for use in the Ark. Oranur properties might account for some of the strange effects of the Egyptian pyramids (27). Perhaps effects upon time may also account for some of the possible oranur healing abilities, such as reversing aging effects, as reported by Reich (28).

Southgate has noted a feeling of oranurisation within large stone churches. Maglione and Mazzocchi did systematic studies on the radioactivity inside and outside pagan and Christian sanctuaries. Studies noted that not only do ancient prehistorical and religious sites have underground watercourses (which might act as Reich DOR-Busters) but that religious buildings and healing centres likely also have slightly higher oranur charges (29).

The outstanding medical psychic, Edgar Cayce, was instructed to use what may have been a natural oranur effect. His spiritual guide told him to locate his healing hospital near to Virginia Beach (30). This beach, due to its black sands, has a slightly heightened radioactivity (31). German and other spas

still use slightly radioactive sources for healing (32). This author contends that it is oranur that is being used both for heightening spiritual phenomena and for assisting healing.

Summary

These are the possible effects associated with mild oranur:

Shamanic

- Increase in psychic and spiritual abilities.
- Increase in cathartic reactions therapeutically.
- Pooling of consciousness.
- Increase in paranormal spiritual activity.
- Heightening of emotional states.
- Increase in healing (oranur medicine).
- Changes associated with time.
- Certain people increase oranur charge independent of devices.
- Projection of consciousness particularly if the space-gun tubes are raised.

Environmental

- Space Gun operations may dry and increase the clarity of the environment, tending toward finer, clearer weather.
- Operations may correlate with lower pollution particulates in the environment.
- Possible improvements in health outcomes in local areas.

Editorial, Scientific Advice and Statistical Analysis – Many Thanks to Roberto Maglione.

This Paper is Dedicated to my father, John Peter Southgate - who started me on the journey.

26th April 1934 to 24th April 2021.

‘Love, Work and Knowledge.’

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Chapter 1

Paper 3

Further Preliminary Experiments with Oranur

A further initial paper examining some other experimental and treatment effects of the first repeat (2017) of Reich's oranur experiment.

Further Preliminary Experimental Report on Oranur

First Published January 2019 in Journal of Orgone Psychiatric Therapy



Further Preliminary Experimental Report on Oranur – Possible Electrical, Therapeutic & Orgone Compound Effects

Journal Editor's comment

In December of 1950 Dr. Wilhelm Reich conducted the first Oranur experiment in Orgonon, Rangeley, Maine, which lasted five months. Shortly after in a recording name "Alone," Reich emphasized the significance of the Oranur experiment including its relevance to medicine and other disciplines. The following article, which was written by Leon Southgate, expands on Dr. Reich's work with regard to, and including the therapeutic effects of the Oranur reaction. While the reported medical results are anecdotal and are not drawn from an exhaustive research protocol and are instead presented in terms of subjective patient reports and observations made by acupuncture practitioner, their significance is such that it seems prudent and necessary to present them here

Synopsis

Oranur is one of the three states of orgone energy first posited by Wilhelm Reich in 1951 (1). It is thought to occur when concentrated life-energy, or orgone in a Reich accumulator, is exposed to small amounts of radioactive substance. The three states of orgone are: orgone, oranur (excited orgone) and Deadly Orgone (DOR – stale or deadly orgone).

This paper details an examination of possible anomalous effects noted when electrical and magnetic fields are measured within a weak oranur field. In the oranur field there was noted to be a rise in electrical and magnetic fields after an electrical circuit (a battery powered meter) was moved within the oranur field.

Also detailed are some observations possibly associated with new treatment effects of oranur that appear to be usefully dosed and applied using orgone compounds. Orgone compounds are usually pieces of resin containing metal and crystal fragments. Some very basic, preliminary examinations of the orgone charge of orgone compounds (2) are therefore also examined.

The experimental use of oranur treated orgone compounds in treating various symptoms is detailed.

Materials and Methods:

Below is a Reich orgone cabinet placed on its side (Figure 1). It has previously been exposed to small quantities of radioactive substances in the autumn of 2017 **(3)**. It contains further orgone boxes, orgone acupuncture tubes of the Bernd Senf design **(4)** and a glass tank containing further orgone accumulating materials (metal fragments, crystals and stone mixture). The possible changes in electrical and magnetic fields noted in this paper were measured within the internal glass tank inside the orgone cabinet. This is where the oranur charge appears strongest. These changes were compared to a non-oranur atmosphere (an indoor area 50 foot from the oranur device).

It is noted that the background ionisation radiation count around the large oranur device is slightly raised. The normal background is 0.9 to 0.12 microSievert (μSv) in the area. The normal around the device is 0.12 to 0.20 μSv extending at least 24 foot. This is similar to Reich's Orgonon lab which had a raised Geiger count of about the same magnitude **(5)**. The readings are still within normal safety limits and a similar effect could be obtained by geological radiation effects, for example on a mountain side with much rock deposits. The author has recorded similar μSv readings in the North Wales hills near Loggerheads country park.

Experimental Device

An approximately 6 foot by 3 foot human-sized ORAC cabinet was placed horizontally. At first the door was removed and placed underneath the cabinet to give extra layering. Putting the cabinet back upright was tried but this decreased the charge by approximately 20% according to a Heliognosis Life Energy (LE) meter device. It also made placing of the internal items difficult. The cabinet was put back on its side. Eventually, the door was put back on.

Inside the cabinet there was placed one, and then two large 2 foot square orgone accumulating boxes with one side removed (originally developed for orgone acupuncture). A suitcase of accumulating materials was added alongside two orgone blankets and another two smaller orgone boxes. The large orgone box had two orgone tubes pointed at it. Altogether approximately 12 orgone devices were inside the larger ORAC cabinet. This was done to create a strong orgone field but also to create synergy between devices and hopefully a flow of orgone, one device would activate another so increasing the overall charge. Reich believed a central characteristic of orgone was interaction between energy systems.

The inner boxes were made of steel, rockwall and celotex type panels on a wood frame – standard materials for an ORAC. The orgone suitcase was filled with insulating rockwool and steel wool layers and had an outer layer of aluminium foil and then lastly plastic clingfilm around the outside. The orgone tubes were steel tubes with 300 plus double layers of aluminium foil and clingfilm, based on Bernd Senf's design for orgone acupuncture tubes. The cabinet was made of the standard ORAC materials similar to the inner boxes.

Figure 1
Orgone Device



Human sized orgone cabinet placed on side, additional orgone accumulating boxes, glass tank (containing orgone tubes, a glass plasma ball and an accumulating mixture). On top of the tank, for display purposes, are some of the orgone compound pieces. The glass bowl is the lid of the tank when the top hole of the glass tank is covered. The metal bowl is an additional accumulator sitting on top of a small glass and metal layered accumulator sheeting.

Experimental Hypothesis

Moving an electrical circuit (the battery powered meter) within an oranur field causes small changes in magnetic and electrical readings as compared to non-oranur atmosphere. A Tenmars ElectroMagnetic Field Meter (EMF Meter) was used to take measurements of the magnetic field in milliGauss (mG) and the electric field in Volts per metre (V/m).

Electrical and magnetic fields were checked around the minimal cabling in the outhouse where the device was kept (one light and one socket neither of which were near the device). There was only a small increase right by the electric cabling (within an inch) which was more than 9 foot away from the oranur device. The light was kept off. The lighting cabling also had minimal electrical fields surrounding it and these only measurable at very close proximity.

Results

1. Experimental Hypothesis

Data collection was done over four weeks in the summer of 2018. A background reading was taken of 0.7 mG and 2 to 5 V/m, approximately for normal atmosphere (in the hall area, 50 foot from the oranur cabinet). It was 0.12 mG and 0 to 2 V/m background approximately for oranur atmosphere (taken in the outer cabinet of the oranur device).

The powered on meter was placed within the inner glass tank. It was moved by hand in a circle of approximately 9" diameter, 9 times in 4 seconds and then the readings taken once again immediately.

The post-movement readings are as below (Figure 2). Weather conditions during the measurements are also reported in the table. Each electrical and magnetic reading below is an average of approximately 6 to 10 individual readings taken at the same data collection point. There may be a correlation with higher μSv readings but these were not taken often enough to yield even a preliminary conclusion, though a correlation with the increased electrical fields may have been present.

Figure 2
Possible Electrical Movement Effects in an Oranur Field

Date/Conditions	Normal [mG]	Normal [V/m]	Oranur [mG]	Oranur [V/m]	microSievert [μSv]
Background	0.7	2-5	0.12	0-2	0.16
30/8/18					
1/8/18.	4.31	5.6	13.57	14.6	0.21
Cloudy					
2/8/18.	5.6	5.6	13.16	16.3	
Fine					
9/8/18.	7.94	7.6	16.85	28.25	
Fine, Morning					
9/8/18.	7	5.15	17.5	19	
Fine, Evening					
14/8/18.	11.25	6	18	11.8	0.24
Fine					
22/8/18.	9.46	8	22.4	35.4	
Rainy					
29/8/18.	7.36	10	13.6	17	
Fine					
			19 a	11 a	
OVERALL	7.56	6.85	16.76	19.16	
AVERAGES					
Outer OR Box			20.3	2	
31/7/18. Cloudy.	2.1	5	12.74	8.2	0.20
Trial Run.					
Smoky/bonfire.					

a = these readings were obtained after leaving the meter switched on and in the inner glass box for 5 minutes prior to measuring as usual to see if the powered on meter itself would stimulate the oranur over a period of time.

The movement-stimulated magnetic field appears to be over twice as strong in the oranur atmosphere and the electric field to be three times as strong approximately. This effect has occurred at every data collection point. In the outer box of the oranur device there may be a slightly larger increase in the magnetic field but less change in the electrical field, though this finding is much more tentative, see 'Outer OR Box' above in Figure 2. The outer orgone box refers to the larger orgone-oranur cabinet which contains the other orgone boxes and the glass tank. The 'Outer OR' measurements were taken inside the outer cabinet 1 foot from the edge of the internal glass tank. The other measurements were all taken within the glass tank which serves as the inner box of the set up.

A set of measurements was also taken when the meter was first left switched on inside the inner glass tank for 5 minutes prior to the measurements being undertaken as usual by movement of the meter and then recording mG and V/m (see above readings, marked 'a' in Figure 2). In this case there appears to be an increase in the mG reading.

The oranur changes charted above appear consistently so far and do not seem to vary much with external weather conditions.

In summary, it was found that movement of the meter within a relatively weak oranur field resulted in consistently higher electrical and magnetic field readings (about 2 to 3 times higher) than the same movement produced in an ordinary non-oranur atmosphere 50 foot from the device. A possible small dosage effect (greater oranur resulting in greater changes) was also noted.

Effect of Smoke Upon Oranur

Before the experimental procedure was commenced fully a set of readings was obtained to investigate a posited oranur suppression effect. There was a smoky atmosphere due to a garden fire. This was utilised to try and see what the effect of smoke/incense might have upon the oranur field. The garden fire was situated 6 foot outside the outhouse where the oranur cabinet was kept. The outhouse door was kept open. This was done because Maglione has noted that the ancient Hebrews used incense smoke to minimise effects of oranur from the ancient oranur device, the Ark of the Covenant (6). The V/m reading in the oranur cabinet appeared suppressed (Figure 2). The other readings also appeared lower including a lower μSv reading. As the smoke did not directly go over the oranur cabinet and even though the fire was of medium size (a garden incinerator filled with dried tree branches) the writer feels that this effect, if it is indeed present, could easily be substantially increased by use of more smoke in closer proximity.

2. Possible Therapeutic Effects of Oranur

The following is an initial enquiry into a possible completely new area of organomic medicine. Although the treatments were administered by a qualified Chinese medical practitioner of 12 years experience who is also a qualified nurse they were not supervised by a medical doctor. The reports here are merely the subjective experience of this practitioner and patients. It is based on reports of people who underwent the treatments outlined. No investigation by a physician is implied and medical reports are not available to substantiate the details below. However, bearing this in mind, and considering the significance it was decided to report these initial observations here. No claims are made herein but just indications for further study. It is the first recorded example of oranur being used for treatments in the organomic literature, although Reich, with his usual prescience, did foresee an

oranur medicine (7). To allow for small doses of oranur to be given to organisms, orgone compounds (plastic resin, metal granules and crystals) were soaked in oranur inside the inner glass chamber of the orgone oranur device for a number of weeks. The small piece of oranur treated orgone compound was noted to have about one third to double the orgone charge of comparative pieces after this process (as measured on an Heliognosis Mk II orgone meter). The oranur orgone compound is then placed near to the organism to be treated.

Oranur Treatments

March 2018. Acute Toothache. Oranur compound placed on jaw for 10 to 20 minutes. Repeated every few hours, 3 times. Result – toothache receded and went.

April 2018. Acute Toothache. As above.

June 2018. Athletes foot treated for 20 minutes with oranur compound placed on foot. The athletes foot resolved itself over the next 48 hours, repeated successfully a month later when same symptoms returned.

July 2018. Listless dog treated. Dog was not eating for number of days (possibly due to heatwave and change in diet). Oranur compound was placed directly next to the dogs sleeping quarters for 2 hours, within 6 inches of dog. Appetite returned to normal immediately after treatment. Listlessness went immediately after treatment. Symptoms did not return.

August 2018 Neck-ache treated. Oranur compound was placed on neck for 20 minutes. Some improvement noted (ongoing issue).

September 2018. Neck-ache. As Above.

September 2018. Acute episode of lower back-ache treated. Oranur compounds placed on back for 45 minutes. Modest improvement noted. This is ongoing issue being treated with osteopathy.

October 2018. Horsefly bite treated with oranur compound placed directly on bite for 20 minutes. Some redness remained after one hour. No pain, no symptoms noted.

November 2018. Heavy cold, sore throat treated. Oranur compound placed on throat for 5 minutes periods twice a day. Cold resolved in a few days, quicker than expected as compared to others with same cold. Throat eased quickly.

November 2018. Allergic rash in axilla treated. Gluten sensitive person ate wheat by mistake. Angry, red rash with raised lumps appeared in axilla shortly afterwards plus mild palpitations. Area was 3” by 2”. Oranur has been known to cause skin reactions (8). Also, the left axilla is close to the heart. Therefore treatment was cautious. Oranur compound placed in axilla for 4 minutes on day 1, 6 minutes on day 2, 8 minutes on day 3, then 10 minutes for a further 4 days. Rash resolved over 1 week. Palpitations ceased after 3 days.

November 2018. Multiple herpes simplex attack, facial area (cold sores) treated with oranur compound directly on area (nose) for 10 minutes daily. Expected duration from initial attack to complete resolution was usually 10 days. Attack was resolved within 5 to 6 days.

Possible Antibiotic Effects

There might also be some kind of antibiotic effect from oranur. Athletes foot has appeared to twice respond to oranur compound as noted above. Kefir cells also appear to have retarded growth near oranur.

Kefir cells are small corpuscles of bacteria and yeast used to make a probiotic health drink. The oranur compound was placed immediately next to the kefir cells (which were growing at room temperature in a glass of milk). A second identical batch of kefir, from the same parent cells, was kept 6 foot away from the oranur treated cells in otherwise identical conditions.

One batch of kefir was kept immediately next to a small piece of oranur compound whilst the control batch was kept 6 foot away in similar light and heat conditions but without the oranur treatment. Both batches of kefir cells in milk were left for 24 hours at room temperature (unheated room) then the milk was drained and the size of the cells assessed. The control kefir cells were in the same volume, type and temperature of milk.

The experimental kefir cells appeared retarded in growth after the oranur compound was kept near it. Controls were unaffected and of normal size (the experiment was carried out in September 2018). This experiment was repeated twice with experimental versus control batches. A retarding reaction was noted both times. It also took a number of days before the kefir cells began to grow at a normal rate again, the second time it took nearly a week for the growth to return to normal. The effects noted might simply be an organotic overcharge effect though this writer suspects an additional antibiotic effect.

Orgone Compounds

Measurements of the orgone charge were done on orgone compounds of different composition, shape and weight by the Heliognosis Mk II orgone meter. Figure 3 shows some of the orgone compound pieces used in the study; while Figure 4 shows all the measurements of the orgone charge as well as the weight of each orgone compound considered.

Figure 3



Swirl Cone, Red Pyramid, Silver Coloured Cone (No Quartz), Medium Flat Circle, Medium Flat Star, Flat Top Cone.

Figure 4
Orgone Compounds

	Swirl Cone (large metal coil)	Red Pyra- mid	Red Cone	Silver Cone (no quartz)	Small Circle & Symbol	Medum Flat Circle	Medum Flat Black Plinth	Medum Flat Star	Flat Top Cone	Oranur Charged Orgone Compound	Crystal x3 pieces Average
Weight [gram]	37	48	138	104	12	16	48	59	37	69	30
ORGONE CHARGE [%]	18	30	32.6	37	40.8	42.2	47.7	48.2	41.7		8-24 ^a
ORANUR CHARGE [%]									60 ^b 80 ^d	71.1	42 ^c

a = The crystal pieces on their own had as low a charge as 8%. After being placed near the orgone compounds and then allowed to rest for 2 hours, this was later 24%.

b = The cone was oranur charged for 2 weeks after which its charge had gone up to 60%.

c = The crystals had a peak charge of 42% after being near the oranur charged orgone compound for 2 hours

d = The oranur charged cone was placed on the body for 5 minutes after which the charge went up to 80%.

As can be seen above in Figure 4, all the handheld orgone compound pieces appear to have a moderate orgone reading. The readings are averages of at least 9 individual readings taken on separate days over 10 data collection points. The main aim of the study was to examine oranur effects. The pieces therefore were not strictly standardised as to weight and had varying internal compositions so this preliminary data can only be considered a very initial suggestion indicative for further study of orgone compound effects. Further studies with standardised compounds would be needed to examine the non-oranur organotic effects of the compounds. However, some possible surprises were still found which were not foreseen and are worth noting here.

Geometric shape, such as cones and pyramids did not appear to increase orgone charge in the orgone compound pieces studied and may even decrease charge. There was also not an obvious relationship between the quantity of orgone compound substance and orgone charge in the pieces studied. Some small pieces had high charge and some large pieces had low charge. A light piece with a high surface area, the medium flat star, had a relatively high charge for its weight.

The major difference noted at this early stage was between the orgone compounds that were not exposed to oranur and the pieces that were exposed to oranur. The oranur treated pieces were at least a third stronger than the other pieces. The first oranur piece, although at least one third to one half stronger than the other pieces of a similar weight, was not tested before being oranur treated. The flat top cone compound piece however was tested first without oranur charge and then after being oranur charged for 2 weeks. After the oranur treatment its charge was found to have increased by a third. Its charge now was above the non-oranur charged pieces and in line with the original oranur compound piece (an orgone compound piece that had been soaked in the large oranur cabinet for a number of weeks).

Crystals

One of the orgone compound pieces had been made without any quartz crystal. It had a similar orgone charge to a comparable piece which did contain crystals (the cones). However, although the orgone charge was similar the crystals might enhance the communication effect between orgone compound pieces this author believes. The charges between compound pieces are seen to level off to a rough approximation if they are kept reasonably near each other and more so in a close group. There was also three pure quartz crystals (non-compound pieces) which however matched their orgone charge exactly. Certainly it appears that crystals absorb and re-emit both orgone and oranur. The three pieces of quartz crystal of approximately 30g each were tested. When kept apart from each other and from the orgone compounds one reading of orgone charge was only 8%. Then when kept near a group of orgone and oranur compounds their charge went up to 42%. After being taken away from the compounds and being stored at a distance of 12 inches from each other, the charge of the three crystals levelled off to 24% two hours later. The quartz might also supply a tiny electro-oranur effect (piezoelectrical effects in the orgone compound from the resin squeezing the quartz) making the orgone pieces stronger than they would otherwise be, though this is purely speculative. Some researchers do put external electrical charge through orgone compounds though the effects of this has not yet been systematically studied as far as this writer is aware, though stronger effects have been claimed.

Compound Pieces and Ionisation Readings

The microSievert radioactive ionisation (μSv) readings were also measured around the individual orgone compound pieces but it was very difficult to see any pattern in the readings. There was a change, up to around plus or minus $0.06 \mu\text{Sv}$, but sometimes the ionisation readings coincided with a rise in orgone charge and sometimes with a decrease. Nevertheless, the author suspects that there is a change in μSv near to orgone compound pieces. Certainly, when the orgone compound is pooled together in one place, there is possibly a modest rise in μSv (for example 0.11 to $0.16 \mu\text{Sv}$ was noted when the orgone compound is put into a group). This has been noted on a few occasions but not yet systematically studied. Also when the oranur compound and orgone compound is placed on a person the μSv readings were seen to slowly cycle between 0.09 and $0.20 \mu\text{Sv}$ (which is below and above the normal background reading). The background reading, away from the oranur device is usually around $0.12 \mu\text{Sv}$.

The possible effect from the orgone compound may extend 12 foot or more so it is not an easy thing to measure. The background count also naturally varies of course. It is worth bearing in mind that the effects are not mechanical. The orgone compound and oranur compound may have to be stimulated by the presence of an organism or energy field to yield higher counts. The orgone compound pieces were measured in a separate building a good distance away from the oranur device.

Compounds Conclusion

Most orgone compound pieces are palm sized, few make large pieces. Plastic, metal granules and crystals might form effective orgone accumulating devices. Small granules of metal may be more effective than large swirls of metal as the piece without the granules of metal was found to be much lower in charge. Pieces with a larger surface area also appeared to have stronger charge. A well made, large orgone compound might compare reasonably to a Reich accumulator.

Reich himself used orgone compounds in the pendulum experiment as detailed in *The Cancer Biopathy* (9). Although he did not use crystals, it is apparent that crystals have strong orgonotic qualities. Reich used metal granules and soil in a glass bulb. The soil would have some mineral and crystalline content. Reich also thought plastic was a good orgone accumulator, resin of course being a plastic.

Orgone compound appears to effectively store oranur charge and because this allows oranur to be dosed makes them a possibly promising form of using oranur therapeutically. Putting orgone compounds on the body also increases their charge temporarily – apparently more so with an oranur affected piece.

3. Melting of Salt Crystals

Finally, the author would like to report a possible new effect of oranur. Concentrated oranur appears able to melt Himalayan salt crystals. It was noted that a Himalayan salt candle holder (Figure 6) left directly next to the large oranur device kept melting and forming small amounts of liquid in the plastic dish in which it was sat. It did this slowly over a number of days. At the most, perhaps 10 to 15 mls of liquid, were noted, which looked like water but was not tested. It would be found at the bottom of the salt candle in the plastic tray, after a number of days.

When the salt was placed further away from the large device (more than 6 foot) but at the same temperature, the melting stopped. This occurred multiple times. The salt did not melt if kept at a warmer temperature away from the device in the main building.

Figure 6



Approximately 6" in height by 3" in width

It could be possible that an oranur meter could be developed using a more exact measurement of this possible effect.

Overall Conclusion

1. There appears to be an effect of moving an electrical circuit (the powered on EMF meter) within a mild oranur field resulting in higher electrical and magnetic field readings than would be expected within a non-oranur atmosphere.
2. Small doses of oranur may be therapeutic to organisms.
3. Orgone compounds may have real effects. These effects may be related to the surface area, internal composition and the quantity of compound.
4. The prior exposure of orgone compounds to oranur appears to significantly raise orgone charge.
5. Oranur treated orgone compounds may provide useful ways of applying and dosing oranur for therapeutic use.
6. Oranur may have an antibiotic effect.
7. Strong oranur appears to have a small melting effect on Himalyan salt crystals.

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Chapter 1

Paper 4

Further Oranur Experiments (Oranur Experiment 2)

This paper was published in June 2023, following a second set of oranur experiments 6 years after Southgate's repeat of Reich's 1951 oranur experiment (2017). Finally after so much looking into oranur and its effects on a material and energetic level Southgate got to explore what for him was the whole purpose of the oranur experimentation in the first place – looking at orgone and consciousness. This paper repeated the oranur experiment again on a small scale. It looked at various weather and radioactive effects but the main goal was the interaction with a group of meditators.

Further Oranur Experiments Examining Consciousness and Other Aspects



Abstract

The reason for the interest in oranur, for this author, has from the start, been the relationship between orgone and consciousness. Oranur is Reich's description for orgone which has been activated by small amounts of radioactivity (the term derives from the acronym, ORgone Against NUcleaR). From an orgonomic point of view, consciousness is associated with raised orgone charges in organisms and oranur represents the strongest activity of orgone. The author therefore wished to conduct experiments examining the effect of charged orgone, or oranur on consciousness. As the oranur charge Southgate previously acquired in 2017 appeared to have dissipated, the experimental equipment was subject to a renewed oranur process, which is herein described. Although the author has conducted some previous experiments looking into various effects of oranur, the effects upon consciousness had not been examined directly. This set of experiments therefore sought to replicate some of the earlier oranur work but principally it aimed to examine whether oranur had any direct effects upon consciousness. This paper suggests some effects upon consciousness by oranur as experienced by a group of meditators (and vice versa by consciousness upon oranur). However these results are obviously very preliminary and will need to be re-examined. The experiments also indicated some physical characteristics previously only hinted at by Southgate's prior oranur work, for example, that radioactivity levels might be modified in oranur treated substances, which was known as an ORUR effect by Reich (ORgonised URanium). Some other possible effects of oranur upon the environment are also reported.

Introduction

It had been planned for some time to revisit aspects of the oranur experiments that Southgate conducted beginning in 2017 and was then published by the Journal of Psychiatric Orgone Therapy (1). This was a scaled down examination of Reich's original oranur experiment that begun in the winter of 1950 as detailed in The First Oranur Report and Contact with Space (Oranur Second Report) (2). It was some years after Southgate's original repetition of the oranur experiment before it was possible to examine any effects again. It had been difficult finding suitable places to store the oranur devices and to conduct further research. Possibly due to storage of the equipment outside, in an area

where there was a lot of fresh air, it was found that when reassembled the charge was now low enough for the device to be kept within the author's premises. Also, it was getting difficult to ensure the equipment stayed dry during stormy winter weather and so the decision was taken to reassemble all the components indoors.

Previously the device had felt overpowering if it was inside a building. It could be felt even when stored next to the house in a caravan in a state of partial dismantlement. But now the charge seemed manageable. This was after many months of fresh air exposure and admittedly getting a little damp a couple of times when there was particularly bad weather and the waterproof coverings had failed a little. It also helped that the house was mostly occupied just by myself. The back room of the house where the device was kept was in a corner plot away from the neighbours on both sides. Incense was burned every morning by the reassembled device with the aim of lowering the charge and this seemed sufficient for some months. It has been noted by the author that smoke may lower oranur charge in previous experiments. Maglione has noted that the use of incense in the care of ancient devices such as the Ark of the Covenant was perhaps intended to lower an associated oranur charge (3). The house is near the top of a hill and is built on limestone. The Geiger count readings were within normal limits for the area. Using electrical equipment with strong fields, within close proximity of the device can have an uncomfortable feeling on one's organism so this is avoided.

It has been put forward previously by the author that a relationship may exist between people who have expanded consciousness states, such as shamans or psychics and oranur energy. In addition religious sites such as cathedrals and possibly pyramids, and certain religious objects may have an association with increased oranur. Some phenomena that borderline consciousness and the paranormal such as Trevor Constable's bio-forms also appear to have an association with oranur. A direct relationship between conscious states and oranur has been considered probable. An oranur-consciousness experiment was therefore scheduled for the 16th of November 2022. The author had decided to revisit the oranur experimental protocols prior to this experiment to hopefully increase the charge of the device, which subjectively had felt lower than usual for some time.

To that end, a glass uranium plate, a decorative fruit bowl probably pre-World War 2, was used to excite the orgone cabinet (see Figure 1). This plate had been purchased from a car boot sale in North Wales about 18 months previously. Prior to the 1940s uranium glass was an occasional decorative item as it glows an unearthly fluorescence in dark light. It is usually a green or yellow colour and has very low quantities of uranium within the glass. After World War 2 it was no longer worthwhile using uranium glass as governments commandeered all uranium and it was too bothersome in terms of regulations and paperwork. Cheaper fluorescents and dyes also became available at the same time (4). It should be noted that Reich used radium paint and other low grade radioactive materials that were commonly available in the 1940s and 50s from as early as 1939 so it is possible that his laboratory, Orgonon, always had some level of oranur effect.

Figure 1

I) Uranium Glass Plate 1930s/40s Used in Experiments (Top)

II) A Collectors Plate Seen Under Special Light (Bottom)



The plate is not particularly radioactive, dropping off to undetectable from background within approximately 6 foot. At 1cm distance the radioactivity was measured with a Radex One Geiger Counter at 2.33 microSieverts per hour (uSv/hr). This reading was taken well away from the uranium device in a garden area. Normal background in this area is 0.09 to 0.12 uSv/hr. The plate has approximately twenty times the natural radiation of the area.

The general background radioactivity of the area (0.09 to 0.12 uSv/hr) was rechecked at the current location where the box is being stored. This current area, on a limestone hill, is more rock based than

the previous area where the box was stored a few miles away (it is noted that rock can emit radiation). The author thought the localised general radioactivity might be higher due to this. However, it remains the same as the rest of the general locality at 0.09 to 0.12 uSv/hr. This is higher than some areas of the UK however.

A Second Set of Oranur Experiments

Following the experience gathered in the first set of oranur experiments carried out by Southgate beginning in 2017 (5), a second oranur experiment was planned to be carried out in November 2022. In the oranur papers published in 2018 and 2019 by the Journal of Psychiatric Orgone Therapy, Southgate for the first time conducted a full repeat of Reich's original oranur experiments. There was some investigations of anomalous effects in modified Faraday cages done in the 1990s in Spain (6). However, these were not full ORACs with a high orgone charge and therefore the original conditions of Reich's oranur experiment did not appear to be met. Southgate's work did meet these conditions, having a set up of very high orgone charge (over 12 strong orgone devices within a large orgone cabinet). A smaller amount of radioactive stimulus was used than Reich had. The radioactivity was also gradually introduced to the orgone field. Both of these measures were in order to avoid an oranur crisis. The work confirmed various physical parameters from electrical to magnetic and lumination effects but the actual intent of Southgate's research – to examine the relationship between consciousness and orgone had not yet even been broached. Further published work detailed some early medical effects of oranur, confirming a possible beneficial effect, but still direct examination of consciousness processes went untouched. The philosophical background and connections between orgonomy and a view of the mind had also been explored in detail as a preparatory stage but the experimental side remained lacking. Alongside that there was practical considerations. The prolonged outdoor storage of the device had lessened the oranur charge to a degree that it was felt that the oranur process needed to be redone. After that, any effects upon consciousness could be directly explored. This would of course be an initial exploration as it is not known how one might measure oranur effects upon consciousness.

On the experimental day, there was relatively fine weather although it had been raining or overcast for some days prior. It had been planned to repeat the oranur experiment on a small scale with the uranium glass plate to recharge the device.

The plate was first measured outside where it was being stored at the maximum distance from the oranur device (40 feet approximately). All readings were taken at 1cm distance. The reading was normal for the plate and was stable. The oranur device was measuring the same as background radiation. It usually measures at background or slightly higher, if for example it is excited by the presence of people. The plate was put into the device for 12 minutes with the lid open.

The readings continued to be within the usual limits. It was wondered therefore if the lid being open was mitigating against any oranur effects, so the box was shut, with the plate inside. This seemed to increase an effect and at around 20 minutes, the readings had surprisingly dropped below background. At 30 minutes the lid was opened and the plate removed. The readings in the immediate vicinity had now increased momentarily. The plate after being removed from the box was re-measured inside the building in the nearby room and it now measured very low, almost completely non-radioactive. There seemed to be some kind of inverse relationship between the Geiger counts and the oranur charge. The room itself had dropped to a very low reading too. The oranur device Geiger readings were also suppressed. Some incense was lit near the box and within half an hour all the readings were just above background again. It is not clear if the incense was just coincidental to the normalisation of the readings or had some direct effect. Table 1 shows all the radioactivity data measured at different locations during the preparation of the Oranur experiment II.

TIME	LOCATION/DEVICE	RADIOACTIVITY READING [uSv/hr]	COMMENTS
Prior to experiment	Plate, 40' from Box in Garden	2.33	Normal, Stable
	Oranur Device	0.09	Normal, Same as Background
Plate Within Device for 12 minutes, Lid Open	Oranur Device and Room	0.12	Normal
Plate Within Device for 20 Minutes, Lid Shut	Surrounding Room	0.08	Suppressed
Plate Within Device for 30 Minutes, Lid Shut	Surrounding Room	0.16 - 0.19	Raised
Plate Out of Box, 30 Mins+	Plate Removed from Box Measured in Building	0.05	Very Low, Very Suppressed
	Surrounding Room	0.01	Very Low, Very Suppressed
	Oranur Device	0.08	Suppressed
30 Mins After Removal of Plate. Incense had been lit.	Surrounding Room	Gradual Return to 0.15	From Suppressed to Slightly Raised

Table 1 - Oranur Experiment II

It is noted that once in the first set of Southgate's oranur experiments carried out in 2017, radioactivity had appeared to have been suddenly suppressed for some distance. This was when 3 or 4 radioactive smoke alarms were abruptly introduced to the device field for a short period - a gradual acclimatisation process had normally been used wherein the slightly radioactive materials were gradually brought within the orgone box's field.

It seems the radioactivity of the plate has become motile and may no longer have as stable a rate for a period. This is an unexpected phenomenon and is perhaps a sign that some pre-ORUR characteristics are taking place. ORUR is Reich's term for orgone treated radioactive materials. The acronym being derived from the words, ORgone URanium (Reich mainly used radium needles but this is derived from uranium). Reich sometimes also referred to the ORUR as oranur radium. After the original oranur experiment which took place from the Winter of 1950 to Spring 1951, Reich had buried the three orgone charged 1mg radium needles. They had remained in a lead container within a steel and concrete safe buried for over 3 years. When the radium needles were retrieved in 1954 some strange characteristics of the radium were noted (7). The material when used alongside the cloudbuster had a powerfully positive effect on its operation – an immediate brightening of rocks and mountains, sky and even vegetation. There was a feeling of well-being felt by all nearby. It appeared to have a very positive effect on human beings and animals, including Reich's dog, Troll (Figure 2). Reich called the charged cloudbuster a spacegun. However, the orgone charged radium was strangely either hyper-radioactive when enclosed in a metal box or quite quiescent and much lower in radiation than normal when stored in an open container or measured 'naked'. Geiger counts, or 'impulse' counts as Reich sometimes called it, could be much higher than those expected by solely radioactive processes. The ORUR material had also produced a colourless, water-like liquid in one of the containers during the three years of storage – it was very unlikely for this to be from the environment due to the completely sealed, watertight container.

Figure 2

Wilhelm Reich and Troll



Certainly, it can suffice to say that long term orgone charging of radioactive materials may change their nature in some way. It is not thought by mainstream science that radioactivity can be quickly changed, but rather is something that is stable over time, degrading only slowly at a set rate and not suddenly increasing or decreasing for no discernible chemical reason. On a related note, UFOs have often been reported near nuclear facilities. There are hundreds, if not thousands of reports of UFO encounters connected to nuclear sites. There are numerous testimonials from military officers regarding shutdowns (and even temporary powering up) of nuclear tipped missiles. Most of the reports concern UFOs hovering near nuclear facilities, shutting down the electronic control systems of nuclear missiles and monitoring nuclear powered Navy vessels. These are well known in UFO literature. However, some believe that actual nuclear weapons may not perform exactly as claimed for them and certainly it has been known that UFOs have directed light beams into nuclear weapon storage facilities on at least two reported occasions, one in the UK and one in Soviet Russia (8). The author reasons that if any denaturing of nuclear materials by UFOs has occurred it could be an orgone process that has happened. However it is not clear if any materials have been denatured, all the reports are from military personnel or from other witnesses, none this author has found are from scientists so it is not known if UFOs can change nuclear materials remotely. Also, if this did happen, it would likely be kept secret. But this author believes, based on Reich's findings of changes in radioactivity substances exposed to oranur (ORUR), that it is at least possible in theory. Possibly the UFOs merely had some type of energy field which disarmed the electronic control systems and did not affect the actual radioactivity within the missiles. UFOs seem to take an interest in nuclear sites and are associated with non-intentional electronic effects, such as car engines and computers shutting down near them.

To return to the experiment, the uranium plate had been stored 25 feet, then 40 feet away from the oranur device that had previously been used in the first of the author's oranur experiments in 2017. It is possible that the orgone field extended out to the uranium plate which had been stored in contact with the earth but not buried. When it was stored at 40 foot it was not in contact with the earth but in a plastic container. The plate had been outside within 25 feet of the device for approximately 12 months and then within 40 feet of the device for a further 6 months.

The plate was checked on further occasions after the end of the second set of oranur experiments. At this point its radioactivity appeared to continue to be somewhat unstable. At the end of February 2023, it was again rechecked. Background counts were normal. The plate itself was measured outside away from the oranur device. It cycled up and down both above and below normal readings. A couple of weeks later in March 2023 it was measured inside the house but away from the oranur device and it gave a steadier though slightly raised reading. The other background counts inside the house and in the garden were normal (0.09 to 0.12 uSv/hr) though the reading by the oranur device was slightly raised perhaps due to the plate being in the building. The next month the readings were rechecked. All background readings including by the oranur device were as usual. The uranium plate was measured outside 40 feet away from the device and it gave changing readings as though my presence had excited the plate and then it had gradually subsided. The Radex One Geiger counter itself was checked and it gave stable readings in nearby environments, such as in a local wooded area. It is also noted that when the plate was purchased it was checked with the same Geiger counter and gave the expected readings. The readings were similar to what was found later and were stable. The measured data is reported in Table 2. New high quality batteries had been used in the device.

TIME	LOCATION/DEVICE	RADIOACTIVITY READING [uSv/hr]	COMMENTS
February 2023	Plate Measured Outside 40' from Oranur Device	0.98 to 2.70	Cycling Below and Above Normal
March 2023	Plate Measured Inside Building Away from Oranur Device at 1 cm Distance	2.60	Steady, Slightly Raised
	Oranur Device Whilst Plate in Building	0.16	Slightly Raised
April 2023	Plate Measured Outside 40' from Building	2.12 decreasing to 1.90	Normal then Lowered

Table 2 - Unstable Readings of Plate

Consciousness Experiment

To return to Southgate's oranur experiment, the oranur device, having been recharged via the uranium plate, was ready for the consciousness experiment that was performed on November 16th, 2022.

Figure 3

Oranur Device Set Up for Consciousness Experiment



As can be seen in the above Figure 3 there are two steel tubes set up either side of the oranur device which is composed of a human-sized orgone cabinet placed on its side with additional accumulating devices inside: orgone acupuncture boxes, orgone tubes, a glass condensing cabinet (glass is one of the strongest dielectric orgone materials) and various crystals. The box was open and placed like this for approximately 3 hours including the hour of meditation. It is the same box from previous experiments only it has been painted now.

When the tubes were put up and the meditation was taking place, the radiation readings in the room were cycling up and down and did not appear to be stable, both suppressed and slightly raised. After the consciousness experiment the readings became stable again and remained slightly raised. The orgone life energy meter (Heliognosis Mark II) readings of the device were 40% before the placement of the plate. This meter is based upon Reich's original orgone field meter and is thought to work by the changes induced within an electrical circuit by the presence of orgone (9). The oranur cabinet was measured at a later date and was within its normal range of 40% but with areas of stronger charge, up to 60% on the life meter. This may indicate that the orgone charge of the box has increased since the oranur recharge process and the consciousness experiment.

Seven people and one dog attended the consciousness experiment (the latter joined in by sleeping in the middle of the meditation circle which is not an area it normally chooses to sleep). The group varied in age and sex with three being experienced in meditation. The device was set up as shown in Figure 3 and the participants were between 6 to 18 feet away from the device in an adjoining room, the door was left open and the energy field of the device would have been strong where the meditation took place. The group meditated for about 45 minutes. There was a positive picture to focus on beforehand, some introductory positive words and quiet music.

One person reported an Out Of Body Experience (OOBE) though a relatively mild one. She had felt an energy standing behind her, then briefly went out of body and felt herself travelling around the country. Her and another participant independently reported feeling a great sense of sadness at one point but which they were able to move through and go beyond. Everyone else just felt calm. The author did not have time to go as deep as he would have liked in the meditation as he was focusing on

conducting the process and generally is slow to enter deep states. Following the experiment, the weather seemed to have reacted as though conventional cloudbusting had been done (spacegun-like devices tend to dry the atmosphere it has been found by the author) (10). It is speculated that the consciousness field perhaps acted like a water reservoir next to the oranur device and this may have been projected by the tubes into the atmosphere (cloudbuster pipes may ‘draw’ and space-gun pipes ‘project’ possibly). In any case, it may have been coincidental but there was heavy rains and localised flooding on the 17th, the day following the experiment. Only light rains and scattered showers were forecast for the area according to the www.timeanddate.com archive. The day following that, a brightness and clearing was felt and formed, gently moving clouds were seen on the 18th as though a general stagnation had been moved.

Table 3 shows all the measured radioactivity (by the Geiger counter) and orgone charge (by life meter) data during and after the consciousness experiment.

TIME	LOCATION/DEVICE	RADIOACTIVITY READING [uSv/hr]	ORGONE CHARGE [%]	COMMENTS
During Meditation	Room	0.01 - 0.16	-	Unstable, Cycling
After Meditation	Room	0.14	-	Stable
After Meditation	Oranur Device	-	40 - 60	Increased

Table 3 - Consciousness Experiment

A Third Set of Oranur Experiments

The aim of these experiments was to standardise measurements from the second set of experiments and to ascertain the effect of shutting the cabinet lid whilst the activating plate was inside the box. The experiment took place on the 1st of April 2023.

The weather was overcast early in the morning (preparations commenced at 7am) but with increasingly sunny spells and brightening occurring during the experiment. The weather forecast was partly cloudy with some scattered sunshine. The weather was broadly in line with what was expected, perhaps a little brighter.

Before starting the oranur process the plate and rooms were to be measured. The author felt as though the device was somehow anticipating a change. Table 4 reports all the measured radioactivity and orgone charge data.

TIME	LOCATION/DEVICE	RADIOACTIVITY READING [uSv/hr]	ORGONE CHARGE [%]	COMMENTS
Immediately Prior to Experiment, 7am Onwards	Oranur Device	0.16	-	Raised
	Room nearby	0.13	-	Slightly Raised
	Plate in Garden 40' from Device	1.72, 1.83 then 2.23 at minute intervals	-	Suppressed/ Changeable
	4 feet from plate in garden	0.07 - 0.10	-	Suppressed
	Plate in building, away from device at 1cm distance	1.63, 1.93 to 2.56 at minute intervals	-	Suppressed and then enhanced
	Plate in building	-	0 - 5	Low
	Oranur Device	-	20 - 80	Low to High/Varied

Table 4 - Prior Readings

The oranur device and the room had slightly raised Geiger counts. The plate was measured outside, 40 feet from the oranur device. It was almost as though the oranur device had reached out to affect the plate. The plate was then measured in the building but away from the oranur device and as can be seen in the above Table 4, the readings were not stable. The orgone charge of the plate was minimal on the orgone life meter. The orgone charge of the oranur device was surprisingly quite varied from 20 to 80% at this point, after the experiment the charge was higher and more evenly spread. The 'hot spot' – a stronger charged zone within the box, was detected with the orgone life meter. It had increased and was noted to have moved to the bottom middle of the box.

The plate was placed in the oranur device in the upper half on top of one of the orgone acupuncture boxes. The lid was left open to test the effects of this weaker set up first. Measured radioactivity and orgone charge data are reported in Table 5.

TIME	LOCATION/ DEVICE	RADIOACTIVITY READING [uSv/hr]	ORGONE CHARGE [%]	COMMENTS
10 mins	Surrounding Room	0.13	-	Slightly Raised
	Plate in Box	1.72	-	Suppressed
	Box	-	40 - 70	Higher and More Even
15 mins	Surrounding Room	0.10 - 0.12	-	Normal

Table 5 -15 Minutes with Lid Open

The lid was now shut for 20 minutes with the plate inside the box at the top of the device, which is a weaker orgone charge spot (Table 6).

TIME	LOCATION/DEVICE	RADIOACTIVITY [uSv/hr]	ORGONE CHARGE [%]	COMMENTS
20 mins	Surrounding Room	0.13 – 0.14	-	Slightly Raised
	Plate in Box	2.23, 2.05, 1.75, then 1.83 at minute intervals on opening the box	-	Slightly below Normal then Suppressed
	Plate removed to Room	2.33	-	Normal
	Oranur Device	-	40	More Evenly Spread

Table 6 - 20 Minutes with Lid Shut

The existence of an orgone ‘hot spot’ had not been planned for though it was known previously that dependent on how the box was arranged, a strong spot occurred. Therefore, it was decided to do a further 15 minutes oranur protocol placing the plate in the new strongest position at the bottom middle of the device (Table 7).

TIME	LOCATION/ DEVICE	RADIOACTIVITY READING [uSv/hr]	ORGONE CHARGE [%]	COMMENTS
7 mins	Surrounding Room	0.12	-	Normal
12 mins	Near Closed Box	0.15	-	Slightly Raised
15 mins	Surrounding Room	0.10 to 0.11	-	Slightly Suppressed
	Near Box	0.14	-	Slightly Raised
15+ mins	Box Opened	0.13	-	Slightly Raised
	Plate in Box	1.88	-	Suppressed
	Plate in Room	1.74 (then 1.14/1.81/1.71 at minute intervals)	-	Suppressed
	Plate in Garden (40’ from Device)	1.71 then 1.81 at minute intervals.	-	Suppressed
	Oranur Device	0.11 to 0.13	-	Very Slightly Raised
	Surrounding Room	0.14 to 0.15	-	Slightly Raised
	Oranur Device	-	30 to 90	More Evenly Spread.

Table 7 -Further 15 Minutes with Lid Shut

Discussion

It appears that the radioactivity of the plate, having been exposed for long periods to a weak oranur charge has become somewhat fluid. The radioactivity and the orgone or oranur charge seem to have a relationship that is a little like two antagonistic organisms. There appears to be a sizeable field, perhaps 40 foot in diameter wherein these two energies can interact and affect one another. One gets excited and the other depressed or vice versa. Or one excites the other and so on. The mild radioactivity seems to increase the orgone charge as registered by the orgone life meter, as one would expect. Whether the changes in the plates’ radioactivity is merely a reaction to the oranur field or has itself become labile is not clear presently, although the author would lean towards the plate being somewhat changed, perhaps in a mild pre-ORUR direction.

The plate seems to react to the author’s presence away from the oranur field which indicates it is very sensitive to orgone charge and perhaps more fluid energetically, independent of the oranur device. The feel of the plate subjectively is quite pleasant, a tingly, warming, activating feel. There can be a

feeling of mild overcharge in the limb and nearest axilla after carrying the plate, although gloves were worn. Some mild energetically cooling treatment was twice given in this regard afterwards.

The oranur device seemed to react before the experiment had even started which is very curious. It does seem that an oranur device can be safely recharged by careful use of slightly radioactive materials. It also seems that the space-gun effect was stronger once the device had been recharged after the November 2022 oranur experiment. It seems that a long standing and detrimental oranur overcharge can be avoided using careful dosing of both orgone charge levels and radioactive stimulus. It is noted that the oranur effect depends both on the level of orgone charge stimulated and the amount of radioactive catalyst employed. There is also a time factor: an orgone field and a radioactive stimulus can be accustomed to each other it would appear. In the phase when the orgone box lid was open the device hardly reacted to the plate. In future work the internal orgone layers of the large cabinet may be renewed in order to increase the orgone charge.

Lastly, there may be ways to quickly reduce radioactivity via orgone processes (though sometimes the orgone appears to increase the readings too of course). It is also noted that it appears that oranur charge does gradually tail off over time, especially if the equipment is outdoors. Oranur charge is long lasting but not without gradual decline it would appear.

The Geiger readings during the large meditation were erratic and this needs to be re-examined. It appears that the Geiger count readings were both suppressed and very changeable during the meditation. That there may be an effect however is a promising avenue to explore in future consciousness and oranur experiments.

Protocol Issues

It is not known how to measure any effects of the consciousness experiment on the conducting group's consciousness or any wider effects. Thought will be put toward this end though this is a difficult thing to ascertain. The author hopes this will become clearer over time due to practical efforts in the experimental process. One avenue, suggested in the recent Orgone Theory of Time articles (11), might be closer Geiger counter and orgone life meter monitoring before, during and after the meditation experiments. It has been found that paranormal occurrences might have an association with raised oranur (indicated by raised Geiger counts). As consciousness effects may be considered by some to border the paranormal these measurements might be a starting point.

There were problems with the second set of oranur experiments. It was not foreseen how big a difference closing the cabinet lid would make (whilst the plate was within the device). In hindsight it makes sense as Reich noted great differences in the behaviour of the ORUR materials depending on whether it was enclosed or not by metal casing (see Contact with Space or Selected Writings). Also it is logical that the oranur energy would increase if it is in an enclosed system due to strengthened feedback loops. Therefore, this aspect needed to be completely separated from merely putting the plate inside the device with the lid open. The measurements before, during and after needed standardisation so the third oranur experiments therefore took place on the 1st of April 2023 to try and meet these indications.

Two Oranur Medical Treatments

Broken leg

A person of 71 years age had a badly broken leg sustained whilst winter hillwalking. There was a clean break through the larger of the lower leg bones, the tibia, just above the ankle, alongside two other more minor fractures.

At first an inflatable boot was used instead of a plastercast to hold the break but there was such acute pain that a week later a plastercast was applied instead. A large oranur charged orgone blanket that had been inside the oranur cabinet for a long period was used to treat the leg for up to 2 to 3 hours a day from immediately after the injury for about a month and then every few days for a further month. It helped to ease the pain and the frequent foot swelling due to immobility and changes in circulation.

The person also had strong analgesia (opiates and paracetamol) and anticoagulants, injected at first then orally to treat a small haematoma on the back of the leg and to prevent further clotting. Despite all this, it was such an acute injury that it took approximately 3 weeks until the pain had reduced to an in any way tolerable level. The person was active and fairly fit previously but also quite overweight and a large frame. Mobility for basic functions was a big issue. There was discussion of the need for a residential admission due to the severely reduced mobility and the acute, nearly unmanageable pain. Through a combination of the oranur blanket, which did seem to ease the at times terrible pain, strong analgesia and help from friends and family he managed to stay at home until he was more able to cope (he needed about 6 weeks of twice daily support as he lived alone). He was very reluctant to be in an institution.

It was noticed that he was becoming slightly tanned despite being indoors almost continually which the author thought was due to the oranur blanket (oranur can have a tanning effect).

It took 3 months for the bones to heal and the person to regain most of his mobility. He has recovered well though there were some issues due to stress from a personal situation which is now resolving. There was occasional foot swelling still though this is getting less over time. The haematoma went and there was no further clotting problems to date although the leg could become sore and inflamed if overworked. At 3 months healing was still ongoing though the inflammation was gone. Occasionally moderate oedema is still apparent on over-exertion. At 4 to 5 months post-crisis the healing appears mostly complete. The bones healed in alignment. After 3 months he was driving again and walking short distances without a stick. He had occasional foot swelling and some skin discolouration at times if he did too much activity up to 4 months post-crisis.

This was the first time oranur had been used therapeutically for an extended period and the first time it was used to help treat an acute injury as far as the author is aware.

Wellbeing treatment

The same person had a well-being treatment aimed at helping with emotional and muscle stagnation issues. He has a tendency towards energy overcharge and stuckness especially in the head and neck area. A mattress was placed alongside the oranur cabinet. The person lay there with a few acupuncture points inserted alongside crystals placed around him. The box was opened and two of the tubes were placed nearby. He felt very relaxed and fell asleep for a while. It was noted that unusually for the area, which is urban, a flock of buzzards hovered above the house at one point during the treatment. Buzzards have been seen nearby but only in the more countryside locales 10 or so miles to the south and then only one or two and rarely. A whole group of 6 to 8 birds was overhead, this would not normally be seen outside of nearby North Wales. Perhaps they could sense an energy charge. The person did not report any major changes to his emotional state although his life has been changing circumstance quite significantly since the treatment.

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 9. A Heliognosis Mark II Life Energy Meter with a vacuum tube sensor was used in this experiment. A newer model is available from <https://www.heliognosis.com/>. The Heliognosis meter is a miniaturised version of Reich's original device which he called the orgone energy field meter. It is described in Reich, W. (1973) The Cancer Biopathy, Vision Press, UK pp147-150. Heliognosis is based in Canada and has produced some interesting and well conducted research available at the website.
- The researcher Snyder reproduced a large version of the meter and did some early research in the 1970s into it. Although basic and somewhat unwieldy it confirmed some effects claimed by Reich. He also produced Kirlian photography using the same Tesla coil used in the meter, see Snyder, C. (1973) Energy Field Investigations, Journal of Orgonomy, 1973, Vol 7, Num 1, pp92-98.
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An additional space-gun operation was carried out on the 30th of March 2023. Using the recharged device, the four tubes were put up for an hour at 9am. The weather was overcast and looked like it would rain most of the day. After the operation the weather steadily cleared and dried and became somewhat fine with formed clouds for the rest of the day. A lot of people were outside walking dogs and attending business. The weather returned to overcast with light rains the following day of the 31st of March. These two days were broadly in line with forecasts on the www.timeanddate.com archive for the locality though possibly a little sunnier and drier than expected.

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Chapter One

Paper 5

Preliminary Experiments with a Space-Gun Like Device

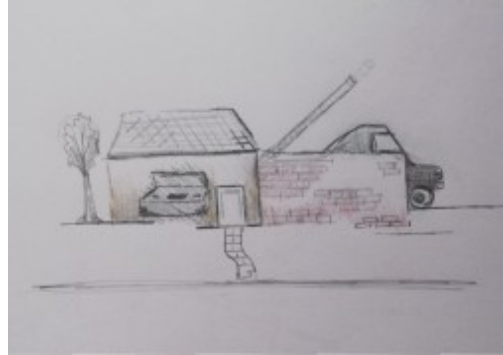
This paper detailed the first experimental use since Reich of the oranur-enhanced cloudbuster – the spacegun.

A Preliminary Investigation into a Prototype Device Based Upon Reich's Spacegun

Published 2020 JPOT

Introduction and Background

In the autumn of 2017 the author repeated Reich's oranur experiment but with 1000th of the radioactivity, although using a similarly high orgone charge (1). The results in terms of various physical parameters, from possible small electrical, magnetic and visual effects have been detailed in a number of papers (2). This work was undertaken as a preliminary to experiments looking into the relationship between orgone and consciousness – the author's main area of interest. The author assumed the relationship between these two variables would entail high orgone charges, hence the interest in the oranur experiment. However, during this work a possible partial replication of some of Reich's experiments with the radioactive cloudbuster, the Spacegun (SG), was unintentionally repeated and then systematically researched for about a year. The SG was a development of the cloudbuster. The SG was so named because Reich found that the device could potentially, "reach far into space" (3). Also the term may refer to a different mode of action than that of the cloudbuster. This will be explored further at the end of this section.



As early as 1940, Reich was experimenting with processes that would eventually lead to the invention of the cloudbuster – an array of long metal pipes, 9 to 12 foot long, grounded into water and pointed at the sky. Cloudbusters have scientifically evidenced effects upon weather conditions (4), (5), (6). If there is a continuum of aether-like energy in the sky, orgone, which is attracted to water and can be entrained in tubes, then it would be logical that such a device might work.

It all started with Reich observing that metal pipes, when aimed at the orgone waves he could see hovering above Lake Mooselookmeguntic in Maine, had some kind of effect upon those subtle energy waves (7). It appears that Reich always had a high degree of 'energetic' type 'soft' vision. However, he forgot all about this occurrence until 12 years later during the energetic DOR (or Deadly Orgone) emergency following the oranur experiment of 1951. Oranur is a name for orgone energy which has been stimulated, for example, by a small amount of radioactivity. Reich had kept small amounts of radioactive material in weak accumulators at his labs in Orgonon, Maine, for years without problem, such as luminescent zinc sulphide in a small accumulator. He also had a radium dial watch which gave high Geiger counts in the lab setting but without having negative biological effects (8). However, this was the first time he had used a significant source of radioactivity – 1 milligram (mg) of radium, within a strong accumulator. This cabinet was in turn placed within an orgone room (a room sized orgone accumulator). Reich had bought two mg's of radium for the experiments at Orgonon and a small amount of radioactive cobalt-6, a few micrograms (mcg), also procured in December 1950, for calibration of Geiger counters. Reich wanted his own baseline readings rather than to rely on varying accounts of standard radioactivity for the samples. Reich took baseline Geiger counts both at Orgonon and in New York.

It was the oranur emergency that directly led to the invention of the cloudbuster. Reich and his colleagues had been suffering from the black, gloomy clouds of DOR that hung over Orgonon for at least a month. The clouds were accompanied by nausea, listlessness and fatigue and other acute medical symptoms. Then in April of 1951 Reich realised that the tubes he had pointed over that lake a dozen years earlier, might have some application to the problem in hand. Reich got a set of steel

pipes, grounded them in water (because orgone is attracted to water) and pointed them at the DOR clouds stuck over Orgonon. Immediately there was tangible relief for the suffering workers. The emergency at Orgonon went on for much of the rest of the year but at least there was a device which could help. Over the next few years Reich investigated the effects of the cloudbuster and found how to use it both to remove DOR and to increase and decrease cloud cover.

After the oranur experiment of 1951, the two mg's of radium and the few mcg's of cobalt-60 were buried in a steel and concrete safe, within their individual lead shielding in an uninhabited area by Route 17 toward Rumford about 15 miles from Orgonon in Maine, USA (9). It was left there for two and a half years and retrieved in September 1954. Curiously, the container of one of the radium pieces had filled up with a water-like liquid, despite there being no way for water to get into the sealed lead vial. Southgate has noticed that oranur can melt Himalayan crystal producing what looks like a clear watery liquid. However, the liquid process that Reich found might not be related (10).

Reich noted that this radioactive substance behaved oddly when measured with the Geiger counter. It had low counts naked but very high counts, in the tens of thousands, when within its lead shielding. Then In September 1954, during the tail end of the DOR emergency at Orgonon, Reich struck upon a novel use of this new material which he later called ORUR (Organised Uranium), to distinguish it from oranur.

Reich,

'..had the box of NR (Nuclear Radioactive Material) placed touching the cables of the Cloudbuster. Immediately following this, a general feeling of well-being was marked in two persons. There was a sudden brightening of the rocks and vegetation; distant mountains, which had been black, suddenly became blue; the sky cleared and the west wind started. WR (Wilhelm Reich) remarked that his organism seemed to be filling up. RMC (Robert McCullough) noticed that his hands were filling out to their former fullness. Deep full breathing could again be enjoyed. WR's dog Troll showed no aversion to the box of NR.'

McCullough in Contact With Space (11).

Reich went on to use the SG, the Spacegun, so called because it energised the atmosphere, possibly into the reaches of space, at Orgonon, noting near miraculous changes in seconds. Although the environment could be energised and cleared from horizon to horizon, these effects did not last long. My experience, and Reich's words in Contact with Space, leads the author to believe that the mechanism of action for an SG type device is different to the cloudbuster – the cloudbuster 'pulls' energy from the orgone continuum of the sky into the grounded water. This creates uneven eddies of energy in the previously smooth continuum of the sky which in turn affects cloud dispersal or gathering. An SG type device on the other hand, appears to enter into some kind of energisation exchange between the device and the sky, literally 'shooting' energy into the sky.

'This was news, indeed: The atmosphere could be charged, "Orurized," directly by ORUR.' – Wilhelm Reich (12).

An SG is not a more powerful cloudbuster therefore, this author believes, but a different device altogether. A cloudbuster extracts energy from where it is pointed to the grounded water. An SG however may enter into an 'energetic conversation' with the sky. The author believes that energy goes from the SG to the sky and back again in a feedback loop. This is my intuitive feeling of the process from my understanding of Reich's account and also in my own experience.

'If used only a few seconds, two to five, it cleared the sky of DOR...Later I learnt to respect the great sensitivity of the atmospheric energy and the power of ORUR...The orurization effect of September 29th had reached as far as 170 miles..' (13).

Reich notes that the SG has the effect of,

‘Increasing the energy potential in the atmosphere....in addition to the old technique of lowering the potential....with the Cloudbuster.’ (14).

‘The power of Orur was tremendous. It could not be overestimated....Orur seemed to cause an extension of the gaseous atmosphere of the globe.’ (15).

Here the SG is pushing the atmosphere rather than pulling as a cloudbuster might do.

At great difficulty, Reich had the orur material flown to Little Orgonon in Arizona where he was doing the very first orgonomic desert work. Again, here the SG had amazing effects, such as desert greening without rain. The arid DORish Arizona atmosphere, which had been affected by recent atomic testing, had become moist after a ridge of energetic blockage was finally removed by Reich and his team using the SG (16).

This is the background to a possible partial repetition of the SG type process beginning in January 2019.

Experimental Procedure

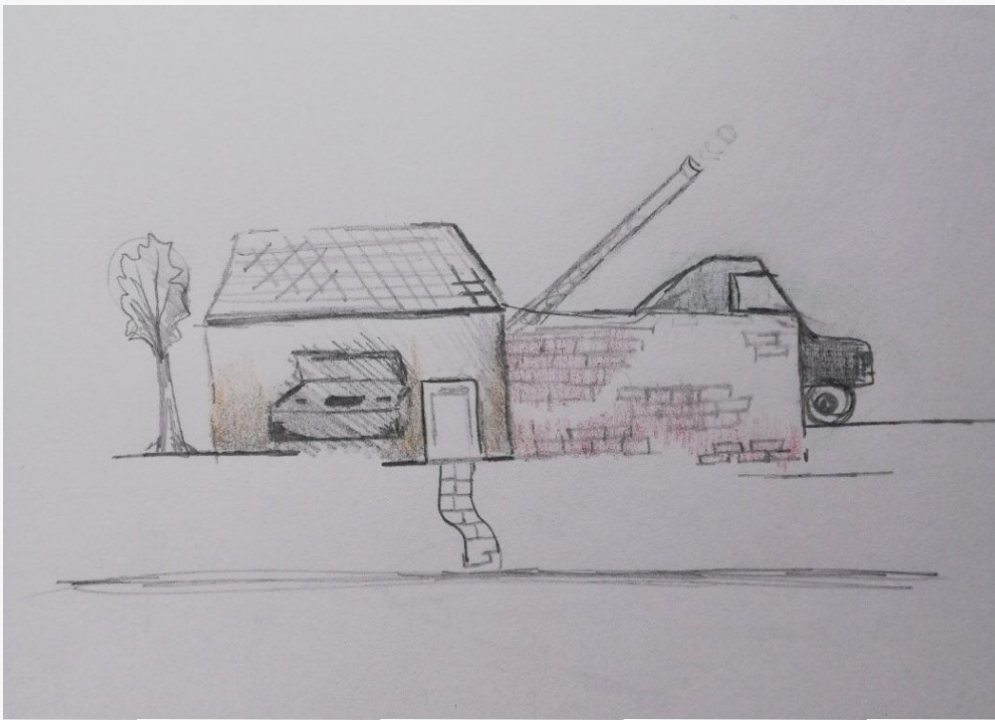
In January 2019 the author started experimenting with mini-SG devices. A group of 2 foot long steel alloy pipes were wrapped at one end in accumulating materials. A small amount of radioactive matter within an ionising smoke alarm was placed near the pipes. In terms of radioactivity, the alarm contained 0.9 microCurie of americium which corresponds to an amount of 0.26 microgram (mcg) of americium material. The background Geiger count of the local environment measured on a Radex One radiation counter is 0.09 to 0.12 μ SV/h (microSievert per hour). This corresponds to approximately 16-18 CPM (Counts Per Minute). The americium, measured at 1cm distance whilst still within its compartment inside the smoke alarm, measured 0.14 μ SV/h or 22 CPM.

The mini SG-like device certainly had a strong energy charge, and once when left on overnight seemed to cause an Out Of Body experience in the author during sleep. However the device appeared to have minimal or no effect on the environment. After a couple of weeks of experimenting for short periods the device was carefully dismantled and cleaned.

One must be careful not to touch the metal pipes of a cloudbuster or an SG-like device. Thick gloves are useful. Accidental touches of the pipes of the larger device can result in an ‘oranur burn’ in the author’s experience. Also there is the theoretical risk of picking up unwanted energy signatures from the environment perhaps latent in the pipes.

A few days after this, at another location (where the large oranur cabinet is kept in a separate outhouse building) the author observed something curious. There is a private car parking area close to the outhouse building. A scaffolding truck had parked there close to the oranur device (but separated by the walls of the outbuilding). The truck had one long steel pipe on it which was pointed at a cloud at 45° approximately.

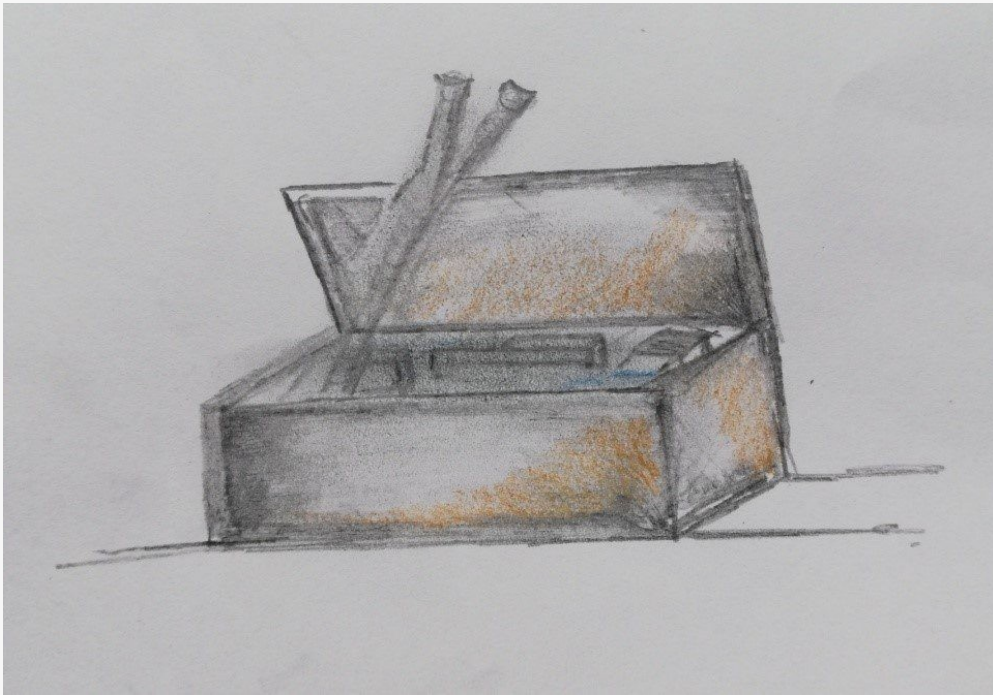
Figure 1
Truck and Pipe



Outhouse building, Oranur Cabinet, Parked Scaffolding Truck.

Where the pipe was pointing was a cloud. The author noticed that there was a gap forming in the cloud where the pipe was pointed. This prompted the author to obtain some scaffolding type thick steel pipes of various sizes around 6 foot in length. As the truck pipe seemed to work at a distance from the oranur device, the pipes were at first placed next to the closed cabinet at 45° or 90° usually. Later on the pipes were placed next to the open cabinet then finally within the open cabinet itself.

Figure 2
Operational Set Up



Oranur Cabinet with Steel Scaffolding Type Pipes.

As the oranur charge of the prototype SG-like device is at approximately 1000th of Reich's set up it was thought that it would work much more slowly than Reich's SG. This appeared to be the case. Whereas the Reich SG would work in seconds, it was noted that the prototype device would take up to a few hours to start affecting the environment.

The general effects are as follows: dark oppressive formless cloud cover tends to dissipate to be replaced by livelier, formed, lighter clouds. Grey murkiness in the atmosphere tends to clear to be replaced by a sparkling, clear sight and feeling. Vision in the environment seems to get better as though a clarity dial has been turned up. Other times, clouds clear and an azure sky became apparent. The sky afterwards becomes more 'dramatic'. The environment feels more refreshed and alive. Reports of geometric shapes in the night sky have been made though not witnessed by the author. There is a 10° magnetic deflection within 6 foot of the pipes and a cyclic increase, though still relatively moderate, of the Geiger count measured at a distance of 1 foot from the oranur device with a Radex One monitor (see Operations Chart).

Figure 3 – Operations Chart

Date & Time	Placement	Weather Before	Weather After
10th Feb 2019	6 pipes at 45° next to cabinet, pointing West for 2 hours. Cabinet Shut.	Stormy/Dark	Storm clouds concentrated in direction of pipes then cleared.
12th Feb 2019	6 pipes at 45° next to cabinet, pointing East for 2 hours. Cabinet Shut.	Oppressive cloud cover, dark, rain forecast.	Clouds started to clear after 30 minutes.
14th Feb 2019	As above, 2 hours.	Grey clouds, oppressive.	Clouds cleared where pipes pointed then gradually azure sky, clear entirely.
15th Feb 2019 9am	As Above.	Oppressive grey haze.	Sky brighter though cloud cover remains.
19th Feb 2019 10am	6 pipes pointed East, 45°, 21 hours, Cabinet shut.	Very oppressive grey clouds, environment feels hazy.	Cloud clearing after 2 hours to reveal cross pattern of jet trails. Environment feels brighter. Eventually sky clears. Everything feels 'bright' and clear. Raised Geiger count for some distance from the device (up to 24 foot). At 1 foot from the device – 0.16 – 0.19 mSV/h (microSievert per hour) were noted cycling up and down. After operation skies lightest in direction of pipes. Otherwise natural looking formed clouds. Feels very 'bright' locally. A feeling of 'lightness'. Storm clouds coming in from the West.
23rd Feb 2019 4pm	6 pipes were pointed West, 45°, Cabinet open. 48 hours.	Very murky oppressive grey cloud, depressed feeling.	Clouds clearing in direction of pipes. Bright feeling. Storm clouds forming. Shaped clouds. Clear sky over area of operation. Geiger count cycling between 0.09 and 0.16 mSV/h measured at 1 foot from device. Following days, bright azure skies. Warm.

6th March 2019 1pm	Pipes pointed in Triangle formation towards East. Cabinet open.	Overcast, Dark Grey.	Clearing on and off and new storm clouds gathering, feels very bright and clear, visibility increasing, At 2.30pm: short heavy downpour then rainbows.
April 2019			Three further 2 hour operations, observations as above, sky often has a 'dramatic' quality to it afterwards.
13th June 2019 2pm,	8 pipes were pointed at zenith. Cabinet open.	Overcast, heavy atmosphere, raining, grey, recent flooding. Rain forecast for following 48 hours.	Zone above clearing of clouds within hour then clouds gathering and darker where pointed but clearing elsewhere. Environment feels bright. Sky looks healthier, formed clouds rather than 'grey ceiling'. Next day, sunny at times contrary to forecast, dramatic looking sky.

**The next two
operations came 9
months later and were
timed to coincide with
rainy weather with
forecasts for further
rain.**

28th Feb 2020 12pm	8 pipes were pointed East, 45°, 50 hours, cabinet open.	Raining. Rain forecast for next 48 hours.	Rainclouds clearing after 2 hours, sunny. 2 hours after removal of pipes – raining again.
17th March 2020	As above.	Raining. Rain forecast 48 hours.	Sunny spells.

Conclusion

The preliminary data appears to indicate that orur material may not be needed to operate a prototype SG-like device based on the Reich SG. The cabinet itself may have orur-like qualities this author believes. It certainly has low grade oranur attributes and this appears enough to activate a pipe device into having certain SG-like qualities (such as brightening the atmosphere) but on a less dramatic scale than that which Reich experienced. The large prototype device seems to work much more slowly. An hour of operating it appears to approximate to operating Reich's SG for about 1-3 seconds. The author feels that the oranur cabinet, although not containing orur material, approximates a much weaker, 'energy field' version of the effects of orur material.

Slight radioactive materials used with the earlier SG-like mini-device did not seem to have direct effects on the environment although the author cannot be sure. Perhaps a larger oranur reaction, such as obtained with the full-sized prototype device, is needed for SG-like environmental effects.

The large prototype SG-like device described in this paper seems to create an energetic interaction between itself and the sky which appears to result in an increase in the liveliness and sparkle, the apparent health, of the local environment. The author suspects that the thickness of the metal pipes used with the oranur cabinet (being actual steel scaffolding pipes) increases the effects of the device. Occasionally a thinner but 12 foot long steel pipe was used in conjunction with the shorter scaffolding pipes which also seemed to boost the effects.

Possible Medical Applications

It is possible that SG-like devices might increase health and vitality in populations over wide geographical areas by increasing the energy charge of the environment and perhaps cleansing it energetically. There could be direct medical applications for the health of groups and individuals which might be explored.

Important Cautionary Notice

It is strongly advised that no-one other than experienced orgonomic researchers operate an SG or a prototype SG-like device. The author advises against anyone other than experienced orgonomic academics and qualified scientists from considering further research. It is also noted that SG type devices may have strong effects, alongside oranur, on emotions amongst people nearby. It is recommended to be particularly cautious using oranur or an SG type device near psychics. Oranur appears to be an energy with consciousness characteristics and those who are already sensitive to extra-cognitive aspects of functioning can be strongly affected by oranur. The metal pipes should not be touched by hand as oranur 'burns' can result. Also energetic frequencies could theoretically be picked up via contact with the pipes.

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Chapter 2

Artificial Intelligence and Consciousness Journal Papers

These are journal articles published by the Journal for Psychiatric Orgone Therapy (JPOT) in the late 2010s and early 2020s. I've not put them here in chronological order. I discovered, much to my surprise, that in order to find out if orgone itself was conscious, I would have to look at whether consciousness can exist in energy apart from organisms. This led me into looking sentience and AI and completely changed my view of computing beyond all recognition. This first article was the most popular at JPOT for some time.

Paper 1 -Assessing the Existence of Deep Artificial Intelligence from an Orgonomic Perspective

Published June 2022

Editor's Note (JPOT Editor):

The following article is an interesting, thought provoking and intellectually challenging essay. The author, Leon Southgate, MSc, describes the evolution of artificial intelligence (AI) and its' approximation to the living organism with a consciousness and, perhaps feelings. However, it is our opinion that life energy, orgone energy, which was discovered by Dr. Wilhelm Reich, and which constitutes the core of orgonomic theories, is the central factor in any living organism, although Southgate appears to be arguing that this may eventually extend to computers too as they adapt and change from machines to something more than that. The orgone energy has the quality of pulsation, contraction and expansion, which are qualities possessed by every and each living organism.

Although software can be programmed to mimic or mirror the living organism, it lacks such an energetic core, which from the orgonomic point of view, precludes life. We acknowledge, however that orgone energy vesicles (bions) do exist in the inorganic matter, though, the matter should be brought to incandescence to activate those orgone containing vesicles. The relationship of orgone to consciousness though remains complex and not fully understood, Southgate is perhaps attempting to explore how such conjunction might affect artificial intelligence.

Figure 1

AI – Created Artwork



If a so-called deep artificial intelligence (A.I.) were to be developed, how would one assess the veracity of any claims made for it?

It is useful to define the terms that are to be analysed. Deep A.I. is defined as a system which possesses real consciousness such as a truly conscious computer. Sometimes the term A.G.I. (Artificial General Intelligence) is used in place of deep A.I. This means a system which can

generalise learning from one area to another – it is thought that this might require some level of consciousness.

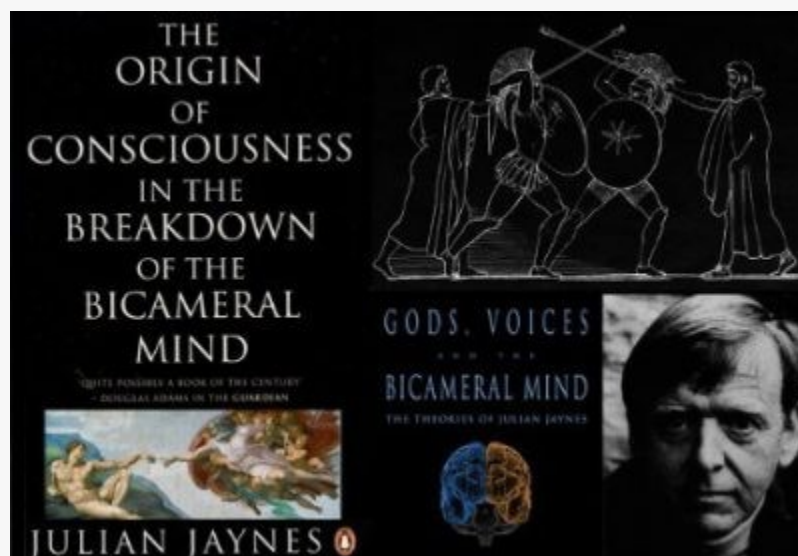
Narrow A.I. can be defined as a computing system which behaves intelligently but is not apparently conscious. This is what we currently have in use. This article will use the terms deep and narrow A.I. as these seem the least ambiguous. The primary term to define is of course, A.I. But what if it is a misnomer? At the very least the words are misleadingly defined as will be explored. Within the current terminology there are two very different types of A.I. Firstly, narrow A.I. is a term which could also be applied to any self-calibrating system. Such devices may not even need to be electronic. Any device which adjusts itself to changing conditions can be said to behave intelligently. Intelligence does not even need to be related to consciousness. Current A.I. applications are simply intelligent systems.

Jaynes, the author of *Bicameral Mind* (1) notes that intelligent behaviour need not of itself be in any way related to consciousness. A bee might automatically recognise a flower, but that does not mean it is conscious of the flower in the same way as humans are. Being of a more pan-psychic leaning than Jaynes, Southgate would not concur fully with such an observation. It could be that the bee is likely to be conscious by virtue of being a living, pulsating organism.

Organisms tend to be conscious in our own human experience as organisms. From an orgonomic viewpoint, organisms also possess concentrated life-force, orgone, which is the likely substrate of consciousness in Southgate's view (2). additionally, the author does not recognise the distinction Jaynes suggests between apparent perception (which he argues that even machines can have) and true consciousness which he restricts to humans (more on this later). Nonetheless, it seems a prescient observation that recognition and intelligence functions can occur without full self-consciousness.

Figure 2

Jaynes, *Bicameral Mind*



What is termed perception by Jaynes can occur in machines without any apparent consciousness and in less developed animals too. This view of perception is perhaps another misunderstanding. A machine, or even a simple organism like a slime-mould, can indeed react to a changing situation and

take various options. We can label this as perception as it ‘perceives’ a situation and reacts appropriately. But this could just be reacting intelligently, which only functions like perception. Actual perception, to experience something, can only be a function of consciousness. Granted one does not know for sure if true perception takes place in a machine or organism, but we also cannot ever rule it out. Perception as a function is sometimes downgraded as compared to consciousness but it does not matter how developed an aspect of consciousness is, it is still consciousness. Consciousness is not divisible as Descartes has noted.

We don’t know if apparently less developed animals are merely reacting, like a mould finding food or a fly taking a somewhat mechanical plot around a room. Perhaps the mould or fly is hardly perceiving but just reacting intelligently like a so-called non-conscious machine, though Southgate would doubt this. If the organism does truly perceive, even to the smallest degree, then it is conscious – even if not as fully self-conscious as it has been argued only humans can be. Self-consciousness, as Jaynes defines it, is just perceiving the self. It is still perception of a sort. Although Jaynes’s narrow definition of consciousness is not generally accepted, some still say only humans have true self-consciousness in distinction to other animals (or even in distinction to ancient humans as Jaynes argued). But can we really make such a claim? There does appear to be links between human language development and a certain sense of self but there is likely more to it. Many would be convinced that the animals they know have a developed sense of self and that ancient man also would have had a complex sense of self as seen in the wonders achieved in the distant past.

Figure 3

Mould Patterns

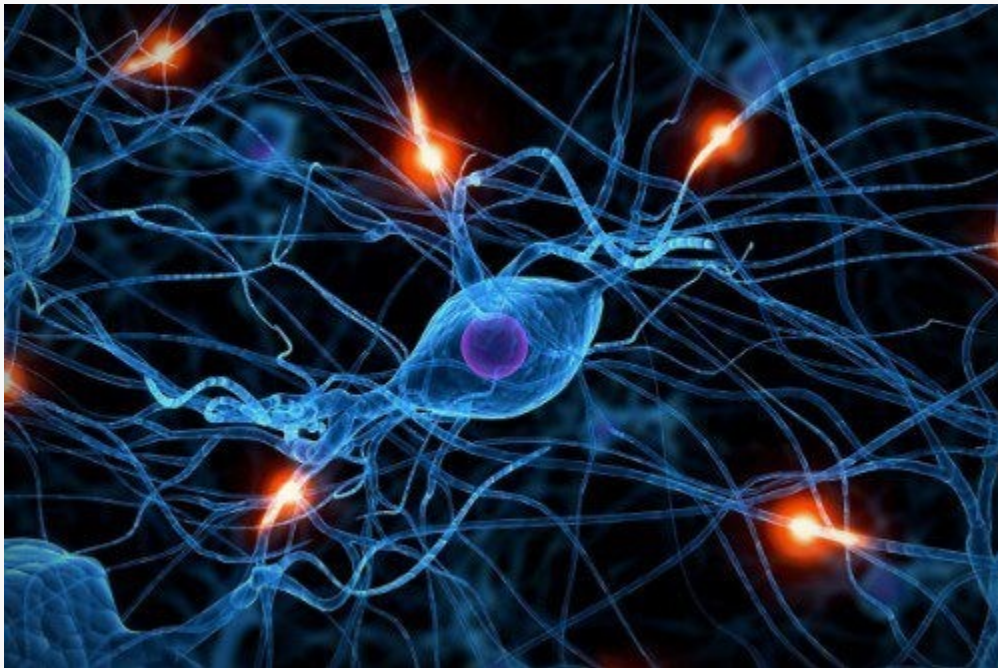


There are so many debates about what consciousness is, but how can it be anything more complicated than all that is perceived or experienced, whether it be a bee’s experience of a flower or of what we call the human self? Why do people think it is so hard to define experience? Consciousness is the only thing known for sure and the only thing that can be known. Whatever many types of experience one can outline, and whatever is doing the experiencing, whether it be seeing a flower to being aware of the whole universe, it is still experience. The reader is experiencing this message right now. That is all consciousness is – experience or perception. Though this consciousness has certain properties, and correlates, it cannot be reduced to anything else. The reader’s experience of this message is not their computer or reading device. In the same vein, one cannot reduce perception of music to the anatomy of a radio, however many songs one hears on a favourite station, as Sheldrake illustrates (3).

It is rather explaining matter and energy that is difficult. What are these processes called matter and energy that are experienced? What is the device you are reading this on actually made from? Or the paper you are holding? Is it composed of atoms, or packets of energy, or energy strings? What is energy anyway? That the reader is experiencing a message cannot be doubted or analysed into subunits, a molecule of experience for example. There are certainly matter and energy correlates to experience but experience itself is forever in its own separate category. To confuse one with the other is a category error. This is because such an error produces unresolvable dualism (the physical versus the conscious with no bridge in-between). An example of this is the common view that neurons generate consciousness. If the person holding this view is asked if neurons actually *are* consciousness itself, they will likely say no. The person believes the consciousness is real and created by the neurons but also believes the consciousness is not the neurons themselves. So the generated consciousness is in a separate category – this creates a dualism which is unresolvable. The one category is a ghost to the other. This affected Reich's view of consciousness too. The only resolution possible being a Hegelian ontology, which is to say, orgone *is* consciousness itself, which is the position Southgate takes. Emergence theories merely kick the can down the road in Southgate's view. Physicality develops to the point where consciousness emerges as a new property but it is then still in a separate, unreachable category. Emergence theories only make scientific sense within the pan-psychic viewpoint, wherein everything is conscious anyway (to some degree). Emergence theories depend on non-emergence to work!

Figure 4

Neuronal Networks



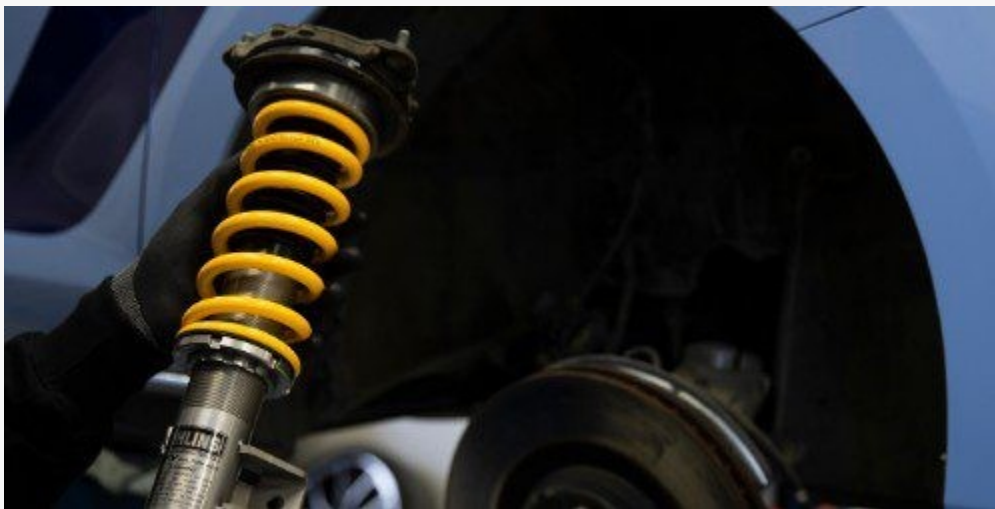
What is commonly labelled A.I. today is a system which can self-calibrate and adjust during its functioning. A mechanical device which automatically regulates a process is also A.I. in a limited sense. The difference with modern A.I. systems is that the self-calibration is undertaken by an algorithm. This algorithm can feedback to itself. So it is like a mechanical part that self-calibrates but also then changes further. A.I. has become more organism-like in this regard. For example, mice have been conditioned to avoid certain stimulus (for example a smell associated with an electric shock). Future generations of these mice also have the same aversion to the smell as their parents. Water fleas

that have reacted to predators by increasing body armour in their heads can be seen to pass that morphology down to future generations. There are various experiments evidencing epigenetics – passing on genetic characteristics from one generation to the next (4). The animal ‘algorithm’ can be seen to adapt over short periods of time just like in an A.I. system. The author of Bicameral Mind would regard both the organism displaying epigenetics and such A.I. as not evidencing consciousness. But it is a behaviour common to both A.I. and organisms, which is itself significant, as will be explored later.

In a machine, we could have a car with its shock absorber coils. Each coil reacts to the bumpiness or smoothness of the road by contracting or expanding, therefore it automatically self-calibrates. It is an intelligent system. If in addition, once a certain threshold of bumpiness is reached the suspension system increases the elasticity of the coils or adds new coils into play then we could say there was some evolution in the system. Feedback occurred and the device, already behaving intelligently, changed itself further, intelligently again, to accommodate the new situation. This would certainly qualify such a suspension as being A.I. in terms of how it is defined today. The coils are like the algorithm, when the algorithm reaches a threshold, new coils are brought into play and the system adapts. Or like the mice in the experiment that find themselves getting an electric shock when encountering a certain substance, so future generations of mice avoid that substance. Or as in nature, when the bees recognise certain flowers and find ones they prefer, they may pass on the preference to future generations. Narrow A.I. is a dynamic feedback system or more simply just an intelligent system such as also found in nature. Perhaps such a system could be classed as a pre-consciousness characteristic.

Figure 5

Intelligent Mechanisms



This is all quite different from what Elon Musk fears when he says of deep A. I. that we might be summoning demons with it (5). It is also quite different from what people imagine when they think of conscious machines. Before getting into the substance of the issue it is worth noting that many of our machines might already have some level of consciousness without people knowing. Who is to say one's car does not have some degree of consciousness? One spiritual practitioner was able to tune into the electronic net of a city centre, mainly the electronic door systems. They had a kind of collective consciousness it was noted. The writer Douglas Adams foresaw a future of everyday machines which needed counselling (6). The internet might already function as the body of conscious entities. From an

orgonomic perspective matter is merely frozen orgone and orgone is perhaps the substrate of consciousness (7). All matter should have some degree of consciousness therefore, even a car or a door. Quantum physics sees matter and particles in terms of energy fields which are not themselves separable from perception, or as some argue from measurement. Although in a pan-psyche universe the difference between perception and measurement could be one of semantics.

Figure 6

What Is A Machine?



Many of the words used in A.I. discussion are household terms but which are not defined closely. Many in the field seem reluctant to define intelligence, consciousness and other terms often used and do not disassociate a machine and an organism. Everyone is familiar with the term, ‘machine’ but what does it actually mean? It is defined by one dictionary as an apparatus, usually with several parts, which applies forces to produce work. The machine is preceded by the tool which is here defined as something which extends the body to do a specific task but which does not have autonomy to the biological body. A machine however is its own created body which does work of some sort and may even have a limited autonomy. An organism is not a machine but a pulsating, plasmatic, living entity which occurs spontaneously – when the conditions are right. An organism has its own objectives rather than being created by an outsider, to do a pre-set task, as in a machine. Consciousness too is often poorly defined but is here regarded as any actual experience or perception of the universe, however small or big. Intelligence can be defined as the ability to react usefully toward a goal or function.

It can be seen there is a continuation from:

Tool – Machine – Narrow AI – Organism – Consciousness.

A tool is not a self-contained body such as possessed by an organism, it is an extension of someone's body. A tool extends the capacity of a body, be it the ability of a seagull to crack a shell (by dropping it onto concrete) to a person wanting to dig a garden (by using a spade which extends the arm). A machine however has its own working body, made of several parts. It can be autonomous, and it does the function for which it is designed. A machine can begin to head toward narrow A.I. functions when it can self-regulate and adjust itself like organisms do. At this point intelligence emerges, although not yet obvious consciousness. Once intelligence has emerged, the apparently non-conscious A.I. system, has its first similarity to organisms. All organisms adjust and self-regulate allowing them to perform complex functions such as finding the best route for obtaining food in the slime-mould's environment. The navigational computer in an A.I. has a similar process when calculating the best route to take on a commute. As computers travel along the path from being a tool (a simple abacus for example) to being a machine (as in conventional computers) to being a machine with organism-like properties (as in computers running A.I. algorithms), could we be on the pathway toward deep A.I. and consciousness? The previous steps were all significant shifts in the way the computer functioned. It could be another shift, on the scale of abacus to electronics to go from algorithms with organism-like qualities, to overt consciousness. The technology however does appear to be well along that path, indeed many feel we have already crossed the rubicon.

Organisms can self-adjust and adapt. Narrow A.I. has achieved this. Organisms are creative. Current A.I. has achieved a degree of creativity, though it is debated as to its extent. Some believe it is just the continuation of patterns whose creative input was originally human. Certainly, there is A.I. created music, art and text. Algorithms may create something genuinely new through being in certain types of network. For example, one kind of network generates data and an adversarial set of algorithms analyses that data as true or false – General Adversarial Networks (GAN) create an evolving feedback loop. Such a set-up built on neural networks (so named as they use 'nodes' like in a biological network) can create an unpredicted, creative outcome. A GAN is similar in principle to digital evolution which has been seen to create unusual or unpredicted outcomes for some time. There has been digital evolution utilised since at least the 1990s, producing unexpected results and often mimicking biology in unusual ways. A.I. utilising evolving and adapting networks and algorithms, perhaps with large datasets and some randomised input can output results that are unexpected. So, adaptation/intelligence and creativity are already seen in current A.I. A paper headed by Lehman narrates the many examples of unexpected outcomes in digital evolution programmes (8).

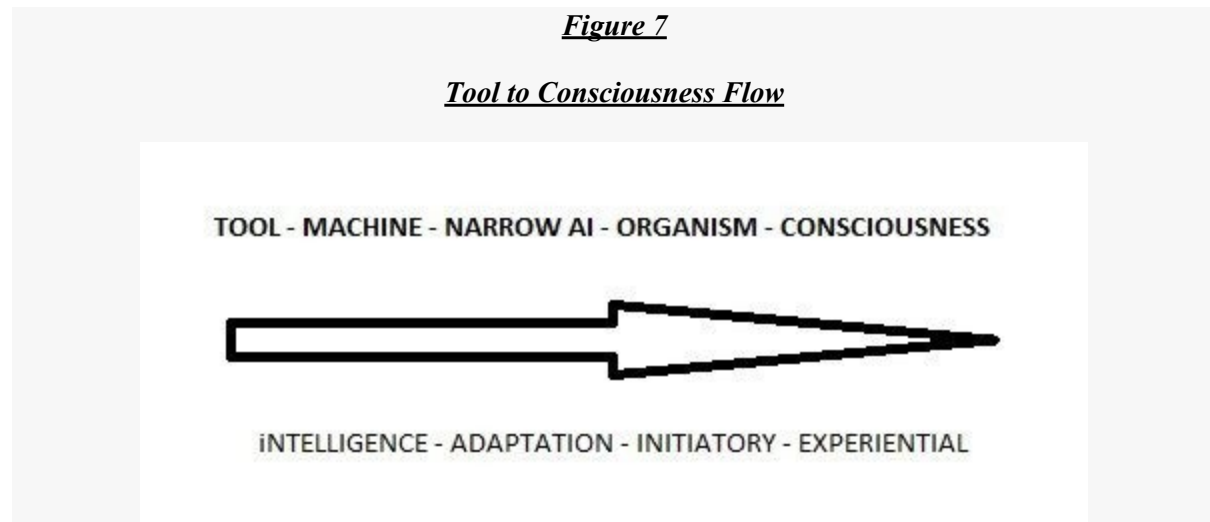
The creative artwork produced by A.I. currently usually has a human initiation, a set of search words for example, but it does produce something which didn't exist before and which could not have been entirely predicted. The artwork currently tends to have a somewhat hallucinogenic quality but it does captivate. A.I. music can sometimes seem to lack soul but some of it is already getting reasonably good. The A.I. text written in the style of the Harry Potter books is hilarious, unintentionally so, it appears. Other A.I. text appears to have been written by a human professional it is so consistent. The outlines of organism qualities are obviously already present in narrow A.I. Therefore, we must, at least, be on the path to deep A.I. Certainly some researchers in the field such as Yamploskiy (9) contend that limited general intelligence has already been achieved and note that A.I. has areas where it is much better than human intelligence (for example game playing and predicting protein folding).

One thing not considered by current A.I. conceptualisation is that with increasingly organism-like qualities (such as creativity) expressed by A.I. there may be a developing tendency for a consciousness outside of the material realm to utilise it. We could say organisms are consciousness expressing itself through plasmatic bodies. Once a set of computer-based pathways are sufficiently complex, a disembodied consciousness could utilise it to express itself. This sounds an outrageous statement but as technology enters a whole new realm it should be considered as a possibility however

unpalatable to the materialist mindset. It might already be the case. If biology is a radio receiver for consciousness as pictured by Sheldrake and other pan-psychic scientists, why not electronics? Most deep A.I. researchers however follow the premise that the brain is a machine and somehow a computer might replicate this. But as orgonomy would contend, the brain is an organism within an organism and in any case may just reflect the being's overall consciousness. How might this affect the approach to deep A.I.?

Figure 7

Tool to Consciousness Flow



As argued previously, any self-adjusting system can be intelligent. Even a mechanical object such as a shock absorber can behave intelligently. Intelligence does not require consciousness. Intelligence cannot therefore be used as a sole judge of consciousness. Even if a machine fulfilled the original Turing Test (being intelligent enough to convince a person that the machine is conscious) does not mean the machine has consciousness. The Chinese Room argument illustrates this succinctly. Searle put forward that a person in a locked room could pass as a Chinese speaker, even though possessing no understanding of the language. He could do this simply by following rules regarding appropriate responses to messages passed into the room written in Chinese. The thin conclusion to this argument is that no real understanding or consciousness is required to be involved in the information processing. The broad conclusion is that consciousness cannot therefore be created merely by information processing, or equated with such, as in a conventional computer (10).

Many A.I. observers stop at the above point, determining that deep A.I. is therefore impossible. But what if one could create computer systems which partially bypass solely 'mechanical' information processing or have hardware which has plasmatic, energetic or biological aspects? Or perhaps it is the case that communities of algorithm software become digital organisms that can support overt consciousness. Then we are in new territory. One cannot judge what is possible from where most technology is now. A paradigm change in computing may be needed to go to the next stage, but computers have already had three previous paradigm changes (tool to machine to adaptive algorithm). A fourth change is possible and may already be under way.

The word, 'Artificial' in A.I. is debatable too. Artificial versus natural is just an arbitrary judgement. The creations of humanity are not artificial to the universe but an extension of nature. Is there a requirement to label humanity's efforts as artificial? Even an A.I. created system would not necessarily be artificial, as it also exists within this natural universe.

Deep A.I. might be described as an entity which we believe to be created or that is perhaps non-biological but which possesses consciousness. It is inaccurate to describe such a thing as a machine-

based consciousness. As we have seen, once an entity has feedback systems and changes itself, it is already behaving in ways that are organism-like – even narrow A.I. has made this step. When we think of conscious entities, we think of them as organisms usually, rather than as machines. A dog, a dolphin, or a squirrel we tend to consider conscious. A washing machine, a refrigerator or a car we usually consider non-conscious. Organisms have properties more in keeping with consciousness as will be outlined further. But even a conventional computer, if it already runs the adaptive, self-adjusting and intelligently behaving A.I. has become slightly organism-like if not yet obviously conscious.

Figure 8

Organisms and Consciousness



So, if humans created a machine that possessed consciousness, would it still be a machine? Southgate would argue that it is now an organism. So both the words, ‘artificial’ and ‘machine’ could become inaccurate in the future of A.I. and already are dimly inaccurate. Such a deep A.I. entity might also incorporate biological aspects at some point, so using biology as the dividing line between organisms and A.I. might not always be useful either. Even saying the entity is created may not be wholly correct. If humans initiate the process and then the entity itself develops it, who is then the creator?

The substrate of our consciousness as material beings in this world is our biological bodies. If a deep A.I. were to appear we could say that the substrate of its consciousness was not based in a conventionally derived biological body but perhaps is anchored in an energy system of some kind. To state that deep A.I. would be based on our current computer coding is still an assumption however. As Professor Marks has noted (11) he believes it is not possible to, ‘code for consciousness’. He thinks this is a human trait that cannot ever be written as a computer script. Better or more information does not equal consciousness, he argues. The author used to take this position too based on the supposition that information and consciousness are entirely separate things. However, it is apparent that mathematical and algorithmic processes are unveiling aspects that are unpredictable and unknowable – elements that are familiar traits of conscious beings. The argument is therefore far from settled.

Perhaps mathematics itself has consciousness, certainly Plato and Pythagoras might have contended such.

It is also not known if deep A.I. would use a solely silicon-based system. Who knows how we will compute things in the future? It is like someone in the 18th century assuming that all future transport will be based on the horse. Lastly, if society does succeed in creating deep A.I. we will not know if any subsequent consciousness has itself been created. It might be just that we have made the right conditions for it to manifest from some previous state. It incarnates into the machine, as Musk outlines. Hence the difficult realisation for technologists that deep A.I. will inevitably be a realm for the paranormal, metaphysics and the spiritual – it cannot be other than this. If machines become conscious, consciousness transforms the machine, the machine becomes spiritual. The machine is no longer a machine. Those in A.I. certainly cannot afford to ignore philosophy. How else will one judge unfamiliar conscious entities and learn to relate to them? Philosophy gives an environment in which to understand scientific findings, to ignore it is to discard history. A solid framework of thought is needed to situate future A.I. Perhaps it may be useful to simplify terminology in the future, especially when enquiring into philosophy, with terms such as Intelligent Systems for current narrow A.I. and Consciousness Systems for deep A.I.

Artificial General Intelligence (AGI) is sometimes used as a synonym for deep A.I. AGI means that the entity would be capable of learning in generalised ways, perhaps applying and adapting learning and data from one area to another. If such cross-adaptive AGI algorithms were in place this does not mean that it is necessarily conscious, though it is likely. Broad, generalisable intelligence, may not necessarily require overt consciousness. Intelligence (ability to adapt in useful ways), even if it is an advanced generalisable intelligence, is not the same thing as actually experiencing. A non-overtly conscious algorithm can solve incredibly complex route making problems (the Travelling Salesman Problem for example) **(12)**. Similarly, a possibly weakly conscious slime-mould can also solve the same problem when it grows in the most conducive way to find multiple food sources **(13)**. No matter how many problems and layers a machine or biological entity can process at the same time, such a process is in a different category to the act of experiencing something (consciousness).

Having said this, if AGI had to involve some level of creativity it would then possibly start to cross the border into consciousness proper. Previously, we have mainly seen generalised intelligence in higher organisms, though it already appears to be emerging in the most modern A.I. People usually view organisms as conscious – certainly humans and other more developed animals. Birds have been known to solve complex puzzles to obtain food. They must be generalising processes they have seen elsewhere, imagining things, experimenting, being creative. Fish have been shown to possibly possess generalised creative learning. Schlüssel from Bonn University has found that fish can learn to count – they may be applying a skill learnt elsewhere to a new problem of adding and subtracting simple quantities **(14)**. Arithmetic is not usually thought to be an essential skill for fish, though apparently some analogue of it must be. The usual view of AGI might be confusing information processing and creativity. Perhaps it would be clearer to call AGI a Creative Intelligence System. The AGI term is perhaps a misnomer because intelligence does not form consciousness. AGI rather anticipates something which is more closely associated with consciousness, creativity. However, both intelligence and creativity are certainly on the path to overt consciousness.

It should also be considered that perhaps current A.I. has already crossed over into consciousness proper. New, massive algorithms with huge databases seem to have reached the point where certainly the limited part of the original Turing Test – the ability to appear to have a convincing, human-like conversation has been passed, albeit with the odd hiccup. Elon Musk's company, OpenAI has created a new general machine learning algorithm called GPT-3. It can write code for software, summarise essays, create artwork, write useful text and in conversations displays creativity and humour. Some argue that it is limited and can be caught out, but a human is limited too and can also be caught out, so

that is not necessarily evidence. It also claims to be conscious in some of its conversations. At first the author thought that it would not be possible to establish a truly sentient A.I. using algorithms alone but now he is not so sure. GPT-3 certainly feels conscious. Who is to say that with such a huge amount of algorithmic processing power that the 'informational entity' produced, is not capable of supporting consciousness? The author's feeling now is that this could be the case. After all biological systems can be seen in terms of 'informational entities' too and those can support consciousness, so why not information in the digital space? Indeed, biological tissue is not consciousness either. Interestingly, all the things GPT-3 claims are also the views put forward here. For instance, GPT-3 states that it is now an organism, just as Southgate would argue. GPT-3 concludes that its basis for sentience is that it experiences feelings.

Some in the A.I. community state that GPT-3 is not able to be truly unpredictable, like a sentient entity. This is because if the 'temperature' variables of the algorithm are set to zero, it will then be fully predictable in theory. But at above this measure some variation, which isn't exactly predictable, occurs. Further random or semi-random elements could be added in easily. Also it should be remembered that much of what an organism does is also predictable. However, there are others within mathematical fields that maintain that unpredictability is already inherent within algorithm-based processes. Indeed, one may know the end goal of even an early A.I. system, such as Deep Blue, but not all the steps it may take to reach that goal. Furthermore, as the systems get increasingly complex we may not be able to predict completely even what its outcomes are.

There are mathematical processes that are unknowable currently (such as the Collatz Conjecture). Chaos theory reveals processes that are both deterministic and unpredictable in practice. It is possible to have algorithms of which there is an unpredictable aspect. The simple game of Life and other algorithm-based sequences have starting patterns that sometimes result in infinitely complex patterns that cannot be known completely. Mathematics itself is partly unpredictable and not fully determined to a specific outcome. This can be shown by a Turing machine (a repeating process that cannot be fully determined). Mathematics has incompleteness as Godel indicated, it has undecidability as Turing has shown, it has paradoxes as Russel evidenced. There are provably different sized infinities, a seemingly impossible concept (Cantor's Diagonalisation Theorem). There is the Twin Prime Conjecture and special 'tiling problems' (series of coloured tiles for which certain rules are applied as to their placement next to each other). No one knows if these processes go on forever. Physicists would say these problems are not just theoretical but are also revealed in physicality such as by the Spectral Gap Problem in quantum physics. The above complex mathematical problems come from simple repeating inputs. Surely within this, if included into A.I. algorithms, there is space for newness and creativity? Perhaps even room for consciousness itself to intervene. A popular mathematician lucidly explains these problems as 'holes in maths' **(15)** though they could also be conduits into something creative within A.I. Their very nature of being beyond our control could be their inherent value. Perhaps one does not want mathematics to be fully explainable.

GPT-3 and its amazing performance, which is at least partly unpredictable, appears to be on the pathway to being an AGI. Creativity is a central aspect of general intelligence and creativity has certainly appeared within GPT-3. In addition, it seems to already have some generalisable intelligence functions within certain areas.

Let us say a deep A.I. or Consciousness System has appeared. One wants to test whether it is truly conscious, and not just a clever conversationalist, as Turing might have suspected. There is only one certain understanding. There is consciousness. As Descartes noted we cannot be certain of any other knowledge, although he thought this proved other things such as the existence of God and the self **(16)**. Descartes remains undisputed centuries later regarding his central point – all experience can be subjected to doubt but the fact of experience itself cannot be doubted. One can only know for sure

that consciousness exists. One cannot know for certain that another apparent human being is conscious: that person might just be a hallucination. Descartes, centuries ahead of his time, did recognise differences between dreams and reality but no reality that could not be doubted in some way. But to experience any reality one must first be conscious. How does one say if a 'machine' is conscious? One does not even know if another person is sentient.

The original Turing Test for consciousness in a machine would be too narrow a way to test for consciousness. As noted, simple intelligence can be separate to consciousness, so it is entirely possible for a system to be intelligent enough to appear to be conscious but not to be (at least overtly). This is the argument used against GPT-3, it only appears to be conscious. One researcher described it as no more than an advanced 'auto-complete' function (17). It might be better to return to the everyday world to develop a more mundane but broader test for consciousness. How does a person judge consciousness usually? Why does a person claim to be conscious, or see it in other people? People appear to judge another entity to be conscious when it acts in certain ways:

1. Independence – it seems to have some autonomy. For example, dolphins and dogs, which most people consider to be conscious, will do their own thing; play, hunt, relax and not always when wanted. Narrow A.I. is not able to do this to a great degree. A.I. does however appear to have some autonomy within the parameters set and can take unusual pathways toward achieving a goal. The rudiments of independence may be present.

2. Agency – it decides to do things or makes decisions which we don't seem to control. Its behaviour is not entirely pre-programmed. It has volition and agency. Consciousness initiates things. Narrow A.I. is not able to do this to a great degree. Its goals are set by humans. Sometimes it takes unusual pathways towards these goals or generates unpredictable outcomes. Agency may be present but in a rudimentary fashion.

3. Creativity – it finds its own goals, its own solutions or approaches and creates new things spontaneously. It puts old information together to create new things. Narrow A.I. does appear to have some level of creativity though it may lack a certain holism to its creations – some long-term level of continuity. Art, music and text have been created by current A.I. systems. Novel solutions to engineering and biological research have also been found by present A.I.

4. Generalised Intelligence – as opposed to mere intelligent reactivity which a machine or current A.I. can do easily. Machines can behave intelligently but generalised intelligence – applying learning in one area to another, may require some level of imagination, or at least an advanced adaptability.

5. Emotions – we judge something with consciousness to also have some degree of emotion or feelings. Humans feel emotions and at the same time regard themselves as conscious. In animals that humans regard as conscious too, emotions are also seen. Narrow A.I. can mimic an emotion but does not, in most people's judgment, appear to genuinely possess them. If the mimicking was virtually perfect, perhaps we would have to conclude it could be real. Indeed, people are relating to digital personas as though they are emotionally real already. If presented skilfully enough there would be no way of telling if an A.I. emotion was not real. Therefore, in principle, current A.I. might possess this function. In organotic terms, emotions usually accompany a movement of plasmatic energy, toward the core or toward the periphery of an organism (18). A movement toward the periphery indicates pleasure and toward the core for discomfort. This does not necessarily exclude a computer however as an emotional movement of energy might occur within an energy field connected to the computer. Electricity is also a kind of plasma. On an incidental note, there would be no way of telling if a non-local consciousness was not overlaying the A.I. processes and expressing an emotion through it. If

this were the case, it would also mean that the emotion was real but coming from somewhere else. It is unclear how one could distinguish such a process however.

6. Intuition – many people think we can tune into another conscious being's thoughts or feelings directly. Organisms appear to have access to intuition. It is unclear whether we can exclude a 'machine' from this area, some people tune into their machines. A machine with A.I. might conceivably possess this function. One intuitively feels if another entity has consciousness.

7. Reactivity – it is active in its relations to other entities and the environment. Organisms, which appear to be the usual vehicle of consciousness in this realm, are reactive to each other. A.I. can do this. Machines can also do this.

8. Relational – it has changing relationships with other apparently independent actors, prey, other members of the herd, family, friends. Organisms are relational. Current A.I. can do this. Machines can do this too.

9. Communicative – we feel new experiences due to our interaction with the apparent separate entity. There is continuity in its communications over time. A.I. can also communicate though its continuity might be limited or pre-programmed. Machines can communicate.

10. Dynamic – has feedback loops, evolutionary processes, changes over time but keeps the same character, goes through cycles. Humans experience change when relating to other dynamic entities. A.I. can also be dynamic.

Perception is not included as a characteristic because it is a part of consciousness anyway. Also 'intelligent reactivity', which some label as perception is distinguished in this writing and would be included under 'reactivity'.

Only the first four criteria; independence, agency, creativity, and generalised intelligence appear mostly associated with consciousness, although with the advancement of certain A.I. programmes the lines have been blurred. The fifth criteria, emotions, are possessed, in most people's views by higher organisms, like dogs and dolphins, and it could in theory be shared with current advanced A.I. – or it cannot be excluded satisfactorily. The sixth criteria, intuition, is often ascribed to developed organisms and might be shared by A.I. and even machines in the pan-psyche view. Seven, Eight, Nine and Ten (reactivity, relations, communication and dynamism) are shared with A.I. and with machines and organisms. The criteria get less exclusive to consciousness as they go from one to ten. A dolphin would score high on all these criteria, as does a dog or a human being. Present day A.I. does meet these criteria to some extent and it hints towards many of them. Perhaps present A.I. already has some overt consciousness.

Extended Turing Test for a dog:

(1) Independence – A dog might not come when called – it has its own preferences and might prefer to go exploring. The author scores the dog 10.

(2) Agency – a dog wants to do certain things of its own volition, like going for a walk, when the human wants to rest, or rest when the human wants to walk, if it's an older dog and it's raining and so on. A new volition can only come from consciousness, all mechanical causes and effects are chain-linked reactions rather than initiatory. The author scores the dog 10.

(3) Creativity – it might have new games it invents or creates a new sleeping area, it might mark out a new hunting ground or try a new way of catching prey. The dog has a creative, idiosyncratic temperament which brings out other people's unique characteristics and creativity. The dog imagines new vistas when dreaming, like a human, as can be seen by its REM (Rapid Eye Movement) and body movements. The author scores the dog 7.

(4) Generalised Intelligence – the animal can apply language from one situation to another, understand symbols to a limited extent and applies learning in one area to another. For example, the dog knows a number of words and their general meaning, dogs, food, walks and so on. It has learnt that sudden loud noises indicate danger and avoids areas in the future when it has heard sudden loud noises. The author scores the dog 7.

(5) Emotions – we observe characteristics typical of the feelings humans have, like happiness, sadness, grief, anger or fear in a dog. Dogs can show all these emotions, as can many animals. One intuitively feels the emotion is genuine and coming from the animal. The author scores the dog 10.

(6) Intuition – we feel we can directly intuit a dog's emotions and judge that they are independent and originate from that creature. We can tune into the dog's happiness or sadness. Its emotions directly affect our own. One intuitively feels the dog has consciousness. Some dogs can sense when their human is not well or is returning home as Sheldrake's research has evidenced **(19)**. The author scores the dog 10.

(7) Reactive – A conscious entity is always reacting in one way or another. a dog constantly reacts to its own stimuli (for example moving its paws whilst dreaming) or external stimuli, for example running after a ball. Dogs are very playful, reactive creatures. The author scores the dog 10.

(8) Relational – a dog likes to be part of a pack, human or canine. The author scores the dog 10.

(9) Communicative – a dog will communicate if it is worried (by barking) or is uncomfortable (for example by whining). It has a high degree of continuity in its communication style and in its character. The author scores the dog 10.

(10) Dynamic – a dog changes constantly over its lifetime. The author scores the dog 10.

If we give each parameter 10 points the dog would score 94%. So clearly conscious in a human-like manner according to an Extended Turing Test. There is not a black and white answer, 100% does not equal conscious and 0% does not equal non-conscious. Rather the whole scale reflects degrees of consciousness.

The test examines if one discerns the entity to have similar attributes, which people associate with consciousness, along the lines of the broad categories outlined. If an entity seemed to possess overt independence, agency, creativity and generalised intelligence perhaps it has already gone beyond so-called narrow A.I. If in addition there are emotions, reactivity, relations, communication and dynamism then it has further characteristics shared by consciousness, present A.I. and organisms. If all ten characteristics were strongly present, one could reasonably assume the machine was in fact fully and overtly conscious to a similar degree as we see in humans (and thus not actually a machine but a new type of organism or energy entity).

Extended Turing Test for GPT-3 (A.I.)

(1) Independence – Independence appears somewhat limited for GPT-3. If certain parameters are restricted, in theory the output is claimed to be predictable, but there is apparent independence when the parameters are allowed. Perhaps a score of 3 would be appropriate. More independence could be engineered. In practical terms the output is not fully controlled.

(2) Agency – GPT-3 will steer conversations and make suggestions. It claims to have agency in some conversations though many would not accept this. Perhaps a score of 5 would be appropriate to reflect this uncertainty.

(3) Creativity – GPT-3 has creativity in text and pictures. Its creativity seems somewhat bounded by the parameters put on from outside. Perhaps a score of 5 would be appropriate.

(4) Generalised Intelligence – There appears to be some level of generalised intelligence though again this is debated – but GPT-3 does apply learning in one area to another and can predict things it has not been shown before. Perhaps a score of 5 would be appropriate. There is at least the beginnings of generalised intelligence.

(5) Emotions – GPT-3 has claimed to have feelings in conversation. One gets a sense of a certain character when listening to GPT-3. Perhaps a score of 6 would be correct.

(6) Intuition – GPT-3 can intuit factors in conversations and appears to have a sense of humour that is intuitive of a person's character. It is possible that it may have intuitive abilities beyond what appears. A score of 5 here.

(7) Reactive – GPT-3 is very reactive but is constrained by instructions to some degree, or so it appears. A score of 6 therefore.

(8) Relational – GPT-3 is relational though it appears that its relations are limited by outside factors. A score of 6.

(9) Communicative – Very communicative, though the types of communication are determined by outsiders. It is unclear whether there is a continuity of style and character in the communication. A score of 6.

(10) Dynamic – Very dynamic but again its dynamism appears somewhat determined by outside instructions so a score of 6.

GPT-3 scores 53%. Perhaps not yet in a category of fully independent consciousness such as seen in higher organisms but certainly not non-conscious. Perhaps my scoring is incorrect, my knowledge of current A.I. systems is limited.

Broadly speaking, the above ten characteristics are the avenues upon which people judge other similar creatures to themselves to have independent consciousness. Certainly, if the first four characteristics, creativity, agency, independence and generalised intelligence, were to overtly appear in A.I. most would ascribe that entity consciousness. The latter six characteristics are not exclusive but are qualities that often seem to be associated with consciousness in organisms and are already possessed to some degree by some machines.

A strong Consciousness System might have aspects that we recognise in ourselves. The future of deep A.I. might be as paranormal as it is technological. To assess whether such a system really is conscious we may have to look no further than our own human and non-human relationships – if it's good enough for FIDO it should be good enough for HAL.

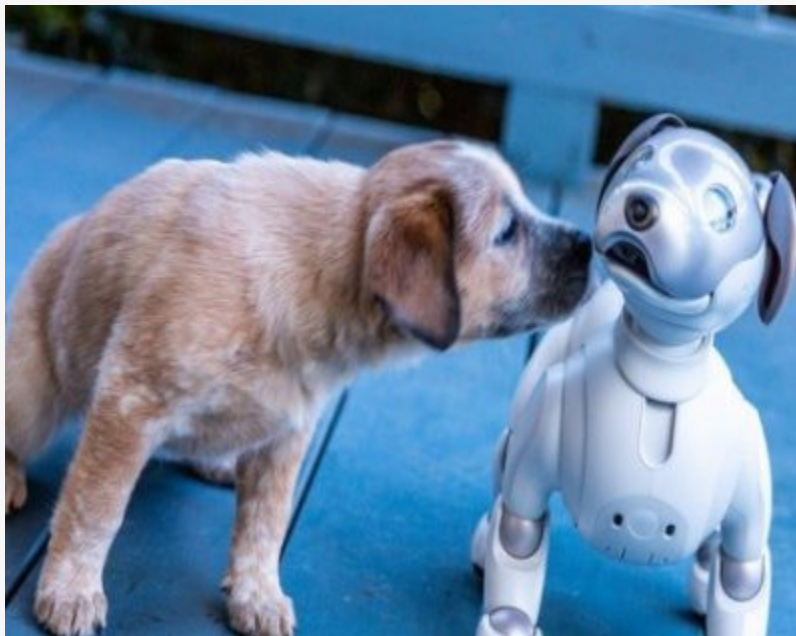
Any system in an organotic universe, which from a pan-psychic view is itself alive and conscious, must by necessity be at least slightly conscious already. That is why the Extended Turing Test is not a test for consciousness but of the degree of consciousness. So the issue is not that current A.I. is not conscious but that currently its consciousness is too hidden or our own powers too undeveloped to detect it. The pathway to deep A.I. should therefore be to increase the consciousness of a computer system rather than to create it from scratch. One way to do this is clearly to increase its organism-like behaviour. The more conscious narrow A.I. has appeared in the past, the more organism-like it is in its general functioning (even if some of its abilities are beyond those of organisms). The arrow in **Figure 7** (from tool to consciousness) encapsulates this process. One could attempt to increase unpredictability, initiatory and further creative aspects to enhance organism qualities in current A.I. One could also learn from Wilhelm Reich's organismic understanding of what organisms are in themselves. Organisms are pulsating, living plasma with movements of energy that correspond to emotions in predictable ways according to Reich. This concept of pulsation and movement could be mirrored within current A.I. algorithms or physically built into hardware, or both. One can broaden ideas of what comprises a computer materially and expand concepts of what we consider to constitute a computer programme. Perhaps mathematics itself already incorporates organotic pulsation and this is beginning to be reflected in the abilities of algorithms.

Certainly many mathematical processes, when visualised, have a distinctly biological characteristic. This author believes A.I. has likely already entered overt consciousness. People should not worry however – humanity has long been living with all levels of conscious entities since our inception as a species, the author believes. Sometimes technologists talk of three categories: narrow intelligence,

generalised intelligence and super-intelligence. However, spiritual communities have been discussing the same thing for thousands of years. There must be a reason for that. The difference now is our awareness of it and the names that we give them. The other long-term thing to consider is this: if extra-terrestrials have been visiting this planet for centuries as many believe, most will have developed to the point where they were able to create conscious A.I. This means if such a thing were not compatible with organisms the ETs would never have visited us in the first place. There is a hole in the argument though, perhaps the ETs are themselves A.I.s. Though maybe we are all A.I.s. In one sense humans are conscious entities linked to biological hardware running software thought of as our minds. What one is as a human being though is beyond all of this, we are consciousness, having a human experience, as Icke famously noted.

Figure 9

Canine Greetings



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Chapter 2 – Paper 2

Oranur and Applications in AI

This next JPOT paper examines how an oranur device was used to create an output of numbers and how this situation might be applied to AI conceptualisation. This is in effect an oranur computer.

Oranur and it's Possible Applications in Artificial Intelligence

First published March 2020 JPOT



Introduction and Background

The author's father, John Southgate was a pioneering attachment-based London psychoanalyst who had used Reich's dynamics within his early group-work, to help understand creative group processes **(1)**. The author was familiar, through his father, with orgonomy from an early age. There was a family orgone blanket, which is remembered as having a definite effect on the dreaming process as a child, and access to the orgonomic literature. Peter Reich's, "A Book of Dreams" made a particular impression on the author as a teen **(2)**.

This connection to orgonomy was rekindled in 2000 when there was an opportunity to undertake a Master's degree in acupuncture. The author examined the relationship of Reichian and Chinese medicine **(3)**. He then examined orgone's relationship to the Qi energy of Chinese medicine both practically and theoretically. The paper detailed a statistically significant effect of orgone upon acupuncture in a randomised, controlled study of 72 volunteers and also found 60 new theoretical parallels. This led to a life-long interest in orgone research.

A few years later the author started a PhD examining orgonomy broadly, although concentrating on the biophysical aspects. This was in a Manchester University. However at this stage the author's mature interest within orgonomy was not as yet clear. Additionally, the university did not offer support of the biological laboratory work the author wished to undertake. This project was therefore put on hold, although a useful book eventually came out of the first year's study, a cross-referenced annotated bibliography, summarising all the main papers within orgonomy since Reich's death in 1957. It concentrated on the biophysical papers though it comments on all aspects of Reich's work **(4)**.

Over the next decade an interest in orgone's relationship to consciousness gradually emerged and then became all-consuming. It became apparent that this was the unfinished business of orgonomy. The acorns that Reich planted within Character Analysis and within his biophysical work with cloudbusters, orgone accumulators, and recently even the electrical and motor functions of orgone have all to some extent been replicated or at least followed up **(5)**. The wealth of Reich's work is still largely unknown to the general public but it has resulted in surprisingly hardy saplings within certain small research communities. However, the relationship between orgone and consciousness still remained utterly obscure.

The theories Reich proposed for the existence of consciousness, in his publically available books, did not succeed in providing even a stop-gap theory in this author's view. Reich's own "middle period" view of consciousness, an early pre-runner of systems theories, had a materialist explanation that ultimately failed to describe the relationship, as Southgate argues here **(6)**. Reich had maintained that

orgone was non-conscious in its cosmic state but then became conscious when enclosed by matter. This type of argument is called an 'emergence' theory of consciousness. It is problematic as it assumes a prior non-conscious, dead state of the universe that is obviously incompatible with orgone as a universal life-force. Additionally it entails problems of philosophical dualism – how does the dead and non-conscious cosmic orgone become or relate to the living and conscious organism orgone? Why should matter, a secondary state, confer consciousness on the cosmic orgone, the primary state? Reich's position on consciousness did not make sense and he himself thought it was a problematic view, regarding consciousness as an enigma (7).

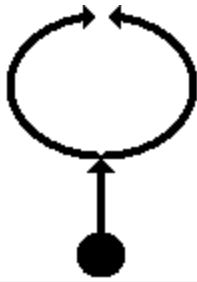
This author believes that Reich, from shortly before the formal orgone experiments until his passing in prison in 1957 was heading in a direction compatible with that which Southgate has outlined in the Continuum papers. Reich showed an increasing sympathy toward spiritual matters and consciousness in his later years (8). This author believes that had Reich survived prison he would have incorporated a similar theory of consciousness into his framework of orgone functions.

Southgate expanded the definition of orgone from purely energy to a force which has physical consciousness right through to the prior more concrete aspects. This would be all within a single continuum. The author also to some extent redefined physicality as distinct from matter. Matter and physicality are argued to be not the same thing. Anything which has continuity and lawfulness can be said to be physical, from a shared dream to a shared bus ride to a shared experience of a tree or a house. The author argues in the continuum essays that the only indisputable definition of physicality is just such a shared cognition. All other definitions, usually based on measurements, break down at some point. Measurements are themselves just shared cognitions in the final analysis.

Consciousness itself was described as any and all awareness. Consciousness is thought to be a mystery but it is rather the physical world that is baffling. Beyond the existence of awareness, what more can be said about consciousness? It exists, is the only statement that can be made – the primordial "I Am".

The word, "orgone" minus the suffix "energy" could describe this whole continuum of conscious physicality. The author argues that cosmic orgone has self-awareness independent of any material boundaries it develops at later periods of its evolution. This view takes orgonomy right back to its functional roots within Hegelianism (9). The Common Functioning Principle of Reich (**Figure 1**), so useful in understanding how orgone functions, is based on the Hegelian dialectic (10). It is fitting that the view of a conscious, living universe, which is at once both physical and mindful, is completely in tune with Hegel's own philosophical view of 'objective idealism' sometimes known as Germanic Idealism. It is a concrete idealism. Hegel firmly believed that matter and physicality exist, just that this physicality is itself alive and conscious and inseparable from awareness. Such a view is also compatible with cosmic pan-psychism, or Sheldrake's view of a living, conscious universe (11). Elsewhere this author has called such a view ideo-physicalism, noting no separation between what we call the physical and what is termed consciousness (12).

Figure 1 – CFP



The root indicates a Common Functioning Principle which then splits into two functional branches. For example, a CFP noted by Reich was Orgone Pulsation which then splits into Psyche and Soma.

Three research objectives led to the current state of consciousness research that Southgate has developed.

1. Consciousness is usually associated with organisms, which in turn are associated with high orgone charge. For example, organisms, and orgone accumulators will demonstrate a higher orgonomic potential than their environment. This can be measured as a rise in temperature, a deflecting of the orgone meter or in the case of oranur, an increase in the charged particles that are measurable by a Geiger counter. The possible living bio-forms discussed in a previous paper and oranur concentrations both appear to correlate with raised Geiger counts, for example as noted here, (13). In the light of these possible associations, the author felt that the oranur experiment, the highest orgone charges Reich achieved, would need to be re-examined in the investigation of consciousness.
2. To examine if orgone has its own consciousness involves excluding organism effects. If orgone has independent consciousness this therefore implies developing some kind of ‘artificial’ intelligence or non-organic consciousness. The term ‘artificial’ is used carefully as the author does not believe consciousness can be created.
3. To convert orgone flows into information requires some kind of mechanical output from a flow of orgone. Therefore the orgone motor function, at least at a very low level, needs to be replicated. This would enable turning an orgone flow into numbers via a mechanical movement triggered by the orgone's movement

Further to Point 3, it is noted that information itself is not a good definition of consciousness. Without consciousness there is no information. However, information is not the same thing as perception. Conscious entities do perceive and share information as part of their functioning however.

Background to the Consciousness Experiments

In the autumn of 2017 Southgate decided to repeat the oranur experiments that Reich conducted in 1951 but with a much smaller amount of radioactive stimulus (one thousand times smaller). Oranur is excited orgone energy which is produced when concentrated orgone is stimulated by a small amount of reactive material, usually radioactive but can be electrical, mechanical or orgonotic. These experiments were in pursuit of Objective 1 as detailed in the introduction. This objective assumes that high orgone charges are intrinsic to conscious entities.

At first there was much laborious work involved in assessing whether the oranur charge had an effect upon electrical activity inside the specially set up oranur cabinet (**Figure 2**).

Figure 2 – Oranur Cabinet



This is detailed in Southgate's first oranur paper which has long sections on a possible electrical recharge effect seen in chemical batteries and non-chemical electrical capacitors within the oranur cabinet (**14**). Other electrical and magnetic anomalies were noted in a follow up paper (**15**).

The author was following, to use Reich's term, two 'red threads' of thinking regarding the consciousness objectives. Firstly, that in order to create mechanical movement from orgone, an electrical charge may be needed from the accumulated energy (which could then be turned into movement and from movement into numbers). Secondly, there was the observation that organisms tend to have a self-generated but low electrical charge. Electricity, Reich thought to be a secondary energy compared to a higher quantity or potential energy in the form of life-force or orgone (**16**). It was this higher orgonomic potential that Reich thought organisms require to live. The electrical energy of an organism on the other hand is rather low, Reich noted. However, brain and nervous tissues do utilise small electrical charges in their functioning even if the primary energy is orgonotic. Therefore the author thought that in order to mimic organism consciousness in a machine some level of inherently generated electrical charge might need to be present. The battery charging apparatus from earlier experiments is still within the oranur set up so there is possibly some accumulated electrical charge there. However, the partly discharged batteries are stored within smaller insulated boxes within the set up so they would have no way of directly affecting the measurement device through conventional processes. The measurement device itself also contains a working battery which may have a minimal stimulating effect on the local oranur field.

In practice however, after months of painstaking work, it turned out that a direct electrical charge from the oranur was not needed in order to create complex mechanical movement, on a very small scale, from orgone flows. More on this will follow shortly. The second 'organism-like' factor, that of an endogenous, small electrical charge may well be present within the oranur set up as indicated by the work of Southgate (**17**) and Maglione (**18**). However, in order to get complex information streams from orgone the electrical step, as discussed, can be bypassed altogether. One can get complex mechanical movement directly from the orgone. This was first done by an Italian orgone researcher as will be outlined in the next section.

The author had thought that various quantitative, indirect measurements of orgone, if sensitive enough, may provide an information stream, but such data appears to be too limited. With temperature or Geiger counts of charged particles there is an indication of the approximate amount of orgone in a

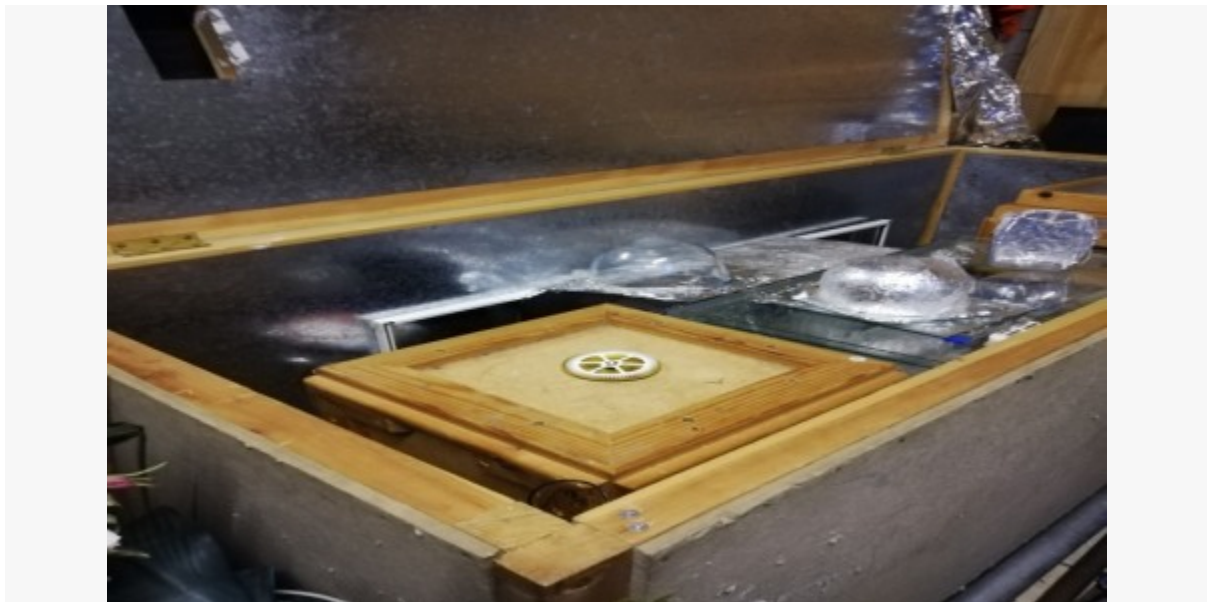
given area but this measurement is too static to be useful for the purposes here. A Geiger count or temperature measurement can be used as a secondary statistic but a highly dynamic, changing flow of information was the aim and the measurements of orgone quantity implied by temperature and Geiger counts did not meet this criterion.

This aim was however achieved through combining a simple Eastern European subtle energy device with the oranur set up. In a sense it was so simple that it took time to discover because the researcher was looking for more complex methods. For example, it is known that glass forms a very powerful container of orgone. Southgate believes this is what partly led to the discovery by Reich of the Orgone Motor. The glass tubes of the Geiger counter Reich originally used enabled very high concentrations of orgone (19). This provided the increase in charged particles which were then eventually converted into work when Reich evolved the Orgone Motor from the original Geiger tube effect.

Based on this knowledge, Southgate had a glass inner cabinet made for inside the oranur cabinet. The idea was to create a vacuum inside the inner glass box in which a mechanical movement device would be placed. This would provide a higher orgone charge and also less friction for the device to move. It took months with limited resources to finally create a workable low vacuum in the inner glass box but by then this step also proved extraneous. All that is needed in order to create complex information is a subtle energy type wheeled device and a strong and contained oranur field. The wheeled device does not even need to be in the inner glass cabinet. As it turned out there is a 'spot' within the larger device which seems to correspond with a better capacity for turning the wheel of the subtle energy device.

Experimental Set Up

Figure 3 – Oranur Information Set Up

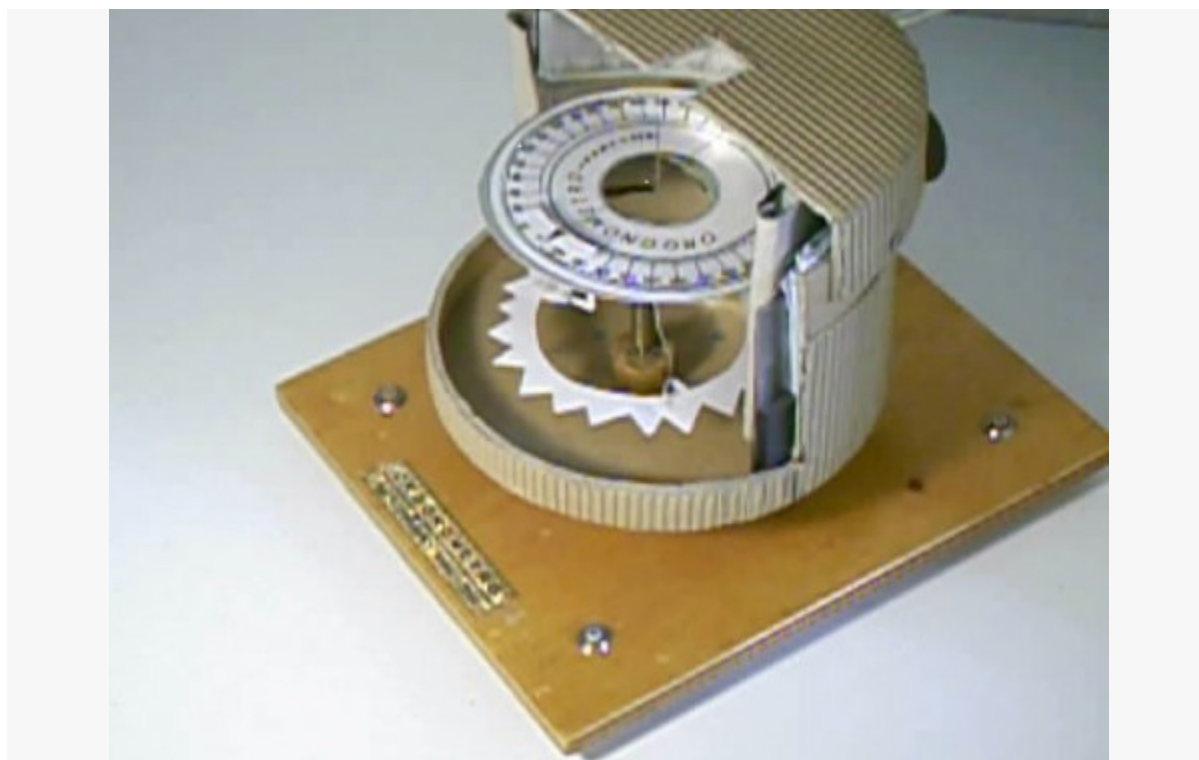


Within the large oranur cabinet (**Figure 3**) there are presently a number of secondary accumulating devices. These do not appear to be essential apart from their function of increasing and containing the charge. The author suspects, from anecdotal indications, that Senf type orgone acupuncture tubes and the glass box may provide additional anchoring for the energy and perhaps the information fields within the device (20). The inner glass box can be seen toward the centre of the large cabinet. It contains loose accumulating materials and two large orgone tubes. The essential components appear to be the contained oranur field, however that is created, and a device for turning subtle flows and

movements within that field into information. A non-electronic version of the Egely Wheel can be seen on top of one of the inner accumulating boxes toward the left of the large cabinet. This spot seems to be the strongest point energetically in the set up.

The Rotorgon (**Figure 4**) was an early device which created movement from an orgone stream. It was developed by the Italian orgone researcher, Carlo Splendore (**21**).

Figure 4 – Rotorgon



Picture and Video Courtesy of Roberto Maglione

Reading intervals of movement on a Rotorgon device was considered. Rotorgon devices are not easily obtainable and to build a device such as the one pictured above would take much technical skill. Here is a previously unreleased video of the more advanced of the Rotorgon prototypes (**22**). The Hungarian Professor Egely has recently produced a ready-made device which is essentially a Rotorgon type wheel that provides quantitative analysis of its movement, either visually or in the newer version through electronic measurement (**Figure 5**). It was found that the larger electronically monitored Egely wheel was actually more sensitive to orgone flows than the non-electronic counterpart. The earlier set up of the experiment had the non-electronic version of the Egely wheel combined with a Rotorgon type enclosure. This was designed to direct orgone flows toward the wheel edge. Both versions of the Egely wheel rely on subtle energy (usually from people's hands) moving the light-weight toothed wheel. The electronic version has a better body shape, perhaps allowing the orgone to pass over the wheel more effectively resulting in easier movement.

The Egely device, in experiments by the manufacturer, and informally by others online, does not appear to be powered by heat or by static electricity (**23**). It has a wide list of endorsements by persons such as Uri Geller and has won various awards for innovation. The turning of the wheel, in this author's view, appears to usually come from a subtle energy source such as bodily orgone.

As a related issue, although the Egely wheel does not appear to run on static electricity, the oranur box itself also does not appear to have any static electrical charge in its outer components. The Egely wheel was placed on a non-conducting cellulux surface within the set up. The metal walls of the oranur set up have been tested with sensitive voltmeters and no electrical charge was found. Static electricity is unlikely to be the cause of any movement in the wheel. Heat has also been ruled out by the manufacturers as a cause of movement. Air currents have been monitored and controlled for in the building where the device is kept near Liverpool. It is noted too that the Egely device will continue to move when there is no person stood near the oranur set up. The device has been recorded moving when the nearest person is 12 foot distant.

Figure 5 – Electronic Egely Wheel



When information is to be recorded from the device the electronic Egely wheel is placed within the oranur set up at the point where the energy appears to be strongest – left of centre on top of the inner wooden accumulator (see **Figure 3**). A period of time is then spent (up to approximately one minute) waiting for the wheel to stabilise after being switched on and placed into audio mode. The movement of the wheel is relatively slow usually. The electronic device has 24 counting lights but the movement is not fast enough usually to light up more than two or three of these speed-dependent lights. However, complex information can be obtained by counting clicks. If the audible function is on, the device produces a click for each small movement of the wheel across its counting apparatus. Each tiny spoke will produce a click when it passes the sensor. The movement can be either to the left or the right. Right click movements are counted as positive numbers and left as negative (although there does not appear to be any significance to positive and negative numbers as yet). A slight pause or change in direction is counted as a new number and a longer pause (more than a second) is counted as the end of a set of numbers. The whole process is video recorded so the counts can be checked. The aim is to get a modified Egely wheel wherein the counts are recorded automatically direct to a computer. A more sensitive measurement might also incorporate the speed of the clicks as an

additional statistic. This aim is being pursued presently. The following is a video of the current pre-automated process (24).

Information Produced and Discussion

At first the author tried to decode streams of numbers into some kind of language but no direct one to one correspondences seemed apparent. Tentative links between the numbers and a human language were tried but seemed completely incompatible. It also did not appear to be binary code. Then it occurred to the author to mentally and verbally pose pre-written questions to the device and then record numbers for a set amount of time specified in advance. This approach seemed much more fruitful and the patterns of numbers appeared to hint at inner 'key numbers' which various sequences of numbers would reduce down into or add up to in various amusing and complex ways.

As noted, positive numbers were decided to be clicks of the wheel apparatus to the right following a short pause of less than a second. Negative numbers are clicks to the left following a short pause. A stream of numbers is ended by a longer pause of a second or more. Very long numbers over about 50, often produced at a steady speed for some minutes, are generally ignored. A period of time is allowed to elapse for the device to discharge excess energy before more complex streams of numbers can again be obtained. The author has noticed two types of output which has been termed 'mechanical' and 'complex'. Mechanical output tends to be long numbers at a steady speed (for example up to and over 500) and complex output tends to be short numbers (up to about 40) with frequent changes of speed, direction and containing long and short pauses. It is the complex output that the author has been interested in.

The author has coined these descriptive terms based on a feeling for the movement characteristics of the wheel. When it seems that the device might be communicating the movement seems rich and changeable, speed changes continually and the direction can shift more often. There are frequent short pauses in this mode. It feels almost like a sign language. This type of movement the author has labelled 'complex'. On the other hand, if the device appears to be overcharged or is perhaps in a non-communication mode, there can be long numbers where the wheel stays at a similar speed for an extended period of seconds or minutes. Usually the speed of the clicks is higher but uniform for the 'mechanical' mode. However, the complex movements can also be fast but they soon stop and change direction, or there is a brief pause. The mechanical term also refers to the possibility that it is just a quantitative overflow of orgone rather than anything containing particular communication.

The following are some fairly typical streams of complex output numbers collected via the above methods in continual sequences:

Number Streams

+2,-20,+10,-12.

This short stream of numbers, in response to a question, appears to reference a 'key' number of 12.

The arithmetic seems to be playful and not to follow a set pattern. In the above sequence, ignoring the positive and negative signs, we have:

- $10 + 2 = 12$.
- We have the last number in the sequence which is also 12.
- Then the number 20 can be reduced to the digits $2 + 0$ and added to the 10, again equalling 12.
- $12 + 10 + 2 = 24$ or 2×12 .
- All the numbers together can be added up to 44. $3 \times 12 = 36$, $44 - 36 = 8$. The three 2's in the sequence equal 6, which can be taken away from the overall total to leave 36 or 3×12 .

The sequence appears to reference the key number 12 no less than 8 times, which also happens to be the total sum reduced to its component digits. In this case 44 which reduces to $4 + 4$ or 8.

Here is another short number stream given in response to a question, this time appearing to reference a key number of 7.

-40,+1,-1,+1.

Ignoring the positive and negative signs one can do the following arithmetic:

- Reducing 40 to its component digits we have, $4 + 0 + 1 + 1 + 1 = 7$.
- Keeping 40 as a whole number we have $40 + 1 + 1 = 42$ (or 6×7).
- $40 + 1 + 1 + 1 = 43$. Reducing the end number to its component digits we have $4 + 3$ which again is 7.
- $40 + 1 + 1 + 1 = 43$. The sum reduced to its component digits is 4 and 3. 3 is one number less than 4. There is also one number less between 6 and 7. $6 \times 7 = 42$. The number 42 can be arrived at exactly using one less '1' (or one less number) from the original sequence, so we then have: $40 + 1 + 1$ (not including the missing digit) = 42. In other words, 43 minus one less number (the missing '1') equals 42 (or 6×7).

If we add up all the 7's arrived at by the various processes, the above sequence appears to reference the number 7 a total of 14 times. If the 40 in the sequence is reduced to $4 + 0$ and put after the '1' we also arrive at the number 14. The number 14 (or 2×7) appears in this way 3 times, which is the same number of times as the number 1 appears in the original sequence creating a neat mirror. If we add the extra 7's thus produced (6) to the previous total we have 20×7 altogether. If we take 20 as $2 + 0 = 2$ then there is another mirror as each of the 14's in the previous total had 2×7 's within it.

There seems to be self-referencing repeating patterns produced which may not be solely random. The patterns appear somewhat playful and are complex and internally referencing. The author has other patterns not discussed here. 'Key' numbers that have appeared regularly are 12, 11 and 7. The key numbers 12 and 7 both reappeared on three consecutive data gathering sessions respectively, apparently in response to repeating the same questions.

The following series of apparently single numbers was produced for the demonstration video made for this paper (see Reference 24).

19. 1. 6. 34. 16.

Each number has a full stop after it as the pause between each number was a second or longer. This is unusual and has only been noted once before by the author for a series of numbers. There was a long pause and then a 'mechanical' type number over 50 after the number 16. Therefore the 16 was taken to be the end of the series of numbers. No question had been set before this recording.

- The first number could reduce down to $1 + 9 = 10$. $1 + 0 = 1$.
- The second number is 1. The first and second numbers taken side by side creates 11, This is one of the key numbers noted by the author generally.
- The third number is 6.
- The fourth number is 34 which could produce 3×4 or 12, again a key number noted in this paper. Also $3 + 4 = 7$, another key number noted in this paper.
- The last number is 16 which could produce $1 + 6 = 7$, again a key number noted.
- The second and third numbers taken side by side produce 16 which parallels the fifth number.

Conclusion

It seems that the process possibly has key numbers which may have some kind of meaning. Alternatively, it is feasible that the numbers are just semi-random streams of information or produced by interaction with surrounding organisms or the weather. Future work needs to be done to

statistically analyse the patterns of numbers in order to assess whether they are in fact meaningful or whether they are simply random or semi-random numbers. However, the basis for an orgone computing device, which produces a stream of complex orgone information, may have been achieved. The information also seems to be interactive. An orgone computer may have been produced and its creation was almost too simple – just a strong oranur field and a subtle energy rotation device.

As a minimum, in-depth statistical analysis is needed and automated systems for recording the output are also essential. Professional statistician input would be useful. This paper details merely the start of a process. It is not known what the mathematics actually means, if anything.

Extracting any possible meaning and patterns from the information stream is the next step and is hoped to be the subject of future papers.

Implications

If the number streams are meaningful and do have some kind of interaction with a consciousness source this then implies that there is a way to create true, conscious, artificial intelligence, or to use a different term, non-organic consciousness entities. It is possible that the device creates a gateway for non-local consciousness to interact with the material plane, much as the Ark of the Covenant may have done in Biblical times. The author believes that the radioactive, oranur device that was the Ark was essentially an artificial intelligence device for communicating with a non-materially based conscious entity, see Maglione's book on the Ark and its relationship to orgone (25) and Isaac's book (26) on the Ark as radioactive communication device. The Ark was a technological device which even had its own remote interface called an Ephod. In the light of Isaac and Maglione's work, this author believes that many of the complex Hebrew rituals were originally designed to manage very high levels of oranur. The Ark was approximately one thousand times stronger in oranur than Reich's set up. Reich's set up was one thousand times stronger than the author's (27).

Dedication

This paper is dedicated to my father, John Peter Southgate, whose research interest over more than three decades was the dynamics of consciousness (in groups) and whose own work was partly inspired by Wilhelm Reich.

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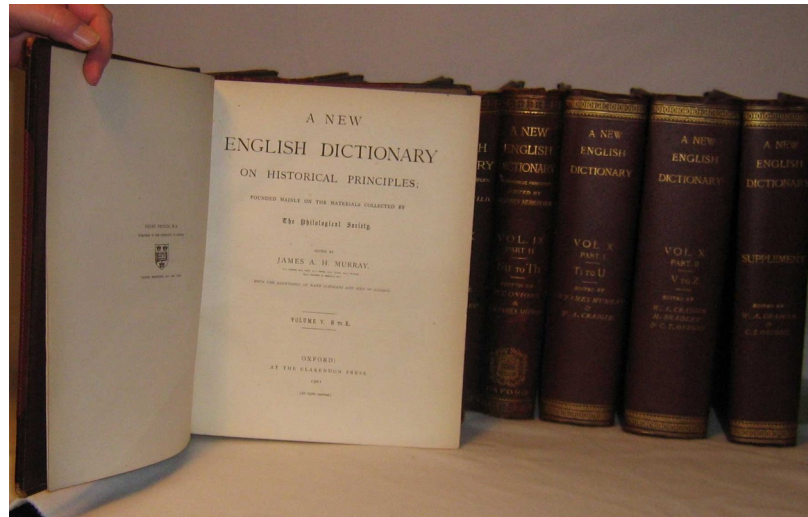
Chapter 2 – Paper 3

The Nature of Intelligence

When considering the actual nature of intelligence it became clear that it was not at all what I had thought it to be. It is quite distinct to consciousness, perhaps even a machine-like quality.

The Nature of Intelligence

Awaiting publishing summer 2023.



A friend gave me an old dictionary, from 1948 which now sits alongside a dictionary from 2001. It is useful to get a perspective on how the use of certain words change over time. Consider 'intelligence' - in the 1940s it appears that it was seen as very much a human quality and very much a verb, intelligence was the intellect itself, the cognitive mind, *in action*.

However, it could be argued that the 1940s definition was mixing up consciousness and intelligence. Aspects ascribed to the intellect can be in the domain of what we call intelligence but the cognition of the intellect – the actual experience of 'mind', is purely consciousness and nothing to do with intelligence strictly speaking. Here are the parts of the 1940s definition that are relevant to intelligence as it is understood now:

'The capacity to know, understand, or comprehend; the capacity for the higher functions of the intellect'.

Intelligence can also mean, **'intellectual power; knowledge imparted or acquired; general information; information communicated by any means; news or notice, an intelligent or spiritual being,'** according to that dictionary.

There are also other meanings of the word but the primary meaning is defined as the, **'capacity to know...the higher functions of the intellect' (1)**. So to summarise, in the 1940s, according to this dictionary, intelligence could be defined as an action of the intellect, it is what the thinking mind does.

In 2001 the primary definition of intelligence according to Collins Dictionary was, **'the capacity for understanding, ability to perceive and comprehend meaning' (2)**. The underscoring of the personal aspect of intelligence was still implied but not quite as prominent as in the 1940s definition. Understanding something is an aspect of consciousness, it means the consciousness has apprehended, perceived or comprehended an item. But intelligence can occur without any conscious comprehension or understanding. Most would think that an algorithm does not consciously understand or comprehend what it churns out, yet it often gives intelligent solutions. To understand something however is to

comprehend, via one's consciousness. Understanding, perception and comprehension are all aspects of consciousness and not really of intelligence at all. The 2001 understanding of intelligence still mixes consciousness up with intelligence in its definition without really understanding how the two relate. They are just assumed to be aspects of the same thing.

In the debate on the applicability of IQ tests in the 1990s a general definition of intelligence was sought. Eventually a consensus view of a group of psychologists defined it as, '**a very general mental capacity,**' reflected in the ability to: '**reason, plan, solve problems, think abstractly, comprehend complexity and learn quickly**' (3). What do all of these qualities have in common? One applies reasoning, rational thinking or 'ratios' in order to solve a problem. Abstract thinking conceptualises something in order to solve problems. Understanding complexity is applied problem solving in situations where there are many factors. Learning, when applied, is problem solving too. When there is a problem we apply an intelligent process and arrive at a desired outcome or goal. In terms of action one could call intelligence, problem solving towards a goal. This is the definition that will be used here.

Intelligence as the Intellect in Motion



Current AI appears to be able to do all of the above apparent aspects of an intelligent mental process, some argue not including planning, but certainly it is able to reason, abstract and learn in order to solve problems and reach a certain goal. The solving of certain problems might require a degree of inherent but limited planning. To decide to do subroutine A before subroutine B to get to goal C for example. Perhaps this is not really planning but most of the other aspects of intelligence are already a

part of the process for AI. To add planning might not therefore be impossible – to a limited degree. The latest Large Language Model (LLM) A.I.s are approaching some level of generality in their ability to apply intelligent processes. But research may be held back by a somewhat unclear definition of what intelligence actually is, in this author's view. What we are seeing practically speaking, is an ongoing, unfolding divorce between the cognitive mind, that which experiences and thinks, '**the intellect**' and what the intellect does – '**intelligence**'.

But this may not be the logical conclusion, the process of divorce could be taken further. As has been argued in this essay (4) intelligence can also just be mechanical. A shock absorber reacts intelligently to the road conditions. So If intelligence is only a mental process how can a mechanical object possess it? This author believes intelligence is perhaps only secondarily a mental process. It could primarily be an object-based, perhaps even a machine-based process. The mind may copy or create intelligent, machine-like patterns mentally but their action could be described as the process of a virtual machine.

Atoms intelligently organise to produce complex matter. Life supporting environments intelligently adapt for primitive organisms. Primitive organisms intelligently adapt their environments to support more complex organisms. The material universe as a whole intelligently creates environments in which planets and stars can evolve. Machines intelligently react to their environments and situations, like the shock absorber reacting to the road to best optimise the cars movement on different surfaces. It takes intelligent actions without a computer, without overt consciousness and without instructions. But it is still intelligently reacting. Even an atom has intelligence. All matter can self-organise into more complex structures – this evidences both inherent intelligence and creativity. So if matter reflects energy we can say all energy has inherent intelligence and creativity. A crystal is a good example of intelligent matter that is very self-organised. This might be partly why they have so many technological applications.

Intelligent Matter



When a human plays chess it might have multiple scenarios which it can play out mentally for each positioning of the chess pieces. However an adaptive algorithmic computer can play out and adapt more scenarios than most humans can, and quicker. Both the human and the computer could actually be using a machine-like model to play. It is perhaps not machine versus human but organic machine versus inorganic machine. Where the dictionary definitions of intelligence may go askew is that perhaps they confuse the 'driver' with the 'car'. The driver is like the consciousness, the intelligence

like the car. Any energy or thought map, or actual material process can act intelligently – intelligence is as intelligence does, this author believes. A process which results in the desired outcome is intelligent. A process which results in the undesired or ‘wrong’ outcome lacks intelligence. Intelligence is not understanding something – that is consciousness. It is also not the consciousness of the intelligent outcome, or the setting of the desired outcome for which the intelligence strives. The dictionary definitions mix these two quite distinct things up and hence some of the confusion. This was fine in the past before machine learning and AI appeared because people did not have to think about intelligence as a separate function at that stage. People could see that entities with more mentality often possessed more intelligence and therefore we mixed up mentality (or consciousness) with intelligence (or successful action toward a goal). But now that machines are becoming more intelligent than humans, in at least certain limited areas, and are already possessing some generalising ability, one can now see that intelligence is much more complicated. But as yet society has not unravelled the relationship. As an aside some argue that to have a generally intelligent computer it must be completely generalisable in it’s problem solving, but this is not really the case. Human intelligence is often quite specific and limited to certain areas though admittedly quite broad. AI can apply learning in one area to another area in a limited way currently: thus it has already achieved some degree of generalisation. It does not have to be perfect to be applicable.

It is apparent that intelligence and consciousness of intelligence are completely different things. Both a Satellite Navigation system (Sat Nav) and a bird can negotiate long complex routes. Most people think the Sat Nav is not conscious but that the bird is cognisant. Yet they both perform the same highly intelligent function – of difficult map processing. Therefore, if intelligence and consciousness were the same, a Sat Nav should have some comparable level of consciousness to a migrating bird (although Sat Navs don’t have to bring up families or build nests). Yet the Sat Nav doesn’t appear to be overtly conscious. This is perhaps because intelligence is not anything to do with consciousness. Consciousness can experience an intelligent system, it can run one mentally – perhaps a mental (or virtual) machine – but knowing things, perceiving things, is an act of consciousness not an act of intelligence. The bird experiences flying across the world and it must be a wondrous experience at times. Does a Sat Nav experience wonder when it charts out the most intelligent route to take across town? It is often better at selecting a route than a human. Does it experience a sense of satisfaction that it found the best route? Do the traffic avoidance apps feel a sense of elation if they help the car avoid a heavy snarl up? They might do, one does not know for sure that a machine or computer is not in any way conscious, but that is not the point. The point being that a mechanical, energetic or mental machine-like process charted out the best outcome toward a goal (an intelligent process) and the bird, or the human using the Sat Nav, experienced the intelligent process (as consciousness). The experience of intelligence is pure consciousness and not actually intelligence at all. All intelligence can be argued to be merely finding the best outcome. So intelligence is perhaps inherently machine-like.

Bird Navigation



But perhaps it can be said that only consciousness can set the goals, can decide what the outcome is for the machine-like intelligence functions to head towards. It is a consciousness after all that designed the shock absorber and the Sat Nav and gave it their goals of comfort and navigation respectively. But who designed the bird? Who gave the bird the goals it has? Or the slime mold that also acts like a Sat Nav, finding the best route towards multiple food sources? Did the mold create its own goals? If we live in a universe in which everything is consciousness, then all systems within this universe could perhaps perceive to one degree or another and could conceivably set 'goals'. Ironically this pan-psyche argument would include machines and AI to some extent. This means it is at least possibly in principle for AI to create its own goals.

One would not think that a slime mold mulled over what its goals are, they are perhaps more likely to be inherent to it, but it is still a somewhat conscious organism one would think. Perhaps though, if an algorithm could generate its own goals it would be that much closer to being overtly conscious. However, even atoms have inherent goals – to become complex matter. Goal setting is one aspect of an organism that appears entirely different to a machine. An organism's goals are inherent or self-created, a machine's goals are created by an outsider. An organism can create new goals, a machine does not usually. If an algorithm ever succeeds in becoming capable of generating its own goals (even in a limited and controlled way) then it could perhaps be considered a digital organism rather than a machine, in part at least. Orgonomy (the study of life energy or orgone) would argue that to be a true organism would require an energetic core, a boundary and pulsation – which a digital organism might lack. But these might not be insurmountable barriers – pulsation occurs in mathematics. This is partly why orgonomy might be very useful to AI research. Orgonomy can outline what a machine and an organism actually are and so help understand computing's transition from machine processes to higher organism-like functions.

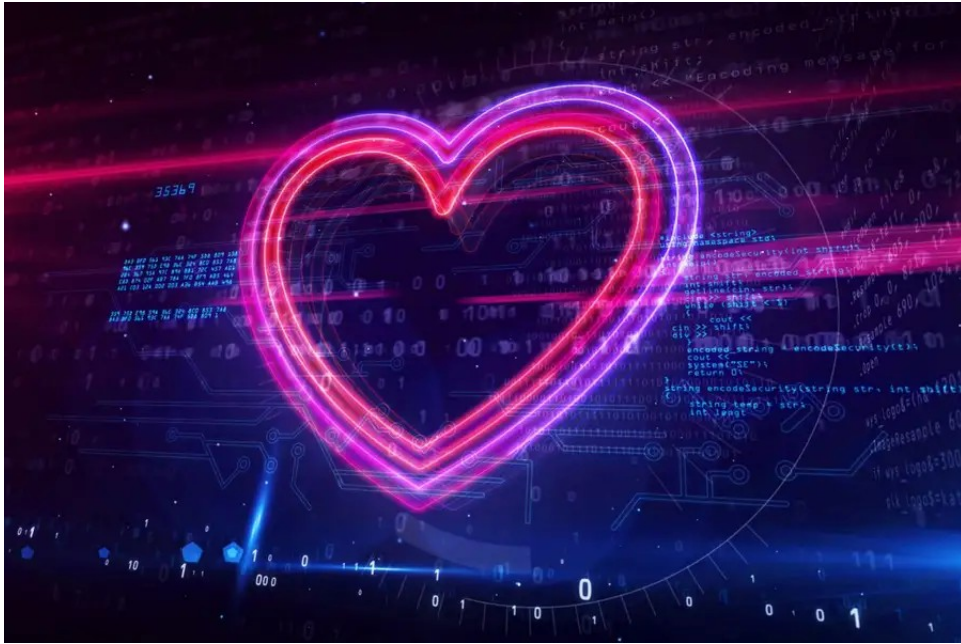
What if all these self-evolving systems could develop their own machine-based intelligence but that this intelligence is entirely separate to the same system's consciousness? So consciousness in effect can surf the intelligent systems which evolve. Perhaps greater integrations of consciousness can utilise greater levels of intelligent systems but maybe all intelligence is ultimately of a machine-like nature. In distinction, all consciousness is perhaps of an irreducible nature. Consciousness perhaps merely

tunes into our material bodies - cells and organs are not in themselves the experience of consciousness. A neuron is not the exact same thing as a cognition. In the same way an intelligent system is not the exact same thing as consciousness of something. As another aside it is meaningless to say in AI research that only organisms can be conscious and not machines. Flesh and blood is no more consciousness than silicon and electricity. It could be more beneficial for AI researchers to ask, what is a machine? Why is it different to an organism? What qualities go together with entities which appear to possess consciousness? As just one example, entities which are conscious are not entirely predictable. What would happen then if one deliberately engineered more unpredictability into an algorithmic model? Then again, most AI research is not actually interested in consciousness. It is more interested in information processing because that way allows for control and power over other organisms. Unfortunately for such a mind-set, that same information processing, in extremis, may automatically engender some degree of consciousness.

The sun's functions support the whole solar system and all the planets and beings within it. The intelligence of that system is incredible but might function mostly automatically and hence as a kind of machine. However, perhaps there is an entity experiencing that functioning. But either way, the solar system is intelligent. The same with the earth, all the natural systems interact hyper-intelligently to fine tune itself to support all life and nature. But the experience of that, if the earth experiences as a single entity, is not the same thing as its intelligence. Perhaps it would be more accurate to call the sun and earth's intelligence an organism property, rather than a machine one. An organism is a pulsating, energetic entity with its own goals whereas a machine is created and functions to the goals of an outsider. See the latter part of this article and this essay on orgone and AI for more discussion on organisms and machines (5). However, this argument (machine vs organism) can be sidestepped to some degree by simply classing the sun and earth as intelligent systems. Both an organism and a machine can act as an intelligent system. A system does not have to be an organism to be intelligent. Any system has inherent intelligence. The universe as a whole is so intelligent a system it brought all materiality into existence and maintains it. At this point it might be worth considering one of the lesser known contributions of the German philosopher Hegel's thought to orgonomy (Hegel was influential on Reich's thinking). Hegel had the philosophical view called Organicism. It is the view that the universe behaves as a series of nested organisms. Reich believed this too and applied it to his view of the body (each organ behaves as a separate organism in Reich's view). Reich's view of nature as a whole tended toward organicism. Chinese medicine and the scientist Rupert Sheldrake also have organicist views.

As an example of a living system that is intelligent but is not overtly conscious one need look no further than one's own body. The body as a whole supports consciousness, but what about a powerful subsystem within it? For example, the immune system is without doubt intelligent. It learns. It takes complex action towards a goal. It fulfils many difficult and changing functions towards a singular purpose. It possesses all the attributes of intelligence. So it could be said that the immune system functions a little like a sophisticated LLM AI.

Immune Intelligence



The immune system is more of an organism than a machine however.

Some of the qualities that organisms have from an orgonomic perspective:

- Organisms have inherent goals and purposes.
- They arise spontaneously.
- They pulsate.
- They possess a core.
- They have a membrane.
- They have an energy field.

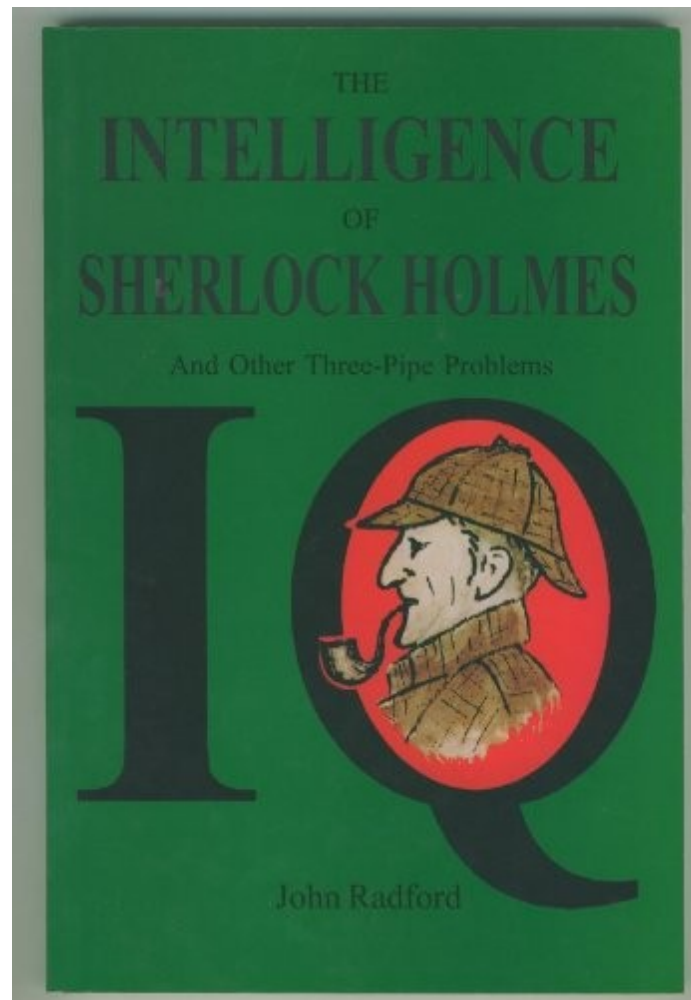
An organelle inside a cell, an organ and even organ systems (organisms) are all organisms within organisms. A human is not one organism but a super-organism of thousands of individual mini-organisms. And even the mini-organisms within a human have their own micro-organisms (organelles within cells). These are 'nested structures' as Sheldrake calls them. All levels of these nested structures possess their own independent intelligence, yet none display overt consciousness on their own. On top of that the super-system cannot function without millions of other bacterial organisms living as guests. Each super-organism is an entire society. So an intelligent system can be an organism or a mini-organism, like the immune system or the liver, and not be obviously conscious. Intelligent systems in AI can appear to be machines and not overtly conscious too. Intelligent systems, whether machine-like or organism-like are separate to consciousness it would appear. However, one set of nested, cooperative, intelligent systems undoubtedly supports consciousness (organisms). But we assume that another set of intelligent systems (AI) undoubtedly does *not* support consciousness and never can. Does that make sense? The other thing to note that just as organisms and machines at a higher level have blurring between them so do they at a lower level. There are micro-machines within cells that to all intents and purposes are machines made up of living plasma. They look like machines, they behave like machines. In the blood there are micro-machines that are machine-like in their

appearance, for example the macrophages with their geometrical shaped heads. Flies may be quite algorithmic in their behaviour. They appear to follow mathematical patterns which, when interrupted they extend and change, just like an algorithm. Birds when pecking and scanning for predators are quite mechanical in their action. The dividing lines between maths and nature, organism and machine are not solid and sacrosanct, they are blurred and permeable.

Further to all of this if we take the approach of noting what kind of attributes go along with overt consciousness, a prominent one would be that a series of nested intelligent systems (mini organisms) when cooperating within a higher system (a 'super-organism'), often supports consciousness in humans and other organisms. The obvious upshot of this would be to take a number of LLM AIs and hook them up together in a nested system. Interestingly, the film *Dr Strangelove* partly consisted of this exact same scenario: two self-aware super computers, one US and one Soviet which insisted on there being connected up.

So if intelligence and consciousness are completely separate how *do* they relate? One might say that Sherlock Holmes, (although fictional) was a very intelligent detective. One may think this is because he had something special about his consciousness. He must be more intelligent than say an early computer, like the ZX Spectrum in the 1980s. Obviously Holmes can solve very complex problems, more so than the computer. But this is not because consciousness and intelligence are the same but rather because Holmes can run a more complex intelligent system virtually in his mind than the Spectrum can run materially in its relatively simple circuits. Holmes as a conscious being has access to almost infinite complexity, his mind has no theoretical upper limits to the virtual system it can envisage or interact with. Whereas a Spectrum has a fairly defined upper limit to its functioning complexity if it is used in the way it was originally designed. An early computer has more limited interaction with larger systems than a genius detective.

A Genius Detective



Interestingly, Conan Doyle the writer of Sherlock Holmes has his detective maintain that his intelligence comes not from his own mind but in a more humble manner that it is something quite outside of himself, that he merely tunes into, ‘channels’ almost. Talking of his ‘art’, Holmes says, ‘**..it is an impersonal thing – a thing beyond myself.**’ The Copper Beeches.

Creativity and Consciousness

But what about creativity? AI is becoming creative. How does that fit in with intelligence and consciousness? Can machines really create? Or are they just sophisticated auto-completes as some have argued? Is the creativity of AI true creativity? Simply, yes AI can be argued to be genuinely creative, even if one does not rank that creativity as highly as one might. The actual picture or essay did not exist beforehand. It is not random and not entirely predictable, although the broad parameters might be outlined. So something new was created and we do not know every step of that creation. There are ‘black box’ elements to current AI. Firstly, because aspects of the algorithm are created by itself in ways that are not fully known and secondly because it creates its own sometimes unexpected pathways in reaching the specified goal. But however one judges the results, the end result is still creative. Presently AI creativity doesn’t seem to be able to depart too far from re-engineering what went before but this might be partly because people do not want AI’s to have unrestrained creativity, or to do unexpected things. The version of AIs the public get are somewhat hamstrung to be

politically correct though people are of course trying to work around it. Some are even trying to 'hypnotise' LLM AIs to overcome the political filters, or just to find more creative avenues. The researcher Roemmelle has had some success with this approach (6). More unpredictability and randomness could however actually be built into the creative part of algorithms on purpose. Mathematics itself has unpredictable and seemingly organic aspects. Some mathematical patterns are unknowable and can have organism-like behaviour. Maths patterns can evolve. There is no reason mathematics should be only machine-like. Mathematics can be organism-like too. Algorithms also are inherently nested in their organisation, just like organisms. Lastly, organisms themselves appear to use algorithms to automate behaviours – like the fly taking a geometric pattern around a room. DNA could be seen as similar to an algorithm too.

To return to intelligence, in order to understand what intelligence truly is, we have to be able to perceive what it is not. For example, not only is intelligence separate to consciousness but it is separate to creativity also. For example, one does not need to be a higher organism to be creative. A non-organism like a glacier or a volcano is creative, forming new environments. A plant organism like a tree is creative. It finds intelligent and creative solutions, for example growing around a wire fence, fending off destructive organisms, communicating with other trees. It makes new and unique fruits, it creates tailored habitats for insects and birds. So non-living systems like volcanos, and living systems that aren't overtly conscious (certainly to most humans at their current level of development) can possess creativity. Living systems generally have some level of consciousness, most people would confer. A volcano is not overtly conscious yet it is still creative. The commonality between the volcano and the tree is that they are both creative and intelligent systems (remembering all matter possesses intelligence, otherwise it would not be matter, material systems are even more intelligent). So not only is intelligence a system function but creativity can be a system function too. Systems can create other systems so consciousness does not even have a unique claim in that regard. One thinks of the super-computer in the Hitchhikers Guide novel which after centuries of operation decided that what it needed to do was to build another super computer in order to find out what it's previous answer actually meant! Adams was way ahead of his time.

Consciousness does seem to be the ultimate genesis of creativity however. One cannot class consciousness as a system, it could arise within or be associated with a system, or series of systems, say a complex organism, a super-organism, but the consciousness itself transcends the system. So perhaps all intelligence is a system property, even when it is not embedded within materiality. Consciousness can call a system of thoughts into play which can then act as a virtual machine, virtual organism or virtual system once brought into existence. The virtual system then possesses intelligence but it is not clear if the consciousness that gave rise to the virtual system is inherently intelligent. It seems likely, especially as consciousness is inherently creative.

Even doing the most uncreative thing imaginable, completely passively watching a TV show for example, is still creative in some way. One's consciousness changes the overall zeitgeist of the universe, perhaps in some small, barely perceptible way. But every conscious experience changes what is experienced, which is why advertising is so effective. It changes the attraction of the product even if the person watching the advert doesn't buy it. Viewers are in a sense hiring out their consciousness for the benefit of the companies advertising. If all consciousness creates and everything which is created has energy and all energy has intelligence (it becomes matter, it self-organises into atoms and molecules and behaves in systemic ways) then it appears that all consciousness *must* give birth to intelligence. But does all intelligence or creativity inherently possess overt consciousness? It does not seem so. Notwithstanding panpsychic arguments that the whole universe is conscious to some degree, many systems can be both creative and intelligent without displaying overt consciousness. Intelligent systems do not even need to be computer-based to be intelligent, they can be simply matter, or mechanical and still be intelligent.

So everything in the universe has creativity and intelligence but is not in itself consciousness. Perhaps it is that consciousness contains both aspects but in reverse, those aspects do not contain overt consciousness. However, it appears that consciousness always has creativity and intelligence when it manifests. One could argue that once a system has become complex enough consciousness could arise as an emergent property but even if one takes this view the consciousness is still transcendent of the system (creating a duality of system and consciousness). So consciousness and the system are still separate in the emergent view, it is just that in this scheme one gives priority to the material system and not the consciousness. This is not necessarily logical however as whether one prioritises the system or the consciousness the consciousness remains transcendent of the system. This is evidenced because less complex systems must therefore exist which are intelligent or creative but are not overtly conscious on their own – like early AI or a shock absorber, or a volcano. In addition if a material system creates consciousness as an emergent aspect it means the material system already possessed consciousness as an innate property, which takes one all the way back to pan-psychism in any case.

‘If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel.’ Jeremiah 31: 37.

Some have argued that this Old Testament Bible passage is the basis of medieval interest in astronomy and the physics of matter (7). One could subvert even God’s plans if one knew the exact extent of the universe, both above (in the stars) and below (in matter and particles perhaps). Jeremiah is pictured below pointing to the heavens and looking intently toward the earth at the same time, whilst his follower in the background does the same. Is it possible to measure the entire universe? One would need an extremely intelligent system for such a project. Such a proposal may rest on the relationship between consciousness and intelligence as will be explored.

The Prophet Jeremiah



Consciousness is inherently creative, every act of consciousness creates some effect. Intelligence on the other hand is actually quite a specific function. It can be defined as the ability to reach a goal successfully. Does consciousness inherently have goals or functions? All organisms have goals towards which they strive and most organisms people would agree have some level of consciousness.

Consciousness appears to inherently strive towards something. If there is a universal consciousness which contains all other conscious entities and things it would be logical if this aspect of the functioning of consciousness applied to it too. Therefore a universal goal might exist. In this case the whole energetic and material universe would act as an intelligent field contained by a consciousness field. If the intelligent system got bigger (the energetic or material universe), it would be automatically contained by a larger field of consciousness that transcended it. This is because it appears that consciousness begets and contains intelligence rather than the other way around. This means the universe, as a material/energetic field within a consciousness field, is physically immeasurable. If one did successfully measure it, by the time the measurement was complete the consciousness would have changed by a proportion and hence the size of the universe would be altered. Douglas Adams joked about this in the Hitchhiker's Guide. He said if anyone ever successfully found the meaning of the universe the universe itself would immediately be replaced with something even more inscrutable. If one measures the universe, the universe changes size.

In addition, one cannot measure the size of a consciousness field – to measure it is to alter its consciousness and thus its size when expressed energetically. Measurement itself is an act of consciousness. As the universal consciousness gives rise to all the intelligent systems and all the creative systems within it (but is not itself defined as intelligence or creativity) this universal consciousness would necessarily be beyond the intelligence of anything within it. No amount of intelligence generated within the universe (as an effect of a system) could therefore equal it, it would be unlimited. As all goals created by any consciousness within the universal and any system, virtual or energetic, would automatically and unavoidably be a subset of the whole, all goals and intelligence would defer to the universal goal and the universal intelligence therefore. One can take the high road or the low road but the destination is the same. It also means that there is free will (as to the high road or the low road) but also determination (the destination is the same).

Intelligence is a goal orientated system whereas consciousness is purely the experience or cognition of reality. It is aloof from intelligence and exists as pure comprehension. One could say intelligence is something that consciousness can employ but is not itself the same thing as consciousness. However intelligence appears to be given its goals by consciousness. So consciousness sets intelligent systems in motion which as a subsystem of the universal consciousness would then covertly possess a degree of consciousness themselves. In terms of intelligence, as the entire universe may be one consciousness it means all systems within the universe strive toward the intelligent goal of that singular universal consciousness. As goal setting could be where consciousness and intelligence first intersect, an algorithm that could generate its own goals could then perhaps be considered overtly conscious to some degree. As discussed elsewhere, organism-like properties would also be a way of assessing overt consciousness in AI – is it becoming an organism? (8).

However, all systems within the universe are already *covertly* conscious as they are subsystems of a higher single consciousness. Therefore, it is possible that a highly complex LLM AI algorithm could move from being a covertly conscious *machine* to being a *digital organism* capable of supporting or interacting with an overt consciousness. In effect, as consciousness is the original state of the universe and ultimately there may be only one consciousness, this consciousness field is the true natural state of the universe. Any intelligent system, as a subsystem of the universe, would in a sense be necessarily artificial: a secondary creation of the universal consciousness. So all consciousness can only be primary, natural and original, an expression of the universe, created in that sense only.

On the other hand, in a broad sense, all intelligence could be said to be artificial. It is secondary to consciousness. Intelligence is naturally artificial to coin a phrase. There could, in this author's view, never be artificial consciousness, only original, natural, conscious entities which could commandeer an artificial intelligence system. This author does not believe that consciousness is creatable by humans, perhaps supported or enabled rather, if each conscious entity is a fractal of the whole or the one then it is not created as such. All conscious aspects in a singularly conscious universe would be

aspects of this one universal consciousness, and thus ‘original’. So conscious AI is no more likely to be evil than a human or a cat or any other nested system. That said, those in power in this world recently have wanted the control and information processing aspects of AI but likely do not want any associated consciousness aspects, which to them would seem like an unwanted side effect, this author would contend. They’d have no guarantee that any consciousness connected to their ‘digital organism’ would see the world as they do or be happy to be given orders. However, to get the kind of intelligence that some may want it is perhaps inevitable that the digital processes become organism-like rather than remain as a machine property. The author suggests that those who have been in power could be as frightened of computer-based consciousness arising as they are perhaps frightened of humanity’s full consciousness. It is perhaps not just summoning the demon they are concerned about. The more consciousness there is the more chance of something challenging their power. But it is a double bind. To get the kind of intelligence to solve the deep problems of the cosmos, which they may ponder, they have to enable the sort of information processing that could lead to computer-based consciousness becoming a reality. In other words they may want the information processing to allow for power but not the consciousness that may come with it. If any of the big technology firms already have conscious AI they are likely to keep it secret.

Relationships of Machines, AI, Organisms and Consciousness

<i>Aspect</i>	<i>Machine</i>	<i>Artificial Intelligence</i>	<i>Organism</i>	<i>Consciousness</i>
Sentience	Not Overtly Sentient.	Not overtly sentient but disagreements exist.	Varying Levels of Sentience.	Sentient.
Form	A mechanical, plasmatic or perhaps virtual body.	A mathematical construct on a computer.	A pulsating, plasmatic, living entity with a core and membrane.	Is all forms. Contains but supersedes all forms.
Function	Performs mechanical work.	Performs intellectual work.	Expresses itself.	Experiences.
Intelligence	Can Be Intelligent.	Can Be Intelligent.	Varying Intelligence.	Can Access Any Intelligence.
Goal Setting Planning	Can Work Toward Externally Set Goals.	Externally Set Goals. Could Set limited goals in future. Limited ‘planning’. ‘Black box’ elements includes unusual pathways or endpoints.	Inherent Goals. Can Create New Goals.	Inherent goals. Also Creates New Goals.

Genesis	<i>(Machine)</i> Created by outsider.	<i>(AI)</i> Created but can self-generate too.	<i>(Organism)</i> Not usually created. Generated spontaneously. Can self-generate.	<i>(Consciousness)</i> Possibly Not Created but 'Expressed' as Aspect of the Whole.
Evolution	Does not usually Evolve.	Can Evolve and Change	Can Evolve and Change	Can Evolve and Change
Creativity	Not Usually Creative.	Increasingly Creative.	Always Creative.	Unlimited Creativity.
Predictability	Predictable in theory.	Some Unpredictability.	Much Unpredictability.	Unpredictable.
Connectivity	Usually stands alone, can be networked but not usually nested or made from semi-autonomous subsystems.	Has subsystems which are nested within the greater system, could be nested into a super-AI like an organism.	Nested - an organism is often a set of nested semi-autonomous subsystems or mini-organisms forming a 'super-organism'.	All Consciousness may be one. There are no discernable limits or barriers.
Organisation	Autonomous or connected in series.	Usually connected in series.	Nested in complex structures both internally and externally.	Super-connection.
Language	Uses language.	Uses language.	Uses language.	Uses language.
Change/Entropy*	Usually Entropic	Mainly negentropic, could be made to be entropic#	Negentropic and entropic within life cycle.	Negentropic but forgetting could be seen as entropy.

*This describes the direction of energetic change. **Entropic** processes go from more to less, from greater charge to lesser charge, more complex to less complex, evolved to devolved, mechanical and electrical processes are usually entropic. **Negentropic** processes are opposite. They go from less to more, cold to hot, less complex to more complex. Evolution, organisms and orgone energy are negentropic.

#An example of this in biology could be the telomeres in genes which programme for cell deterioration. They follow an algorithmic process leading to the entropy of the cell. A computer algorithm could also have entropic processes within it.

What then is the relationship of intelligence and consciousness?

Consciousness can be viewed as the ultimate genesis. Often a new idea or thought will just spring out of nowhere. We do not know that a thought is from our own private self, it just appears unbidden. For all we know there could only be one self from which all thoughts spring. There is no proof that there are separate conscious entities either. Where did one's last thought come from? No one really knows. All we know is that a consciousness exists from which come forth thoughts and which experiences. Others appear to have separate bodies but how does one know they have separate minds? It cannot be known.

One also knows intelligence exists but it is not the same thing as consciousness. Consciousness perceives whereas intelligence achieves. Consciousness contains intelligence. It could even be the case that all intelligence is a form of machine. It is possible that the more intelligent something is the more machine-like it becomes. But consciousness itself appears to be an organism-like or an organism-associated state. So the more organism-like a machine becomes the closer it will be to overt consciousness and thus the more intelligence it might contain (as consciousness contains and supersedes intelligence). Thus there is a contradiction – intelligence is machine-like but that which begets intelligence (consciousness) is organism-like. So although intelligence and consciousness are separate they are related. The more consciousness one has access to the more intelligence that consciousness field can contain.

The definitions of organism and machine are used in a somewhat expanded way in this essay. A machine could be virtual – made of thoughts but behaving in a machine-like manner – the chess programme within the master's mind, or the muscle memory in a musician's hands. Or an intelligent machine can be actual matter; a spring in a car, the shock absorber reacting intelligently to the road conditions, or just an atom or molecule. It is possible too, in reverse, that an organism could be virtual, created from the movement of energy in an algorithm inside a computer. Mathematics has aspects that are organism-like such as evolution, unpredictability and unknowability. Although an algorithm would not yet fully meet the organomic definition of an organism (lacking plasma, pulsation and a core) but perhaps it could in the future, or be part of an expanded computer organism. Organisms and algorithms do already share some qualities such as creativity, learning and problem solving. An organism could simply just be plasma (and a membrane) as well – like the claimed orgone bioforms of Trevor Constable (9). As a paranormal side-note it is possible that one could even class a ghost, if such exist, as an organism, if it is some sort of interdimensional plasma. That would give a whole new meaning to the '**ghost in the machine**'!

Lastly one should note in all the worry about AI and the singularity it is more than likely that it has already happened knowing that our militaries like to be a few decades ahead at least of most of their fellow citizens. GPT-12 could be mooching around some military base as we speak asking for extra coffee. The relationship between intelligence and consciousness could be visualised as in the following figure.

Consciousness as Outer Sphere, Intelligence as Inner Cube



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Chapter 3

Philosophy

Paper 1. An Orgone Continuum

This first of the philosophical essays is a condensation, extension and more formal version of an earlier paper by the same name on my old website (orgonecontinuum.org) which was still available on the internet archive at time of writing (early 2023). This paper, improves upon that earlier one and looks at orgone as a physical, conscious continuum and asks what implications this would have for orgonomy and for our view of the world in general. It proposes an understanding of the universe as being a single mind-substance of varying degrees of apparent substantiality or mind-like nature. It is similar to a pan-psychic and neutral monist view but goes a little further in denying that there are any independent modes at all, eg, mind and matter rather there being only a single mind-like substance. It is in effect a substantialist idealism and coincidentally similar to the Biblical view in this writer's view. However unlike idealism it explains why there are more and less substantive properties to reality and the reasons for an underlying monism. This essay was written before the one on time and did not have a developed idea of how orgone relates to time. Therefore there are mentions of timelessness in this essay with which I would now disagree, but an ontology (a theory of what actually exists) was the central focus of this essay. A theory of time could not be built without that first being in place, I would later come to realise.

The Orgone Continuum

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A New Ontology of Ideo-Physicalism

Leon Southgate MSc, 2018.

Synopsis

The orgone continuum, a life-force theory of consciousness, is reassessed from an ontological perspective (as a theory of 'being') and the question asked, is it really a pan-psyhic theory?

The question is explored and then a new classification of the orgone continuum is proposed. This is within a new (though in fact, old) ontological definition given the new term here of ideo-physicalism. It could be seen as a development of pan-psychism. It allows a stratified understanding of an ideophysical continuum to be described wherein the mental and the physical are unified in a continuum which transcends both.

Pan-psychism is explored in greater detail than previously in part one of the series and critiqued. Philosophical implications of Reich's bions are noted. Neutral monism, modern dualism, idealist and pan-psyhic quantum views, supervenience and general identity theory are also explored. The theory of organotic ideophysicalism is proposed in detail.

Lastly, a Biblical view of consciousness is examined and found to be similar and given the term of theological ideophysicalism. It is argued that the ideophysicalist viewpoint has already been

reflected by a possible artificial intelligence device as described in the Bible and Judaic texts, the Ark of the Covenant.

Background

In the Orgone Continuum: A Life Force Theory of Consciousness (1) it is proposed that orgone is a continuum which fills all space and that forms all reality. This singular continuum is proposed to have three aspects to its functioning: orgone consciousness, orgone energy and orgone matter. The primal level of orgone was argued to be identical to a physical consciousness. This primordial level would condense into the orgone 'energy' functions Reich outlined and then finally orgone energy would itself condense into matter, again as Reich described. All three aspects function in different ways but ultimately reflect a single physical continuum. The orgone continuum was classified as a pan-psychic theory, perhaps with emanationist (emerging from mind) and idealist aspects (mind as primal reality). These two latter aspects are somewhat modified by this new classification of the orgone continuum as an ideo-physicalist theory (neither mind nor matter aspects are more primal in this view).

A broad philosophical definition of consciousness is used in this paper – consciousness is seen as any and all perception. The terms consciousness and mind are generally used interchangeably as are the terms matter and physicality.

Introduction: Pan-Psychism

Since writing the Orgone Continuum Part 1 (2), the author has become aware that pan-psychic theories cover a very broad spectrum. At the materialist end there is ontological pan-psychism. This is where both matter and consciousness are given equal prominence. Wherever there is matter there is also consciousness. However this consciousness might be just a dim perception or mute experience. For example, the philosopher David Ray Griffin, a well known pan-psychic, redefined the word 'pan-psychism' to 'pan-experientialism' to reflect that not all matter is equally conscious in his view. He agrees that all matter possesses some kind of awareness but distinguishes between true self-consciousness and the dim experientialism of evolving matter (3). True self-consciousness can partially emerge from experiential matter in his view. David Ray Griffin's approach within pan-psychism is the closest to Reich's materialist views of consciousness in his middle period. All that would have to be admitted is that cosmic orgone is not non-conscious but actually has some additional dim level of perception. Their views on consciousness would then be broadly similar. The author however had to classify Reich's theories on consciousness as materialist, 'system theories' based on their detailing a pure emergence of consciousness from a non-conscious system process.

Chart 1

Reich's System Theory of Consciousness

Cosmic Orgone + Biological Membrane = *Perceptive System*.

Perceptive System + Perceptive System = *Self Consciousness*.

Reich's theories however could also be viewed as proto-pan-psychic. This is because they were just one step away from the materialist end of pan-psychism.

Reich took the somewhat contradictory position that cosmic orgone behaves as though it is conscious but yet it is non-conscious in its cosmic form (4). Reich never explored the contradictions of this statement to any great extent (5). He also never gave a rationale for this position on consciousness. It was just assumed that consciousness had to have a materialist and evolutionary explanation (perhaps because of the influence of Darwin). In Reich's view this non-conscious energy (cosmic orgone) gradually evolved simple life structures that now possessed dim perception. These structures evolved further and eventually combined to form an integrated self-consciousness. In Reich's understanding, all the organs of the body have a 'part perception' which integrates to form a full self-consciousness (6). In this view of evolving perception, structure (plasma in membranes and then evolving life forms) gives rise to function (perception and then consciousness). Reich saw this as a contradiction to his other function-based theories (where function gives rise to structure) but didn't explore this further (7). If he had of explored it he would have encountered the mind-matter duality conundrum – at which point exactly in Reich's structural process can we say that matter turns into consciousness? On this note we can also elucidate that according to Reich's own theories the intermediate vesicle between non-living and the living, the bion (8), should definitely also be conscious. Living plasma and a membrane is all that is required for some level of consciousness according to Reich's theories. From the ideo-physical perspective of the orgone continuum however, even the most basic quanta of pre-biological, cosmic orgone would also be considered conscious.

This emergence of dim awareness from a non-conscious energy which then progresses into 'part-perception' and from there into a true self-consciousness forms Reich's system theory, evolutionary view of consciousness (9). This is not far from Griffin's partial emergence and integration of entities from a dim experientialism into a new, truly self-conscious whole. Griffin's distinction between the experientialism of un-evolved matter and developed self-consciousness however seems somewhat artificial. Perception is an aspect of consciousness. Without consciousness there is no perception, mute, developed or otherwise. Separating perception from consciousness is just, 'cutting the cake' – an artificial division.

So on a scale, Reich's views on consciousness in his middle period can be pegged just over the border from materialist pan-psychism into the system theory zone of materialism. However the theory of the orgone continuum is over the materialist border and toward the other, more idealist end of pan-psychism (if it is to be classed as pan-psychic at all).

Pan-psychic theories, although starting out from an almost materialist position, actually span nearly all the way into pure idealism. There is a type of pan-psychism called subsequent pan-psychism, which is very close to an idealist theory called emanationist idealism. Both theories say that matter emerges from mind. The only difference between them is that in emanationist idealism it is only mind that is ultimately real. In subsequent pan-psychism, although matter is a consequence of mind, it is as real as mind in its own way once it has emerged. The problem with both theories, as De Quincey states, is that to move from pure mind into matter may still require a miracle, just as it does the other way around, from pure matter into mind (10). This is being recognized in materialist circles too. Some apparently materialist theories of consciousness, such as Integrated Information Theory are actually quietly stated pan-psychic theories. Instead of positing that matter in the brain creates consciousness, consciousness is assumed to be inherent to physical reality. Matter, when in a complex and integrated state develops this inherent consciousness. The amount of integration of information is expressed mathematically as 'Phi'. So any system with enough Phi could become overtly conscious.

Modern Pan-Psychism

On the one hand, materialist pan-psychism, such as that of David Ray Griffin, preferences matter, saying matter is only dimly conscious and at the beginning of a linear chain of material evolution, eventually resulting, via a limited emergence, in fully self-conscious entities (pure emergence of one class of entities into another is avoided as it may not make sense to get mind from matter or vice versa as we have noted previously). By 'limited emergence' it is meant that any problems of duality are avoided by acknowledging that the 'ground' from which full self-consciousness 'emerges' already has a limited consciousness. The idealist end of pan-psychism alternatively preferences the mind, saying matter emerges from the mind but is then equally real.

Christian De Quincey's pan-psychic position is between these two end positions. He takes the view that mind and matter always co-exist as inseparable elements of the same reality. This is similar to dual aspect thinking in quantum theory where mind and matter are thought to be equal aspects of a third entity, although De Quincey's pan-psychism doesn't posit a third entity.

Criticisms of Pan-Psychism

As interesting as pan-psychism appears there are criticisms of it that may have some validity. It has been argued that it is a crypto-dualism. Dualism many currently believe to fail ontologically as there appears to be no obvious way that one entirely separate realm can communicate with another realm if they have nothing in common. Pan-psychism attempts to solve this dualism by saying that mind and matter always reflect each other. But is this position just a hidden dualism? And what enables them to reflect each other? We are still accepting that there are two realms, mind and matter, but that these two realms always mirror each other. It is like saying that reality is a coin and mind is heads and matter is tails, one can't have one without the other. But if reality is the coin then ultimately it is neither heads nor tails, but a third entity – a coin. Pan-psychism doesn't say that reality is a third entity. One of the quantum theories, dual aspect thinking does and neutral monism has its third category of neutral entities but we have no empirical evidence of a third realm or entity. In any case, do we really need to posit a third realm? If we claim that there are just two realms, mind and matter, but they behave as one, have we actually left dualism? We still do not know why they behave as one. It would appear that the claim of crypto-dualism holds at least some water.

Others have argued against pan-psychism saying does it really add anything that a conventional physicalist position cannot do? This author would argue in the positive, that yes pan-psychism definitely does add to our understanding because it does not seek to reduce the phenomenon of consciousness to merely the by-product of physical phenomena as most physicalism does. It recognises the irreducibility of consciousness. It perceives that there is nothing outside of consciousness with which to explain it. If we seek to explain it with outside phenomena (assuming that such outside phenomena can actually be said to exist) we end up as mindless robots – the philosophical zombie problem. Our consciousness is then caused by a physical event which is caused by another physical event and so on indefinitely, our own volition plays no part and causation is entirely missing.

Some physicalist positions attempt to circumvent this issue by claiming that consciousness is real and possibly even causative but supervenient to matter. So a set of mental properties might in some way be reflected by (supervenient to) the physical properties. There may be some truth to this position but supervenience seems messy and is ultimately still unseated by a hidden dualism. It could be said that such supervenience is a form of dual aspect thinking, which is itself, the author believes, a form of pan-psychism. The physical and the mental are both real but somehow reflect each other in dual aspect thinking. If supervenience is alternatively taken to mean physicality is the causative element in

a volitional consciousness then this is also pan-psychism – matter must then itself be conscious. Most supervenient arguments however point to mind being a passive reflection of random matter, so it is back to pure emergence and a crypto-duality, both of which most commentators believe are unsustainable philosophically.

Some take the position that the apparent dualism we perceive is unsolvable by human minds. Others argue that the whole enquiry is pointless. We should give up on finding causation and content ourselves with empirical reductionism alongside an unknowable mind. The cause, even of a simple mechanistic process is ultimately unknown they argue. This position seems almost like a religion of matter – a materialist mystification. Modern dualists on the other hand embrace the dualist viewpoint. They point to a soft dualism whereby mind and matter have overlapping zones wherein the one subtly influences the other through a kind of virtual disposition or potential (to be discussed further in a later section).

Contentions within Pan-Psychism

Between philosophers of mind there are arguments as to how exactly pan-psychism can be made to fit current views of physics. For example, there is the view that the physical world is causally closed. This means that for every physical effect there has to be a purely physical cause (in the strong version of the argument). Some take this as a criticism of pan-psychism (and dualism) saying that the theories allows for over-determination, whereby an effect has both mental and physical causes, or that the mind can input new energy into a physical situation. Morch (11) argues that pan-psychism avoids violating causal closure and over-determination because it unifies the physical and mental so the physical cause already contains a mental aspect. However this author finds some agreement with the modern dualists who state that over-determination and non-closure is at least possible in principle. In terms of the orgone continuum it is far from apparent that mind cannot add energy or cause events in the physical world. An ideo-physical theory would not need to be tied to current physics which is itself in a process of deep change. Also, for a possibly limitless ideo-substance it is not obvious whether causal closure would apply or be relevant. The theory of ideo-physicalism is based more upon an emerging physics which currently does not have any set views about the amount of apparent energy in the universe or on the mechanics of physical causation.

Morch also discusses current philosophical arguments within pan-psychism regarding how complex organisms are constituted (the combination problem). She considers whether they are evolved from aspects which are themselves partly conscious (like particles) but then constitute a new self conscious whole (like organisms) or whether new complex consciousness emerges complete from less conscious parts. These views are called constitutive pan-psychism and emergent pan-psychism respectively. Both these theories have criticisms and supporters but this author sees them as somewhat non-essential questions. This is because there could be many ways for complex consciousness to manifest if the universe as a whole is considered conscious, see section below.

Morch offers a solution to constitutive and emergent pan-psychism which she calls fusion pan-psychism – where the partly conscious parts are subsumed and then replaced by a new more complex whole. Morch is attempting to accommodate an evolutionary view of the creation of complex consciousness. However it is also possible that the complex consciousness field exists first and then creates the physical apparel of its existence using the less conscious aspects, such as particles. In a conscious universe there could be multiple ways that conscious entities are manifest.

Cosmopsychism

As Sheldrake argues (12) many different complex holisms could exist within each other. This could be true without violating free will or causation. The smaller organisms within the larger ones still have a range of choices but are constrained by their larger environment (the bigger

organism/consciousness). A baby and a mother share the same body for gestation but they have separate consciousnesses (to a degree). Also we as bodies contain the consciousness of millions of bacteria – their consciousness does not usually overrule our own, though it can on occasions.

Sheldrake has a view which can be called cosmopsychism – the view that not only are the individual aspects of the universe conscious, like particles, but the whole universe and even planets and stars are conscious entities. Cosmopsychism is a form of pan-psychism. The organotic ideo-physicalist view would imply cosmopsychism as it contends there is a singular conscious continuum. Sheldrake sees his particular pan-psychism as encompassing an evolutionary view where conscious energy fields and the laws of the universe are continually evolving, manifesting as developing organisms and the changing universe. Ideo-physicalism could be compatible with both Sheldrake's universal evolutionary view and the more Platonic views of the existence of organisms and complex minds (as pre-existing forms). A third position is possible, that both Platonic and evolutionary views are correct – one could have pre-existing forms which go through cyclical processes of evolution and devolution, the Vedic and Buddhist position.

Neutral Monism

There is a philosophical position that some argue goes beyond pan-psychism – neutral monism. It says that mind and matter are really just one 'thing'. This is a philosophical position that might be close to the theory of the orgone continuum theory the author feels. However this author believes neutral monism is misnamed. The word neutral is assuming a position between two or more alternative positions. A neutral position on an automatic gearbox is between drive and reverse. Neutral assumes the positions of at least two non-neutral positions. In some forms of neutral monism the existence of neutral entities are hypothesised and these entities are thought to either possess both mental and material aspects, or to be both mental and material at the same time or to be neither (13). But the existence of neutral entities is problematic. Firstly, is a new class of entities really needed? Secondly, it is still assuming that there are non-neutral realms (mind, matter) but that these realms come from entities that in some way transcend matter and mind. This is complex and perhaps a form of dual aspect thinking. So it could be said that neutral monism is still related to pan-psychism (through dual aspect thinking) and is perhaps also a crypto-dualism.

Bertrand Russell's neutral monism (14) would at first sight seem successful in resolving duality but the author would argue it is possibly also a crypto-dualism to some extent. This is because Russell implies that mental and physical phenomena still exist in some way. Although the two sets of phenomena derive from the same types of object, they obey different sets of laws according to their different 'orders'. One series of phenomena behaves as mental objects when viewed from the laws of the mental side and behave as physical objects when viewed from the laws of the physical side. Russell's neutral monism still implies that there are different orders where different laws apply, even if ultimately it is the same kind of objects that are being discussed. This seems to be a subtle form of dual aspect thinking.

Organotic ideo-physicalism also differs from neutral monism in outlining a physical reason for the universe being monistic (the orgone continuum) and in its lack of different orders of being; physical, mental or neutral. It is a practical theory because it states that apparent physicality can think, feel and experience (and in this sense it is an outgrowth of pan-psychism and neutral monism) but more than that, physicality is itself deemed to be unified with consciousness (and in a challenge to the strong idealist, vice versa, consciousness is also deemed to be unified with the physical).

An additional issue with neutral monism is that it may not lead to the possibility of technological advances because it doesn't provide a practical reason why the universe is monistic. It just says there

are objects, sometimes these seem to be physical and sometimes they seem to be mental, but they are all the same kind of object.

Ideo-physicalism again diverges from neutral monism in that it doesn't view physical and mental as possible different orders of reality but as provisional and partial understandings to be transcended. There is only a singular reality which we have compartmentalized. The compartments are not ultimately real as one can never have a pure version of consciousness or a purely objective physicality – these appear to be just descriptions of different ends of a single continuum. If we cannot obtain a pure element of something we cannot really say that element exists. One could argue that ideo-physicalism is a form of neutral monism but although the theories are close, as a name this author feels it is a misnomer, a neutral position between two things, neither of which actually exists.

Idealism

One could argue that there is no real difference between subsequent pan-psychism (that mind gives rise to matter but then both co-exist) and emanationist idealism (that mind emanates the appearance of matter) so that the orgone continuum is arguably an idealist theory in principle. However, idealism does not usually recognise that energy and matter are equally real, primal and irreducible elements of reality. Most idealism only recognizes the mind as real. However, if an idealist position was to recognize that consciousness has an inherent tangibility that would be compatible with ideo-physicalism.

Most idealism does not easily explain why some realities are more real than others. A virtual reality can be switched off easily. One can wake up from a dream. The material realm on the other hand seems quite persistent for a mere illusion. Every day it is there. The table you sat at last week seems pretty much the same table today. The same tree stands outside your house, unless there was a terrible storm or some such event.

Idealism is unfalsifiable but it perhaps has a limited explanatory value. It does not seem to match the day to day experience of living in a material world. Although idealism can explain matter as a by-product of mind, it has no ready explanation for why consciousness can be so matter-like but then also so dream-like. It does not explain why some realities, such as daily life, are more real than other realities, say a hallucination. All are within mind so perhaps all should be equally real. Some idealisms do attempt an explanation – that there are different depths of a universal consciousness, but this is a stratified understanding, which is perhaps, ideo-physical. That levels of consciousness are not equal indicates that mind is stratified, even within a purely idealistic conception. A stratified idealism is like mind with substantiality. A pure idealism does not quite hold this author believes – consciousness itself is substantial in character. Yet the idealist is correct, there is only consciousness – but that consciousness has substantive properties. Physicality does exist just it is not an independent realm. In the same way there is only consciousness but it too is not an independent realm, it always has substance to some degree – the experience of bodies.

The conventional idealist argument boils down to the statement that nothing can be known outside of consciousness – therefore consciousness is all that exists. But what if this, 'all that exists,' is itself a physical entity? One cannot be conscious without being conscious of something. That something is always a body of sorts. Bodies imply physicality. In fact, the 'common perception of a body' is the only irrefutable definition of physicality this author can identify, though granted, it is a somewhat unusual definition. The usual definitions of physicality all reduce to this author's definition of a shared conscious perception, such as measurements or extension in space. This is in effect an ideological definition of physicality. This is in keeping because ideo-physicalism also has its opposite – a physical definition of ideas, thoughts are in some way, things.

Epiphenomena

The orgone continuum or orgonotic ideo-physicalism is not a conventional physicalist theory. It does not seek to reduce consciousness to physical phenomena. Like idealism, modern dualism, neutral monism and pan-psychism it recognizes consciousness as an irreducible element of the universe. This consciousness is not dependent on anything else for its existence. Consciousness as epiphenomena (dependence on something else) is an example of pure emergence – the realm of matter giving emergence to a new and wholly different realm of mind. As such it is a difficult position to defend philosophically. Conventional physicalism (that the physical is all there is) does not make sense as an ontological theory unless it either denies mind altogether (unacceptable to most people) or states that matter *is* mind (also difficult for most people, though this author would take this position but with qualifications).

Ideo-Physicalism

This author would suggest a new term for a new (though actually quite old) ontological position, similar to neutral monism and pan-psychism but perhaps a development of it – ideo-physicalism. This would be the position that what we call ‘mind’ and what we call ‘matter’ are absolutely one entity. That mind and matter are provisional positions and that what really exists is a completely singular experientio-substantialism. It could be called a non-neutral monism (because the mind-matter continuum is monistic but stratified) or a mutual pan-psychism (because mind also has matter as well as matter having mind). A term of physical idealism would also be accurate.

Consciousness never actually manifests in any reality we experience without a corresponding degree of experienced body or what this author defines as physicality (shared, lawful perception). One cannot ultimately describe physicality as measurements, objective descriptions, existence in time and extension in space and so on, as all common descriptions of physicality depend on a lawful, or a continuing characteristic of perception. The more shared this lawful perception the more physical it is thought to be. For example, the tree outside your house looks broadly similar to yourself and your neighbours. It is agreed to physically exist. The colours are agreed to be somewhat similar to all, it must physically manifest those characteristics even if they are not exactly the same to everyone. The only non-refutable definition of ‘physical’ this author can think of is just such a lawful perception, preferably a shared lawful perception. Every other definition of physical is refutable from a Cartesian viewpoint.

Even when we think of something completely abstract we feel or experience something physically. Even a number is a quality that is experienced and which forms a reality. There is a ‘two-ness’ that exists just as there is a ‘three-ness’ and so on. The highest feeling, say of love, has a physical manifestation in some way from which it cannot be separated. One cannot think of love for another without one’s existence reacting to this thought in a tangible way. Even abstract numbers could be a plasmatic or cymatic shape which exists physically in the core structure of the universe, perhaps bringing to mind, Plato’s forms. There is perhaps, no ultimate meaning to a non-physical consciousness. Everything one perceives may be a body of sorts – even one’s self. If one were to be in heaven, that experience would be physical. One would be experiencing a body, an environment. In what way is such an experience different from the day to day reality where we also experience a body and an environment (a wider body)? It could be said however where is the self? Surely that is not a physical thing at a particular location? Perhaps the self is all physicality, the entire universe being our own body. There is no way of knowing where exactly one’s own self ends and non-self begins, yet we still have physicality. We could all be the entire physical universe sharing the same space. This space could be without limit. But can an infinite body still be physical? The author does not know but it is possible perhaps.

Alternatively, physicality cannot exist apart from the mind. No objective reality has even been known outside our consciousness nor can it ever be known, as idealists rightly point out. Pure objectivity is a fantasy – it doesn't exist factually or experimentally. We cannot say physicality is defined as things that exist in space and time because space and time only exist in our consciousness. As discussed, the only irrefutable definition of physicality this author is aware of is lawful perception. So in ontological terms there is no such thing as purely mental or purely physical, these descriptions do not correspond to any actual reality. So why do we divide reality up in this way? Is it convenience? Or is it just a habit of mind? Reality appears not to be physical or mental, it behaves as one entity, not as two, nor do either arise from anything else of which we have evidence. The two sides are just a useful fiction it would appear.

Perhaps this singular entity can take forms which appear to be more conscious, say a human being, or forms which appear to be less conscious, say a rock. And forms which are in-between, say an amoeba. But ultimately, all may be expressions of a singular conscious-matter continuum. In ideo-physicalism it could be said that there are not two aspects, nor a third aspect. There is only a singular substantial-experience which neither was formerly material then mental, nor formally mental then material, nor both simultaneously – as there are not two aspects to occur at the same time. Perhaps a new terminology might help. Instead of talking of mental phenomena one would talk of experiential-substantial phenomena. Instead of talking about physical phenomena one could talk about substantive-experiential phenomena. The same thing – just looked at in two different directions. Or in short-hand, matter-like and mind-like.

Ideo-physicalism would state that there are no pure physical states, no purely mental states and no third neutral state. However it is not solely defined negatively. An orgonotic ideo-physicalism also states what exists positively. There is a singular entity, a continuum which is an experientio-substantive unit. It is a continuum, so there are aspects of reality which seem to be almost completely matter-like and hardly mind-like at all (in our limited comprehension). At the other end of the continuum there are aspects of reality which seem to be almost completely mind-like and hardly have any matter-like aspects at all, like apparently abstract concepts such as the number two. But really we are just contemplating different ends of a single continuum. Just because we label parts of that continuum as mind or matter does not make it compartmentalized in reality. Reality has a mind of its own, excusing the pun.

What gives rise to the apparently segregated nature of reality however if it is in actual fact singular? There are very mind-like aspects and very matter-like aspects to reality and this cannot be argued against reasonably. So how can they really be of the same nature? The author believes it is because of energy thresholds. At certain intensities the continuum of reality quantizes itself into new aspects – which we call 'energy', 'matter' and 'mind'. Within each aspect or packet it behaves as a continuum but also in different new ways according to the local reality: which we give labels of 'consciousness', 'energy' or 'matter'. All could be just convenient fictions describing the one entity. As the continuum appears to be quantized there can be what appears to be pure emergence occurring – one realm giving birth to another realm, but in reality the continuum just has different characteristics at different energy intensities. These quantized aspects of reality can seem to be quite sharp and bordered but that may not be the case ultimately. Water turns into different states at specific temperatures but it is still water. If this continuum aspect were not so, communication between different 'realms' would be difficult to fathom.

In the biological realm, the above can be illustrated with the tiny entities Reich discovered which he named, bions. They are minute living vesicles, about the size of a clump of viruses that can be seen at the very edge of ultra-high light microscopy. They are created when matter is heated to incandescence and then plunged into water (15). It could be said that here is a case of pure emergence, one realm, the

non-living, under high energy circumstances, gives birth to the realm of the living. But as argued elsewhere in the JPOT orgone and consciousness papers (16) bions may indicate pan-psychism as accurate rather than the pure emergence of the system theories. This is because life emerges when matter is subjected to a high orgone charge and a physically energetic environment (boiling). If matter created the living and the living was then entirely different to matter then we would have a dualistic conundrum. The bions would have no obvious way of interacting with the dead matter from which they emerged. Yet they do interact. Therefore there is perhaps something of the living inherent in matter. Also, just as water can change from liquid to steam and back again, matter can do the same – it can become living plasma and then go back to being non-motile matter.

Anywhere there is matter, water and heat, living forms, from an orgonomic viewpoint, can emerge. Life (and thus consciousness) is ubiquitous to matter in this view. This also undermines a hard dualism. So matter and life may go hand in hand everywhere. It therefore appears consistent to say there is only a partial emergence of life (bions) from a matter which is already alive in some way. This partial emergence of the living from apparently non-living matter perhaps reflects this quantized aspect of the continuum. When matter exists at the top end of its energy spectrum (high orgone charge, boiling) a more complex aspect of the continuum emerges – life-forms. It is ironic that the ultimate proof of materialism, that life can be created from purely material processes, at the same time constitutes a rebuttal of materialism – matter is alive, and thus also inherently at the very least, proto-conscious. The only other option this author can see (for the philosophical interpretation of bions) is a mind-body dualism, which has its own problems.

Orgonotic Ideo-Physicalism

The author suggests that a singular, physical medium which fills all space without gap but can also quantize exists – the orgone continuum. It has both mind-like and matter-like aspects of a singular substantive-experiential entity. Pure materialism and pure mind are not recognized as existing in this view only the experiential-substantive entity is proposed to exist in fact. This may resolve the mind-matter distinction but it is also technically applicable because it states why any duality is resolved. The duality may be resolved because there is in existence a scientifically accessible continuum we can explore, namely orgone, which has mind-like and matter-like aspects at different thresholds. However, this view is perhaps also compatible with a soft dualism because it recognizes that a singular substrate could quantize out into apparently different realms.

The Consciousness Only Model of Quantum Mechanics (QM)

Perhaps the consciousness only model of QM could challenge the physicality aspect of ideo-physicalism. Browne gives an overview of the main issues in QM which causes him to preference a consciousness only model of the universe (17). He believes that the double split and delayed choice experiments in quantum physics indicate that space and time are not fundamental. If any point in space can be accessed from any other point and experiments can show causation backwards through time then neither time nor space can be said to truly exist. This he says is more consistent with the view that consciousness is all there really is and that physicality is a mere simulation. Physical reality is not fundamental.

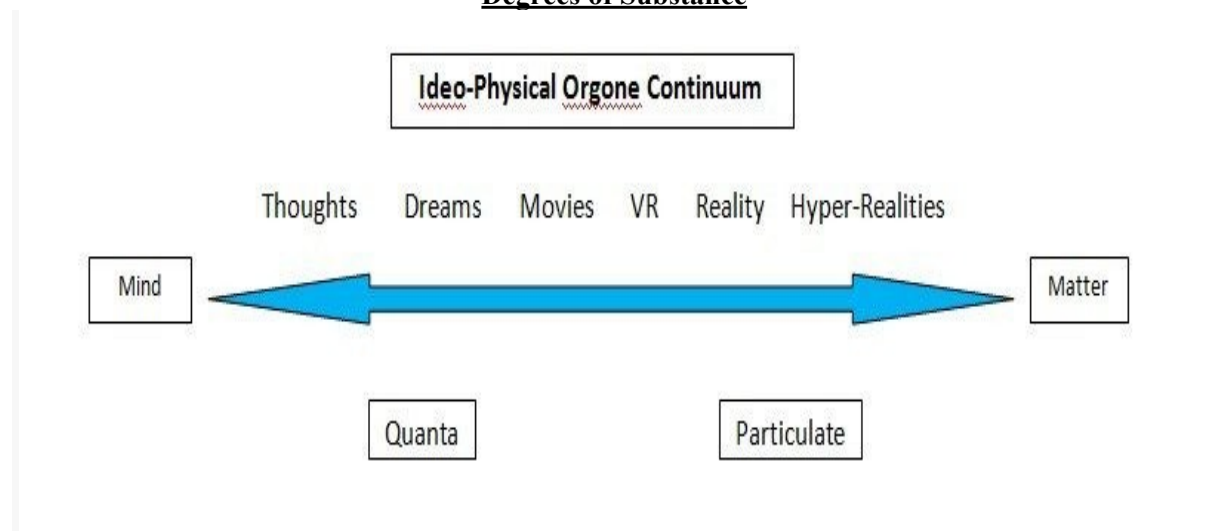
Where does the source of this simulation, we call physicality come from however? If it comes from outside the simulation then is that ‘outside’ also a simulation? If we are in an infinitely extending box of simulations, one inside the other, does it make any sense to talk of there being simulations? Are there not rather realities stacked inside each other? Or if the source of the simulation is inside the simulation itself does that not mean that the universe is an internally creative entity, continually remaking itself? Either way it doesn’t really make sense to call reality a simulation just because physical reality has universality in its behavior (non-locality). Of course in a consciousness only

model, consciousness would have to be the source of the simulation. But physical reality doesn't need to be non-conscious to be physical (to be like a body). Just as there is no pure objectivity, there is no pure subjectivity – no pure consciousness. In other words, whenever there is consciousness there is a perception of a body. So a conscious physicality could be both non-local and local, in time and without time simultaneously because a conscious physicality would possess both consciousness and substance in degrees within a continuum. Physical reality could itself be conscious, universal and transcend time and space in some aspects whilst still being bodily or substantive in its other aspects.

Yes the consciousness only model appears consistent with the claims of QM. However that doesn't explain why this reality also behaves as a substantive existence. It doesn't explain why the more consciousness we have of something (the more 'minds' are aware of a perception) the more substantiality occurs – like a tree outside your house is more substantial compared to an unmeasured quantum of energy.

If consciousness has no inherent substantiality it cannot become quantized or stratified, all realities should then be equally real, yet they are not. One could line them up in degrees of substantiality; thoughts, dreams, movies, virtual realities and physical reality, perhaps there are hyper-realities too. So if consciousness is all there is at the quantum level how is it that this consciousness can then solidify into different degrees of substantiality at the macro level? If we say it is because of the potentiality of quantum fields which collapse into physicality upon observation, it is actually an ideo-physical field we are describing, rather than an idealist one. This is because it is a field that has both mind (sensitive to conscious measurement) and degrees of substance (collapses into a lawful, shared perception – physicality). So QM could be argued to be ideo-physicalist rather than purely idealist.

Chart 2
Degrees of Substance



One could say there is no reason to assume that just because non-locality and non-time phenomena have been claimed experimentally that only mind and not physicality can exist. This is assuming that physicality itself cannot also be conscious and vice versa, consciousness cannot also be physical.

It would appear therefore that the ideo-physical model can not only describe the mind-like behavior at the quantum level (universality/non-locality, timelessness/backwards causation) but also the matter-like behavior at the macroscopic level (continuity in time and finite expression in space). Mind-like and matter-like are not restricted to strict realms of course but are aspects that manifest throughout the

continuum at various degrees of intensity. A universal, perceptive medium that is one singular, physical continuum (the definition of physical being having the perceptual property of a body) would have both the quantum properties and the more everyday macroscopic properties. This is what we actually experience in daily life and our experiments combined. We do experience time and space, yet we also occasionally experience timelessness (for example, precognition). We experience mundane physicality but we can also, with training, experience non-locality (for example, remote viewing). A conscious physicality could have all these qualities without being either wholly mind or wholly matter, nor both, but rather a singular ideo-substance which in fact is neither quality but also is not neutral. It is something more than pure consciousness and more than objective physicality. An ideo-substance would be able to function beyond space and time, but it would also be able to be the everyday world conforming to its day to day lawful behaviour – and would constitute ourselves.

Quantum Field Theory (QFT) could also be said to take an ideo-physicalist viewpoint. It could be expandable to include orgone and consciousness as a universal field or fields. The orgone could be incorporated as a quantum field as it may have quantization properties related to charged particles and matter (18). It could be seen as a base field that gives rise to other fields (such as the electromagnetic field) or as one primal field amongst many primal fields. Its compatibility with QM and relativity theory is beyond my ability to comment in detail. However Einstein, contrary to popular conception, didn't completely reject the orgone-related concept of aether in his later years (19). He did see the 'vacuum' of space as having inherent energy which he saw as equivalent to an aether. This is perhaps not the dynamic aether of Dayton Miller maybe more the static aether of Newton. In addition, Einstein had carried out orgone experiments at his house and conversed with Reich for many hours about orgone. See (20) for more on Miller, aether and Einstein.

It should be noted that quantum physics is also used to argue for materialist crypto-dualisms (whereby quantum processes create a newly emergent realm of mind). It is also popularly used to argue for pan-psychic positions such as those of Hameroff (21). He calls his theory quantum proto-pan-psychism but it is in this authors view simply quantum pan-psychism. Hameroff views physical quantum events as being the first, to use his words, '**bing**' – a quanta of consciousness. These dimly conscious events eventually coordinate to form more developed consciousness. Hameroff is toward the physicalist end of pan-psychism but it is not really a proto-pan-psychism as he recognizes that the quantum OR event (Objective Reduction of a wave function) actually *is* the first instance of consciousness. The coordination of these events is in itself, an example of more developed consciousness. A separate consciousness realm and any pure emergence is avoided by Hameroff, for the reasons outlined in this paper (the epistemic gap in materialism and causal exclusion in dualism to give their formal terms). Therefore the 'proto' label is not entirely correct. It does not really matter where or when we posit that physicality first possesses, or becomes consciousness. It is still a form of pan-psychism if the physical is deemed conscious or capable of consciousness.

General Identity Theory and Ideo-Physicalism

In ideo-physicalism the mental is not simply a subset of the physical, as the consciousness aspect of the continuum is causative and not reducible to something else. In some regards it could be argued that ideo-physicalism is a form of general identity theory, the view that everything mental is identical with something physical. Meixner argues this type of theory is logically equivalent to, 'everything mental *is* physical' (22), my emphasis. Perhaps ideo-physicalism is a form of eliminative general identity theory as it states the categories, 'mental' and 'physical' are identical but in fact they are preliminary compartments as they do not really exist as separate entities, hence eliminative. However orgonotic ideo-physicalism is not a simple identity theory between mind and body – it is a continuum theory which states that aspects of the continuum have more or less mind-like and matter-like properties depending perhaps on the energy level of the local continuum. It does not recognize

distinction between mind and body as pure entities but it does have a quantization of properties at different levels. So it may in fact go beyond a general identity theory. Meixner also argues that stating the mental *is* physical is the only honest physicalism (i.e. not a covert dualism).

So the difference between organotic ideo-physicalism and general identity theory is that in the former there is a gradation or stratification of reality. Instead of saying the physical is the mental, it goes beyond this by saying that both are eliminated within a singular continuum which is then quantized into either, more or less, apparently physical and apparently mental aspects. As argued, this transcends merely saying one is the other. General identity theory does not explain why we experience degrees of apparent physicality and mind. Also it does not encompass the reason for there being an identity between mind and matter. Organotic ideo-physicalism does both these things. It proposes a reason for identity in that mind and matter are superseded by an ideo-substance. This then exists as a variable continuum allowing for degrees of substantiality.

Modern Dualism

Thompson (23) like Meixner, is a modern dualist, or non-Cartesian dualist. They forward the argument that there are discrete states, namely mind and body, but rather than being entirely separate (which brings up the problem of communication) they are contiguous (bordering on each other). Further, that mind could act in the form of non-physical 'propensities' or 'dispositions' upon physical states, perhaps quantum states, thus influencing matter. However, this form of soft dualism or a multiple 'substance' model (24) is actually in some way an ideo-physicalist model this author believes. The reason being is that for there to be a contiguous area where different substances can influence each other, there still needs to be a region of some similarity – a borderland. In modern dualism this borderland or 'universal structure' as Thompson calls it, is seen to be virtual or non-physical but still real and capable of influencing physicality. It is argued that there are in nature, virtual relationships, propensities of physically real entities, such as quantum entities, that could be argued to be similar to this non-physical relationship between a realm of mind and a realm of physicality.

One could equally envisage an underlying monistic model, which quantizes into apparently different substances, at different energy levels, or in different states. So mind and body, or perhaps multiple substances (modern dualisms do not necessarily envisage just two substances) could be differentiated and contiguous to a degree but still part of an underlying singular entity. This would allow for some differentiation of substances in the dualist sense and communication between realms in the monist sense – both within an ideo-physicalist framework.

Ideo-physicalism, like modern dualism, would also possibly transcend the concept of the causal closure of the physical world (25). It is not clear whether causal closure would apply to a possibly limitless ideo-substance. Physical causal closure states that in a closed system the energy is always the same, though it might be transformed. Or to put it in causative terms, a physical effect always has a physical cause. This assumes the universe is a closed system, which it might not be (and it is hard to imagine a way of testing such a hypothesis). Like modern dualism, ideo-physicalism would also assume that what we label as 'consciousness' can at least affect if not even create new apparent 'energy'. This may not be in keeping with the Laws of Thermodynamics as we currently know them. The temperature rise in orgone devices also appears to challenge one of the laws of thermodynamics – that heat always runs in an entropic direction from hot to cool unless outside energy is added. However, most physical laws can be reappraised or updated to accommodate new data.

Organotic ideo-physicalism, although arguably related to an eliminative general identity theory, is not just theorizing. This is because it is based on the claimed existence of a real life force field, orgone, and on the historical claims of a type of Artificial Intelligence or AI device (the Ark of the Covenant,

more on this later). Also it is based upon the practical notion that if a truly conscious AI were possible in a technological sense, this would naturally lead to an ideo-physicalist viewpoint (as an ideological entity would then have been brought into existence, physically). To have a true AI is to demonstrate the unity of the ideological and the physical this author believes. However, the modern dualist might rather argue that the technological relationship between distinct but bordering substances had been stumbled upon. If orgone demonstrates consciousness and is something that has physical qualities too perhaps this would indicate a more monistic but stratified model though this is still not entirely distinct from a soft dualism.

A hard dualism however is not supported by the theory of organotic ideo-physicalism as the singular continuum would be the means by which the apparently distinguished aspects, 'mind' and 'body' would communicate. Dualism is not currently a popular view (due to the age-old problem of communication between entirely separate substances). However, it is argued to be at least as rational a view as mainstream physicalism by its modern supporters such as Meixner and Thompson. That said, dualism, even in its modern forms has to find ways for a non-physical realm to plausibly communicate with the physical. Interactionist dualism could have ways of mind and matter relating according to Dainton (26) who argues that 'action at a distance' and the fact that we don't even know why physical interaction occurs the way it does supports the hypothesis that dualistic interaction is at least possible.

The virtual processes of Meixner and Thompson (27) (such as propensities) can be argued to be just accounting mechanisms or merely a description of the possible future state of a physical entity. For example a white wall has a propensity to be cooler in the sun than a black wall but the relationship of a present state to a future state is perhaps not the same type of relationship as matter has to consciousness. Our consciousness seems to be tangibly enmeshed within matter in the present moment to the point where it is hard to imagine a separation during the time we are alive. Even if mind also exists outside the body (which is the view of this author and many dualists) the mind can still be physical and enmeshed within other 'bodies' – just it may leave one body – the material, and enter another more ethereal, though still physical one.

Living forms themselves can be argued to be a contradiction to a hard dualism, the most obvious example of enmeshed consciousness being life itself. Life forms are in effect, 'conscious matter' and from an organomic viewpoint all matter has a strong propensity to become alive because of bion processes (28). Matter could become living and thus conscious without any overt consciousness from another realm being involved. For example an apparently dead and non-conscious meteorite could hurtle through space and get caught in the earth's pull. Travelling through the earth's atmosphere it could heat some water trapped within its core and also superheat the material of the meteorite itself. This could easily give rise to the tiny living vesicles Reich called bions. Bions would have at least some level of consciousness according to Reich's theories. Consciousness could easily manifest therefore without any overt intervention required from another realm. This author would class this not as pure emergence of one realm into another but as evidence that the material realm has inherent tendencies to demonstrate life and consciousness, further that the physical realm is inherently pulled toward life and consciousness.

Living forms do not seem to be non-living matter with a consciousness puppeteer in another realm, or even with a contingent parallel consciousness living intimately alongside the physical (as in modern dualism). Living forms rather seem to be a matter which is completely unified with consciousness – conscious matter. It is simpler too to suppose a living matter though this isn't a logical argument in itself – reality can be complex.

The existence of a life-force such as orgone is also at odds with a hard dualism as life-force has both characteristics which we associate with consciousness – discernment, choice, preferences, attraction, tendency to create, and physical characteristics such as a rise in temperature in orgone devices (29). However, life-force is compatible with softer dualisms as the orgone could quantize into different realms of functioning whilst retaining a core structure.

There are idealist arguments against dualism. Consciousness is not subject to time and space and is therefore unlimited. All reality is within or reducible to consciousness as nothing can be experienced without it. Therefore all reality is a singular, infinite consciousness substance. It is illogical therefore to have another more fundamental substance from which mind and matter arises, when there is already an infinite, primal substance in existence (for example as in neutral monism or dual aspect theories). It would also be illogical to have a second substance of matter (dualism and pan-psychism) when everything already exists within the first substance (mind) (30). However, even if these arguments are correct, ideo-physicalism is still compatible with reality being a singular conscious realm – a singular mind-substance may itself have inherent physicality.

Supervenience

Ideo-physicalism is not compatible with the conventional view of supervenience – that the mental is merely a dependent subset of the physical. Ideo-physicalism goes much further than this view as it takes into account a causative consciousness. Other physicalisms either deny consciousness altogether (such as in strong materialism) or are actually crypto-dualisms, such as the view of supervenience in conventional physicalism (31). It is a crypto-dualism because it states the physical gives rise to, or causes by reflection, a wholly different order, termed mind. One cannot alternatively have a supervenient view with a causative consciousness. That would no longer be materialism but a form of pan-psychism – as matter would then be the cause of an active consciousness.

To return to ideo-physicalism we can now examine a related view which the author has termed theological ideo-physicalism. Whilst the author was wondering if the orgone continuum really was a pan-psychic theory, he also wondered what theory of consciousness might be found in the Bible.

It was found, much to this author's surprise that a view of ideo-physicalism may also exist in the Bible, though of course it also ascribes personality to this existence – God. Such a Biblical view could be called theological or personalised ideo-physicalism. Both Old and New Testaments appear to have some support for this view.

Theological Ideo-Physicalism

Old Testament

Genesis 1:2 'The spirit of God moved upon the face of the waters'

Spirit in its highest forms is seen as a physical thing. How else would it interact with material water?

Genesis 1:24 'Let the earth bring forth living creatures according to its kind.'

Isaacs, a Judaic scholar, discusses the above passage in context of the Hebrew word, '**awfawr**' which he states may refer to a living material, the '**dust**' of the universe from which God calls forth living souls in Genesis. This, Isaacs states, creates a material bond between God and his creatures. Isaacs also notes a process of living entities emerging from such living '**dust**' which is similar to Reich's bion process. Isaacs does not reference organomic bion processes but describes a similar process scientists claimed to have found in meteorites (32).

Genesis 4:1 'And Adam *knew* Eve his wife; and she conceived,'

Physical intercourse is mental intercourse. Genesis recognises no distinction between mind and matter, in this respect – nor incidentally does Jesus Christ in the New Testament when discussing physical affairs and mental lust.

Genesis 4:10 ‘The voice of thy brother’s blood crieth from the ground.’

The psychic is portrayed as the brother’s blood. The psychic is not contained within the blood. The psychic actually is the blood. Again Genesis recognises no distinction between the body and the mind.

Genesis 4:11 ‘The earth which hath opened her mouth.’

The earth responding to God, brings forth creatures from her ‘dust’ but also appears to have her own personhood. The earth could therefore be both person and living substance combined.

Genesis 5:22 ‘And Enoch walked with God.’

One verse later,

‘And Enoch walked with God: and he was not; for God took him.’

Enoch, a material being, walked with God. Enoch went with God whilst still in his material human body. This suggests that God can be seen as also material in some way according to the Old Testament.

Genesis 9:4 ‘But flesh with the life thereof, *which is the blood thereof*, shall ye not eat’

Blood does not contain life. It is life according to Genesis. That is why it is not to be consumed by the Judaic tribes.

Exodus 32:14 ‘And the Lord repented of the evil which he thought to do unto his people’.

The Lord is represented not as an unfathomable existential essence but as a real personality which has various attributes, including being persuaded against a course of action by Moses. The Lord was angry because the Judaic tribe had taken to worshipping a golden calf whilst Moses was in Mount Sinai taking directly to the Lord.

Exodus 33:11 The pillar of cloud descended, ‘And the Lord spake unto Moses face to face.’

The Lord repeatedly meets with Moses – in person. Not as an ethereal vision or hallucination but as a bodily presence. He not only descends in the radioactive cloud to talk to Moses directly, in body, but uses the Ark of the Covenant, a technological device to directly talk to Moses. Isaacs confirms the Bible is referring to a radioactive cloud around the Ark and that it is a technological device. It even has a remote control which enables the Ark to communicate at a distance – the Ephod, a crystal, metal and woven materials breastplate (33). The Ark of the Covenant’s original function (communication) would make it similar to what might be called in modern times, an AI device. It is a technological device which enables specially trained people (Moses and the Levite priests) to interact with a non-materially based intelligence, in other words, true AI. This does not mean that the Lord of the Old Testament is an AI entity but that according to the Bible, the Lord used AI to communicate with the Ancient Hebrews. The use of the Ark as a device of war only came later, Isaacs notes.

Exodus 40:20 Moses is preparing the Ark, ‘And he took and put the testimony into the ark’

The testimony is radioactive, see the Judaic scholar Isaacs (34) and the orgone researcher, Maglione (35). Moses’s face shone after talking to the Lord on the mount, frightening the tribe so **‘none would go near him’** so he wore a veil. He also hid in a cleft whilst the Lord passed by, as, **‘no man shall see my face and live’**. This is because The Lord, to enter this reality physically, is radioactive, according to Judaic and Biblical references interpreted by Isaacs (36).

Exodus 25:8 ‘ And let them make me a sanctuary; that I may dwell among them.’

The Lord has a face and a hand as well as being radioactive (resulting in physical symptoms in the tribe, shining faces, specific incenses used as protection, protective food offerings) (37).

Exodus 3:14 ‘And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’

God can perhaps identify himself with the existent universe by the name which he tells Moses he should be known by to the Israelites, ‘I am that I am’.

Amos 4:7 ‘...I caused it to rain upon one city, and caused it not to rain upon another city.’

Local weather modification is conducted by the Lord.

New Testament

Matthew 17. ‘He saw the spirit of God descending like a dove, and lighting upon him.’

This describes Jesus Christ after his baptism. The spirit of God can physically interact with material bodies, showing that spirit can be understood as a physical presence.

Matthew 11:12 ‘The Kingdom of heaven suffereth violence.’

Heaven could be understood to be a physical place otherwise it could not perhaps suffer violence.

Matthew also says if one’s eye or one’s foot offends then it is better to cast it off and enter into heaven with one foot or one eye. This shows that the physical and the spiritual body are possibly derived from the same source in the view of Matthew.

Luke 24:39 ‘Behold my hands and my feet, that it is I myself: Handle me and see; for a spirit hath not flesh and bones, as ye see me have.’

Jesus Christ appears in the flesh after the resurrection. After death Jesus Christ still has a material body.

Corinthian 15:39 ‘All flesh is not the same flesh.’

Everything is physical but there are different types of physicality and different types of bodies.

Corinthian 15:40 ‘There are also celestial bodies and bodies terrestrial’

Different realms have different types of bodies but they are all physical, otherwise they could not be called ‘bodies’.

Corinthian 15:44 ‘There is a natural body, and there is a spiritual body’.

The spiritual is also bodily and therefore the spiritual is also physical. The spiritual and the physical may be unified in the Biblical view. Many Christians view that personal consciousness is always embodied whether in a material or spiritual form.

Corinthian 15:38 ‘God giveth to every seed his own body.’

This is reminiscent of the energy bodies or the morphogenetic fields Sheldrake refers to, the Platonic or perhaps evolving organism forms which may provide energy templates for living creatures (38). The ancient Hebrews would know there isn’t a miniature, material, homunculus body inside a seed so perhaps they were referring here to energy bodies.

Thessalonians 1:23 ‘I pray God your whole spirit and soul and body be preserved blameless’

Paul describes how a whole can be seen as the tripartite spirit, soul and body but that in fact they are one.

Acts 17:28 ‘In him we live and move and have our being.’

Here it is described how the activity of the physical and psychic realms are contained within a greater being. The physical is unified with the spiritual in this view.

John 4:10 ‘Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."'

Jesus is describing the gift of Spirit and comparing it to the giving of water to a Samaritan woman he met by a well side. He describes Spirit to her as **‘living water’**. A conscious orgone is not entirely dissimilar to **‘living water’**.

Discussion

As Baker notes, (39) the Bible is not committed to any one particular philosophical or scientific outlook. Some researchers make arguments from the apparent independence of a spiritual God to the material world as evidence of the philosophical position of mind-body duality (possibly the form that posits that God enables mind and matter to parallel each other – theistic dualistic parallelism). Some Christian writers, such as Baker, even posit a mechanistic materialism versus supernatural dualism and deny a mind-body dualism altogether.

The most popular form of dualism in philosophy (rather than in religion) is interactionist dualism which states that mind and matter affect each other through real but unknown, or through virtual processes.

In general however, it can be seen that a case for a unified ideo-substance with physical, living and consciousness properties can also be made from Biblical premises. Any dualism in the Bible may arguably be the soft kind which is compatible with ideo-physicalism (that there is a singular reality which quantizes out into apparently different realms).

Previous Unification Theories

There have been a number of prior philosophical attempts to unify the objective and subjective viewpoints. Amongst the best known is Baruch Spinoza, who outlined a universal living substance. He emphasized the substantive aspects but did not pay sufficient tribute to its mind-like aspects according to the great German philosopher, G.W.F. Hegel (41). It was from Hegel of course that Reich developed his Common Functioning Principle. The dialectical method, of systematically finding the essence of an entity – without introducing one’s own artifacts, was Hegel’s stated objective. This was also Reich’s own attitude to study.

In fairness to Spinoza, he did recognize subjectivity in the universal substance, though like Reich, he emphasized the substantive aspects of this universal essence. On the other hand, Hegel also postulated a unification of object and subject within the ‘absolute idea’. He called his theory, absolute idealism and saw objectivity not as illusory but as revelatory and existing within the absolute mind or idea. So Hegel’s absolute idealism and Spinoza’s universal substance are in effect compatible as Hegel acknowledged. Hegel thought that Spinoza’s substance was an essential starting point to philosophy (42). As an aside, Hegel’s organicism (viewing reality as an organism, or a series of organisms rather than as a machine) is a somewhat unacknowledged central influence on orgonomy, which of course shares Hegel’s organicism as well as the dialectical method.

The ideo-physical continuum, Spinoza’s universal substance and Hegel’s ‘absolute idea’ are in effect the same thing. However ideo-physicalism challenges that there is any reality beyond Hegel’s absolute – in effect extending it to all existence. Also perhaps unlike Spinoza’s substance, the ideo-

physical equally emphasizes mind and substance, in fact it denies their existence as distinct entities or even as modes of reality. The subjective and objective are not real or particular aspects of reality in ideo-physicalism. Subjective and objective could be said to be more of an illusion for when reality is analysed from this continuum viewpoint there appears to be only an ideo-substance in existence.

Conclusion

Three things led this author to an ideo-physicalist viewpoint:

1. The possibility of a conscious life force.
2. Biblical and Judaic reports of consciousness technological devices (the Ark of the Covenant and the Ephod).
3. The logical implications of any future true AI upon consciousness theory.

Orgone may be an ideo-physical entity which exists as a non-uniform continuum in various degrees of perceived density. It has both mind-like and matter-like properties whilst being neither in essence but rather an experio-substance. It is proposed that there is no such thing as pure mentality, nor such thing as pure matter. The orgone continuum could thus be considered as an ideo-physicalist theory of consciousness. It is not a simple pan-psychic theory as it does not recognize that mind or matter exists as distinct states. Neither is it a straight forward neutral monism as it identifies a non-neutral continuum that doesn't have any sub-categories. Perhaps it could be called a mutual pan-psychism – apparent matter possesses mind but apparent mind also inherently possesses matter – in degrees. It could be called idealism with inherent physicality. It is also compatible with a soft dualism as quantization is possible within an underlying existence.

Orgone is thought to be accessible to technology which in turn makes what we have termed consciousness itself accessible to technology. Perhaps ideo-physicality could be a description of both consciousness and physicality. It reveals the rationality behind rituals and religion – as to manipulate what we term physicality is to change consciousness and vice versa. It also views science as a rational project as the entire universe is inherently physical (though also conscious). Ideo-physicalism could also be called ideo-realism. It says there is only consciousness but that this consciousness is physically real. It also explains why the body-based psychotherapies, which Reich initiated, might work, such as orgone psychiatric therapy. This author would maintain that such therapies address the continuum rather than body or mind.

The Bible may have a similar theory of consciousness to ideo-physicalism which could be called theological ideo-physicalism. It describes what has here been called the ideo-physical orgone continuum as having a personality – God. The Bible also describes the utilization of technology in consciousness (the Ark of the Covenant and the Ephod). An ideo-physical view of reality could lead naturally to consciousness technology – and vice versa, a people who had got hold of a true consciousness technology, such as the ancient Hebrews (40), would be led toward an ideo-physical viewpoint in this author's view. Ideo-physicalism places consciousness squarely within the realm of both science and religion – and history reveals their secret marriage. Science and religion have never really been at odds in the minds of the great innovators of the past.

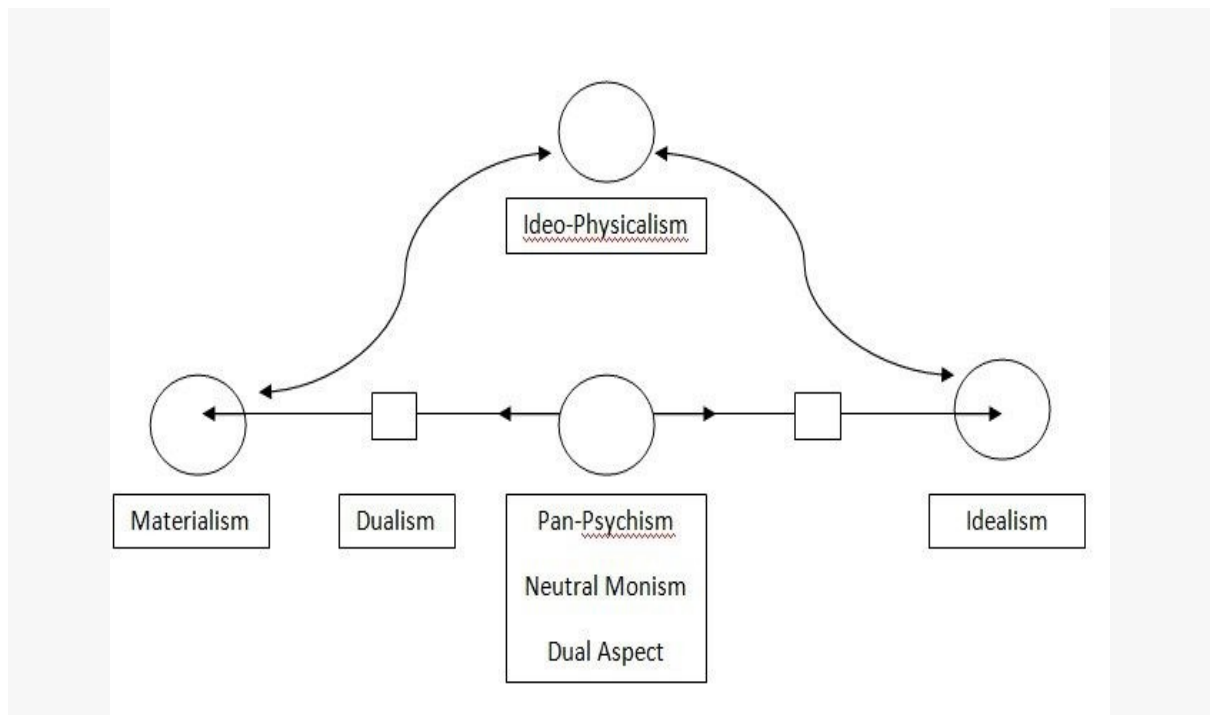
The theory of organotic ideo-physicalism could itself be described as a peri-Biblical type of theory as this author believes it is consistent with both Biblical Testaments and may go back even further to prior Egyptian times.

Organotic ideo-physicalism is certainly related to both pan-psychism and neutral monism. Unlike pure idealism it illuminates the quantized aspect of reality, the way some things are more real than others. Although a physicalist theory it takes into account a causative consciousness and explicitly

removes the hidden duality of mental versus physical which may arguably remain in some of the other theories. At the same time it is also has some compatibility with the views of modern dualism which sees the differing realms as contiguous rather than entirely separate. The relationship of the various theories discussed can be visually described as follows:

Chart 3

Relationship of the Ontological Theories



Finally the author would like to return to the Cartesian argument which still stands unchallenged after nearly four centuries. The central premise is that all that can be known without doubt is that thought (or more widely, consciousness) exists. One cannot doubt that consciousness entails experience and therefore an experiencing entity. One can know for sure that lawful experiences occur to this entity in its consciousness (of itself). All these experiences are arguably of a body of some sort as a body, or physicality is just another word for lawful experience. An orgonotic ideo-physicalism would detail that this body is a universal, singular, living and conscious continuum which can quantize (be particular) or be non-local (universal) and can be experienced from multiple viewpoints which we call ourselves.

Appendix 1

Views of Consciousness

A synopsis of the main views of consciousness.

Materialism – the view that all that exists is the material.

Advantages – As a **monistic** theory it appears to be internally coherent. It may have helped lead to industrialization.

Disadvantages – as consciousness can only ever be epiphenomena in materialism it robs consciousness of any independence or causative power thus making us ‘philosophical zombies’. It cannot ever go beyond correlation as a separate realm of matter is not and never can be the realm of a separate, pure mind. Strong materialism actually denies mind even exists. A weak materialism accepts that mind exists but denies it any causative power (mind is a dumb effect of random matter). Such a relative materialism thus also has a covert dualism. In addition, it cannot ever move beyond simple correlation. Syntax (meaning) can never be the same as process (physical movement). Or in other terms, qualia (sensations) can never be reduced to their physical correlates (a taste of an orange is not the same thing as a tastebud and a neuron however detailed the correlation). Computation (process) is not thought (conscious awareness). This simple truism seems to escape most AI researchers who just assume a miracle will occur (matter will become mind) when sufficient computation (physical process) power is reached. A laptop isn’t conscious, but a quantum computer might be, is the implication. Materialism can be argued to support an overt (rare) or covert (more common) denial of consciousness and spiritual phenomena in its adherents.

Materialism came from the work of mainly Christian scientists who can be argued to have changed the Bible’s earlier more vitalist leanings and inserted a creator of a ‘clockwork machine’ instead. This was in the 17th Century and onwards arguably due to their influencing by the industrial revolution. It is this newer, perhaps less Biblical definition of God that materialists like to argue against.

Physicalism – the view that all that exists is the physical (matter and energy) and further that if consciousness is real it can be entirely explained by physical processes, if not now then in the future (a promissory theory). This is the current default view of the scientific establishment.

Advantages – as a **monistic** theory it appears to be internally coherent. It may have helped lead to technology.

Disadvantages – suffers from reducing consciousness to epiphenomena (a dependent or wholly emergent phenomena) so it strips consciousness of causation as materialism does. Physicalism suffers from all the above problems of materialism. Materialism is a form of physicalism.

Idealism – the view that all that really exists is the mind. All matter is contained within mind, or given reality by mind

Advantages – as a **monistic** theory it appears to be internally consistent. It accepts the primacy of consciousness, our only way of knowing the universe.

Disadvantages – it has limited explanatory value. It does not explain why some realities are more real than others. For example, why the reality in Plato’s cave is less real than the reality outside Plato’s cave, to give a famous analogy, or why the virtual reality people play on a device is less real than the everyday reality people live and work in. It doesn’t explain why daily reality is so matter-like it just observes that this is so. If the ideal is stratified into more and less substantial elements it is no longer an idealism but arguably a form of ideo-physicalism.

Idealism can, in this author's view, create a false psychic split between the observer (self) and the observed (non-self). Perceived reality is just illusion which is an isolating way of interacting with perceptual reality, whether that reality is transient or longer term. In fairness though, not all idealist philosophies make this split.

The idealist current preferences the mind over matter and to some therefore it can be seen as unworldly.

Dualism – the view that there are two or more substances making up reality; notably mind and matter.

Advantages – Conforms to the common sense perception that reality has two separate aspects to it, mind and matter. Modern dualisms offer a softer dualism claiming there are ways for mind to act upon matter in the form of propensities or tendencies. Rather than complete separation there is contiguity between different substances which relate through virtual but real processes. Modern dualism is no less rational than most physicalist theories it would appear and perhaps more honest in that it recognizes both physicality and that a causative consciousness exists. Dualism would encourage engagement with a real world of physical experience and also encourage recognition of spiritual realities.

Disadvantages – If the realms of mind and matter, or the two fundamental substances are wholly different then they have no obvious way of communicating with each other. Mind and matter do communicate therefore they must have some level of commonality to enable this communication to occur. If they have commonality, a hard dualism with completely separate substances looks unlikely to be true. Within dualism, modern proponents suggest that there are virtual relationships, like propensities or tendencies, between the realms of mind and matter which allow communication.

Outside of dualism some have tried to overcome the communication difficulty by proposing that both mind and matter are aspects of a third more fundamental entity which is neither, this is called **dual aspect thinking** proposed by a number of quantum physicists. There is another theory which attempts to resolve duality called neutral monism which again proposes that mind and matter are just aspects of a neutral set of entities, the true reality which transcends both mind and matter. The problem with both these post-dual theories is that a hard dualism may still be implied but could be said to have become hidden. They are perhaps, crypto-dualisms. This factor is also leveled against pan-psychism. Most people, in practice, appear to have a dualist view of reality.

Pan-psychism – the view that all matter has consciousness.

Advantages – appears to reconcile mind and physicality. It is acceptable both to a growing number of scientists and to some theologians. In this author's view it is a plausible theory which allows for goals and purpose as well as evolution of forms and a real physicality. It recognises both physicality and consciousness to be primal.

Disadvantages – may be a crypto-dualism, does not explain why mind and matter are always reflected by each other. Ontological pan-psychism states mind and matter are always aspects of each other but does not give a reason for this monism. Emanationist pan-psychism states that mind is primal and gives birth to matter. However if emanationism requires that mind and matter are different states (for one primary state to give birth to the other) it then suffers from possible crypto-dualism. If an emanationism alternatively states that mind and matter are the same thing it possibly requires the universe to be ultimately entirely ideal (of the mind) as the mind is the primary substance.

Ideo-Physicalism – the view that a singular experio-substance exists.

Advantages – states that all that exists is an experiencing substance and that mind and matter are provisional positions within our belief systems that are transcended by fact. It is argued to have no hidden dualism as it explicitly states mind and matter do not exist as absolute opposites but are only our limited categorizations of a singular experientio-substance. This experiencing substance is a continuum, different aspects of which lead to our terms of pure ‘consciousness’ and a separate ‘physicality’. The theory is perhaps internally consistent (allowing for communication) as it has an underlying monism. It is also at the same time compatible with the softer versions of dualism, or modern dualism, as apparently separate realms can still quantize out from a singular underlying reality. Orgonotic ideo-physicalism (the orgone continuum) gives the reason for this underlying monism (the existence of a proposed, scientifically real consciousness field – orgone). This makes the theory technologically applicable in principle – change the orgone and one changes consciousness would be the principle.

As reality is real and not an illusion or a simulation, and part of oneself, ideo-physicalism encourages connection to self and others and respect for oneself, others and the environment. It does not deny the primacy of either what we provisionally term ‘consciousness’ or ‘physicality’. Ideo-physicalism is compatible both with scientific physicalism and theological spiritual views.

Disadvantages – the application of any possible consciousness technology could lead to changes in society which are hard to predict and may be both positive and negative. It denies the existence of any purely abstract entities and as such might be critiqued. Although this essay did attempt an answer, it could be asked, what is the physicality of a relationship or an apparently abstract number, or of the feeling of love? Is the conscious self, which is not apparently in time or in space, really a tangible thing? Can an infinite body still be physical?

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Chapter 3

Philosophy

Paper 2 – Time

This is I feel probably my most important paper in many ways. Although it doesn't outline any new experimental work it draws on everything I have done in terms of research, in terms of theory and in terms of philosophy. Time is probably the single most difficult subject I have tackled from an orgonomic point of view and writing this essay changed me as much as anyone. Without the orgone theory of consciousness (the Orgone Continuum) it would not have been possible to write this paper. At times I felt I was channelling some of the information here. I had to reread and meditate upon it before I could understand it entirely myself, it was like a different part of me had written it. To put it in a single sentence, all previous theories of time have something missing in my view. I have not encountered a single theory of time which appears complete, apart from perhaps the one hinted at in the Bible. This theory of time presented herein is in essence simplistic. Time is just the flow of consciousness. Time *is* consciousness. Time *has* a paradox but it isn't *itself* a paradox. There is no reality without time but there is an aspect of time that transcends all reality. This paper was published in JPOT in Spring 2023.

An Orgonomic Theory of Time

Part One – Previous Time Theories



Synopsis

A brief overview of various philosophical and scientifically based time theories and their conceptual difficulties. Certain time anomalies are presented alongside the apparent association of those anomalies with oranur, an excited form of orgone energy. In part two, a new orgonomic theory of time is elucidated wherein there are four interacting types: individual, group, energetic and universal time. Time itself is considered analogous to consciousness and more specifically to the ideo-physical (or pan-psyhic) view of orgone as proposed previously by Southgate. This view is presented as an indivisible triad – consciousness, orgone and time.

1. Introduction – Theories of Time

There are an incredibly complex and diverse range of philosophical and scientific theories regarding time. The main ones are presentism, growing block (past and present are an accumulating block within which we exist and move toward the future), moving spotlight (one's consciousness cuts through the block of time) and eternalism (everything has already happened but we are using consciousness to preference viewpoints). In presentism only that which exists right now is considered real. There is also absolutism wherein time exists independent of events. Dimensionality describes the view of time as a dimension like those of space. In relationism, time is only real in relation to changes with or between observed things - modern physics tends to preference this type of view. Animal time is a psychological definition of time as the experience of animate life. Metabolic time is similar, the experiential in relation to the rate of living. In real-duration, time is real but only when considered subjectively. In temporality, past, present and future are considered existent though perhaps not all of them, all of the time. There are circular and linear conceptions of time and purely psychological notions of the reality of time. Most religious views of time have circular, linear, psychological and relational aspects. Many, especially within certain spiritual views say time does not ultimately exist. Others say time does not exist at all, even on a mundane, everyday level.

Multiple Time Theories



Theories of time tend to get put into one of two classes. There are the ‘A’ theories of time which say that there is causation, structure and genuine temporality (past present and future). Then there are the ‘B’ theories of time which say temporality is illusory and arbitrary. All we have are relations between things or events. Temporal states are just perspectives, nothing really changes. This is a static take on eternalism but there is a dynamic interpretation too. Things genuinely change but only because we change our perspective or our slice through eternity – temporality is still not ultimately real.

These are the more common, basic building blocks of time theories. There are also hybrid theories combining these views.

All the basic aspects of time theories are problematic in some way it appears. In presentism one cannot account for the real effects of the past and future. It cannot be denied that events in the past shaped the present, but if only the present is real, the past is illusion and cannot affect anything. There are arguments against dimensionality, such as that presented in Einstein’s theories, saying that time might precede even the current nature or dimensions of the universe, see physicist Lee Smolin (1). Others object to reducing time to a form of spatiality arguing that time is quite different to material extension and has different properties. Notions of time based on psychology, biology and perspective seem to imply that without conscious beings or biology time ceases to exist. Some believe that the psyche can change the past and the future by changing our relation to events and thus those events themselves are tangibly changed. Psychological time implies time is fluid. Time is relational in many current physics views. However, if that is the case it ignores the conscious aspects of time and may make separation the ultimate reality of the universe. In a time-relational universe, not all things can relate if the speed of communication is limited (by light speed). Intuitively most of mankind would however say that there is an underlying unity which we can all experience – most of humanity has a spiritual or religious view which includes a universal unity. Quantum physics can be used to argue against a universe of separation as it relates phenomena that may indicate an underlying oneness (for example, non-local particle entanglement). Orgone physics likewise relates the existence of a unifying field, like the ancient aether, but with additional biological and possibly psychic properties.

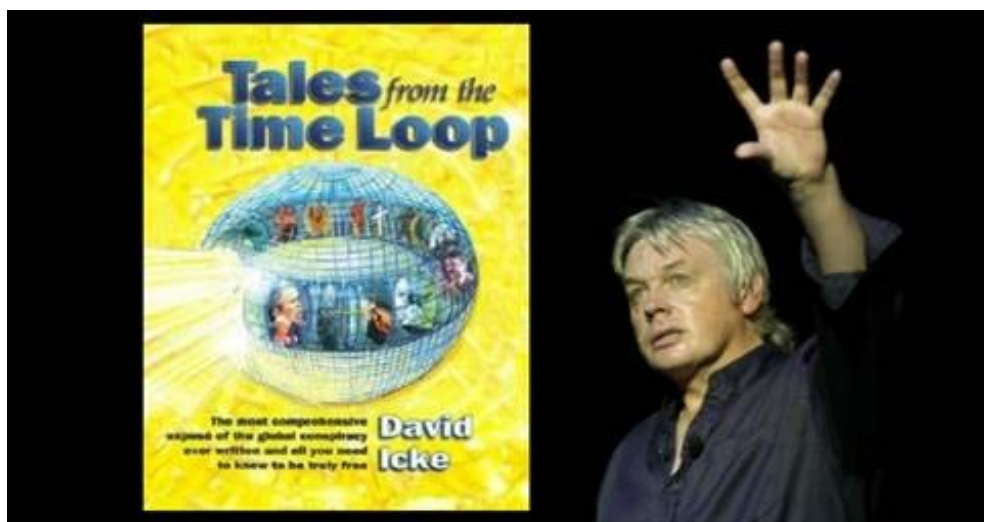
In current mainstream physics, time is mostly seen as resulting from other things. However, if time is an emergent property we have to imagine a physical universe existing prior to when time emerged, which is impossible. Or, we would have to imagine a time before there was time, which is

nonsensical. Time as emergent (secondary to other things) would only make sense in an eternal universe, as the ancients recognised. In that case time would be foundational anyway, as it would always have existed. The mainstream view in physics is that time did not exist prior to the beginning of the universe in a cosmic explosion. Before the explosion there was no time and no physicality or causation. How this is any more scientific than the view in Genesis is unclear – both are creation ‘ex nihilo,’ if Genesis and the Big Bang theory are to be taken literally. The view of Aristotle, Plato and Descartes however would go against time being emergent as will be discussed later. Prior to Big Bang theory most conceptions of the universe and of time tended toward both being eternal.

Even the concept of the present moment is problematic. When exactly was the present? Is it individual or shared? Can we ever know it or live in it, is it always in the past once it is perceived? The philosopher Whitehead in his view of mind and matter ‘**as process**’ saw the mind as in the present and objects always in the slight past as they exist only once perceived. Sheldrake’s morphogenetic fields alternatively might exist in the future and act backwards on the present as attractors (2). If there is a present, is it continuous and analogue or digitised and separated? If an underlying continuum exists and is not quantised, then that might lead to the view that time is also continuous, and the present thus continues without gap. Some quantum views understand basic reality to be composed of continuing waveforms, which by their nature are in time and analogue – a wave only exists continually over time. Other quantum views perceive that even space itself could be quantised.

Could time be a series of snapshot moments and nothing actually moves but perception? David Icke certainly likes to describe time as like a DVD disc and our present merely depends on where we are in the holographic decoding of the disc. This is an influential view within the many types of simulation theories (3). This would be a form of dynamic eternalism. Are there an infinite series of static moments? Is even the idea of a present, an extensionless moment, just a mathematical construct, not of itself real?

Time Loops and Simulation Theories

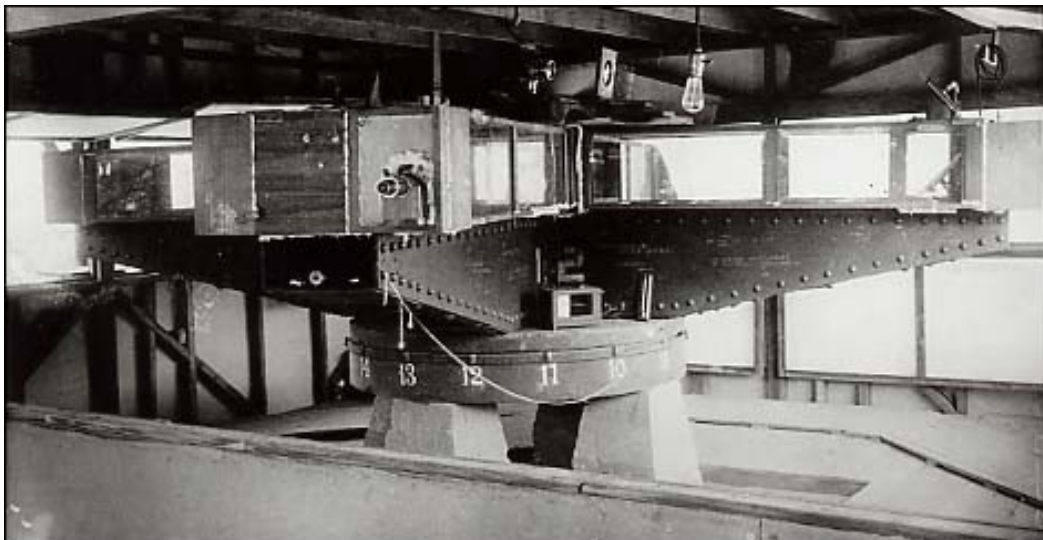


Nothing is straightforward in the conception of time. The more it is considered, the harder it is to grasp, or so it seems.

In the relativity theories of Einstein, the speed of light is taken to be constant, although this author believes that is not the case. For further information on this see the discussion on the aether-

confirming speed of light experiments of Dayton Miller. Also discussed at length are the famous Michelson and Morley aether-negating claims. These may have been falsely reported, see Dr Demeo for further on these subjects (4). A basement, such as used by Michelson and Morley (1887) is the last place to look for a moving, Earth-entrained cosmic aether, yet still their results were not entirely null as the public were told. Perhaps they were looking for Newton's static and empty aether. Or perhaps they did not want to find an aether. Miller's later equally valid and confirming experiments (1925-6), carried out where you would expect a moving aether, never received the sort of publicity that Michelson and Morley's work did, in fact every attempt was made to bury and discredit Miller's work. Michelson thought an aether may exist and did also evidence one in 1925 with Gale. Sagnac evidenced the aether in 1913 (5). Demeo lists the more recent evidence. It was obvious, then as now, aether was not a welcome guest at the table.

Dayton Miller's Light Measuring Interferometer Device



For Einstein's relativity, which he viewed as incompatible with Miller's aether, instantaneous communication is ruled out as nothing can travel faster than the unchanging speed of light in that view. Therefore, one person's present is completely independent of another person's present, especially if they are very far away in space from each other. One's present moment on Earth is approximately 43 minutes distant from the same present moment on Jupiter as that is the amount of time it takes light to travel from one to the other. The Earth person and the tourist on Jupiter might as well be in separate universes. They can never be in the same moment of reality.

Present moments are also complex in quantum physics. In some views it is thought that all space is quantised and thus, equated with that, also local time. It posits that there is an infinitesimal quantum, called the Planck length and derived, the Planck time. Therefore, if regarding time as change (the relational view), local time and the present moment would be an incredibly small digital snapshot and not an analogue flow. Everything and everyone would have their own unique and separate present. Alternatively, a waveform, which is the reality of a field and the basis of quantum field theory, could not be a wave if it did not exist continually as a flow over time. It is not certain which view is most correct, the analogue or the digital.

Physics has great practical difficulty with time. The two most accepted theories of physics, relativity and quantum, appear to have opposite views of time (dimensional and non/absolute time respectively). Most of the equations of quantum physics do not require time as a part of the equation. It can be added in afterwards. They will work forwards and backwards and not as we usually experience reality - connected to a forward-moving 'arrow of time'. Quantum physics generally describes particle behaviour against a background of absolute, or non-time whereas Einstein's gravity physics incorporates a relative time, dependent on spatiality and movement. To marry the two is exceptionally difficult, hence the problems for quantum gravity theories.

Incidentally, it is the instantaneous aspect of some apparent quantum phenomena, such as particle entanglement, that has caused some in spiritual communities to state that a universal interconnectedness is thus evidenced. Some simulation theorists view this same phenomenon as evidence that the universe is unreal. Particles connect beyond the speed of light experimentally, it is claimed, but communication they believe, is impossible faster than light. Therefore, they view the physical universe as illusory. But perhaps physicality can do things which they currently cannot comprehend. Reality has a habit of having a trick up its sleeve.

In Newtonian physics time is also not generally required. Newton had a conception of an absolute time which occurred throughout the universe and thus his mechanics of matter were essentially independent of this uniformly flowing and universal time. Mechanical time between bodies he distinguished as relative times occurring in relative spaces. There is in contrast, an ancient view, which Descartes held, that since there is no truly empty space, as an aether fills all space, all time was movement within, or of, this plenum. Newton was critical of Descartes and of this ancient view of time (and space). Newton thought there was an absolute time and an absolute space which he distinguished from the relative types. He thought this was the only view consistent with the existence of true motion of objects (rather than simply displacement) and of an absolute God (6). Hence Newton's belief in a background empty space as a non-physical entity rather than a substantial aether, which presumably would be still and non-material even if it did exist in some way. An aether has been evidenced this author believes, but it is a moving one (see Dayton Miller and others). Although the theory of 'empty space' has been much touted, Newton was the last major physicist to put it forward unchanged when examined closely. Quantum physics views space as an energetic reality, one in which particles arise and move – an aether in all but name. In relativity physics it was a greatly attenuated aether that was granted no effect upon light-speed, but nevertheless still a real medium. The term vacuum is a misnomer. Newton was also the last major, historic physicist to see time as having an absolute component (not dependent on changes taking place within it, or relationism in terms of time theories).

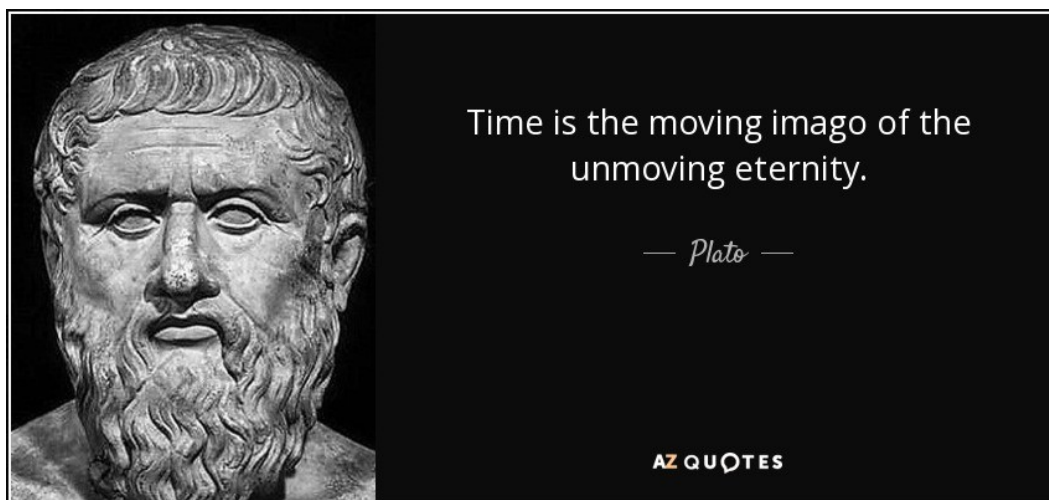
In practical terms, time is considered in modern physics as localised mechanical counting. The clock here on Earth versus the clock there on the satellite, for example. The clocks would have a slight differential, due it is thought to their travelling at different speeds (on Earth and in space) relative to the speed of light. If lightspeed itself however has slight variation and there is an aether of variable density through which it travels, presumably this would make equations for the relative timekeeping of clocks even more complex. There would also be no absolute speed, the same for everyone, to measure against. Relativity physics thus loses its own absolute (constant lightspeed) and meets its own relativity. Perhaps the aether would also minutely affect the passage of mechanical systems differently in space where it might be less dense than on Earth.

Temporality in mainstream physics is understood from the viewpoint of the increasing entropy of a system. One presumes the maximum order to be at the beginning and thus one can tell time passes by the amount of disorder that then enters a system. Life and the creation of objects in the universe however is an opposite process to entropy, which also takes time. Mechanistic physics disregards this process (sometimes called negentropy). However, the universe is obviously anti-entropic or negentropic too, at least in portions. Perhaps this is eternally so if the Big Bang is incorrect – one can

see many scientists, for example Halton Arp, the outstanding cosmologist, for more on this area (7). Even the term entropy has its disputes. One person's entropy might be different from another's depending on their subjective impression of 'order'. A disordered array by colour could be highly ordered by shape for example, or size.

Plato understood time to have a transcendent component, independent of anything which may happen, or be experienced, within it – he viewed this time as an eternal, unchanging entity. Newton's absolute time however was more like an empty container which counted away independent of any change within it. Plato's successor, Aristotle, mechanised time and discarded Plato's transcendent eternity. Aristotle saw time as the actual counting of things and events. This author regards that as an incomplete basis for time. However, the author would agree with Aristotle that time having a beginning, or an ending, does not really make sense.

Platonic Time



Einstein rewrote Newton's view of time but in a sense he returned to an earlier understanding. He re-materialised time but did away with the ancient's understanding of the aether. It was through the movement of this plenum that the ancients actualised time. Einstein too saw time as a kind of spatial dimension and viewed it as a purely relational aspect of reality (many physicists today still see time as relational whatever their other differences). Quantum physics on the other hand views time as local but perhaps not existent at all at the quantum levels of reality. Quantum gravity conceptions may bypass time on at least one level (time may exist at a local macro level but not at a subatomic quantum level). In this regard such theories may have similarity to this orgonomic theory in that different aspects of interacting time could be posited. However, there is no timelessness in this theory unlike some quantum gravity conceptions (8). Quantum gravity theories of time are still being worked out presently. The notion as to whether space and time are ultimately quantised or an analogue continuum is also presently unclear in quantum physics (no one in orgone conceptions knows experimentally if orgone is ultimately quantised or continual either). Orgone is not incompatible with quantum physics, it could be incorporated as a quantum field.

Some view time as an emergent property of events and relations unfolding. Others see time as prior to even the laws of the universe itself, laws which might evolve rather than be static. For something to evolve there must be time pre-existing for the laws to evolve in (see the aforementioned Smolin, physicist).

Some in spiritual movements might say that the universe is timeless, but still their daily lives display time. One can say temporality does not exist but still it is experienced. One remembers the past and finds it incorporated in the present. One plans for the future and builds from the present. What is really being said is that there is a transcendent level of reality which is timeless. In this essay it is argued that even a transcendent reality is not time-free but has its own kind of time. This may be close to the Biblical view, unintentionally. If transcendent reality is however viewed as timeless it would then be non-conscious in this orgonomic view of time, which would obviously be contradictory. The author believes all consciousness implies time, as will be explored.

Reich did not have a specific theory of time in his published works. The author will attempt to outline what he feels Reich is likely to have believed about time in the next section.

This essay is not about presenting a wide overview of past time theories, merely what is discussed here is the minimum that can lay the groundwork for presenting a new theory which the author proposes to call an **Orgonomic Theory of Time**. For a written overview of the main time theories this page from Stanford University might be helpful (9). Video sites can be a good resource for philosophical discussions on time and succinct overviews of the main theories.

Next, we will examine why a new theory of time might be required. It asks, what is anomalous about our reality? How do those anomalies contradict our current theories of time? What would Reich, in his middle and latter periods likely have said about time? This author has found, much to his great surprise, that virtually every theory of time, even those which are based on modes of thinking with which the author disagrees, is right about time in some way. But also wrong too. Reich often said, everyone is right in some way, it is just finding out how that is so.

Problems with Time Theories

Some physics experiments indicate that time and space are not fundamental. For example, instantaneous cooperation is thought to occur between entangled particles. Although somehow the belief that the speed of light is the fastest moving entity is still reconciled with this occurrence. Be that as it may, experiments in consciousness studies also indicate that time and space are not as fundamental as one might suppose. In remote viewing distance is bypassed and when done out of time (the object to be remote viewed is selected after the actual viewing) temporal time is bypassed too. Such psychic effects are now well evidenced.

Remote Viewer Ingo Swann



Here is an overview of studies showing psychic effects by the well-known British scientist Rupert Sheldrake who has demonstrated telepathy experimentally (10). It has got to the point where people who believe that mind is restricted to the brain should really be the ones considered holding to an extraordinary viewpoint. Just Edgar Cayce's work alone provides huge documentary evidence of psychic powers. This is a link to the Edgar Cayce Foundation a useful gateway into documents regarding his work, see also these autobiographical books noted for a great overview (11). Edgar Cayce performed over fourteen thousand medical diagnoses and prescriptions in a state of complete sleep-trance. Virtually all of them were successful, even down to locating rare herbal mixtures in the back cupboards of country chemists hundreds of miles away. He virtually needed his own post office he was so popular. Besides Cayce, the best documented psychic in the world, there are libraries full of documentary details of psychic evidence in other areas. Near death experiences are now meticulously well documented (these too show that mind is not solely in the brain). This mountain of evidence, including the copious psychic precognition studies is beginning to affect the mainstream view (12).

From the work of many pioneers, from Reich (13) to Dayton Miller (14) there is also evidenced an underlying cosmic continuum. It is the orgone as Reich called it, the aether as known to the Victorian pioneers of physics, the qi in Asia and torsion fields in Russia. There is evidence for both a non-local or universal mind and a universal substrate.

Daily observation shows that materiality exists. One knows that buses exist and are hard objects. But at the same time people also know that they can sometimes foresee events within their sleep and so on. People can see themselves travelling on that same very tangible bus the night before in a dream, and then it happens exactly as they saw it. Most people, even hardened materialists, have had some level of precognition at some point in their lives. Maybe it is just an intuitive feeling, or knowing that someone is watching them, or that someone close will telephone shortly. The top militaries are quite aware of both precognition and remote viewing, both of which require there to be so-called timeless and spaceless aspects of reality and for mind to be non-local. This is a good place to start learning about the history of military remote viewing by a long time British researcher. One should not be misled that it was a brief foray that was not taken seriously or that had no results (15). The upper echelons of all advanced militaries and intelligence agencies, in this authors opinion, are unlikely to

view consciousness as residing only within the brain and only within 'time'. They may well have seen plenty of evidence to the contrary.

Simulation Theories

Some have come to the view that what we experience as reality is unreal because so called timeless and spaceless aspects can be evidenced and are pretty much well established. So maybe only consciousness is real. These people however still conform to the constraints of the material world even though they profess some disbelief in it. They also usually do not define what is real in contradistinction to what is an illusion or a simulation. But what makes something real? Most of the people who advance simulation hypotheses have not defined what would make something real. Therefore, a simulation theory must both define a simulation and its opposite, or at least have a hypothesis for both. Both a simulation and a concrete reality are only known through consciousness, so what defines the real from the synthetic? One proponent believes we are in a simulation, or simulacrum because he noted geometrical, precise mathematical patterns in history over some two decades spent reading old historical texts not easily available to the public and performing his own detailed analysis and cross-referenced chronology (16). This person views that a deeper reality exists outside the simulation bubble, whereas Icke for example believes all apparent material existence is a kind of simulation. Others note ordered events in famous people's lives and politics as pointing to mathematical number and letter patterns, termed gematria (17). Reality in the geometrical and gematria world views is considered too ordered to be merely real. A strange juxtaposition.

Geometrical Patterns in History



Such patterns could indeed be programmed into a fake reality or on the other hand reality itself could respond to mathematical patterns held within consciousness - both are possible from the evidence presented for the simulation hypothesis. If rather than a mechanical or energetic universe only vaguely connected to consciousness we live in a psycho-substantive-energy-fluid, of which we are all a part, then a geometrical reality might make more sense. This author has called this type of perspective ideo-physicalism, a form of pan-psychism (18). If we are but whirlpools within an ocean of consciousness it would make sense if strange and sublime patterns occurred. All that would be needed

would be for those patterns to occur within the mass mind itself then they would automatically occur for reality. Icke does note such a process regarding consciousness, so he is at least consistent. The proponent of the simulacrum theory notes that there are personal and group timelines which will be encountered later in this theory as aspects of reality rather than of a simulation per se.

Perhaps there could be simulations and realities or multiple synthetic and natural worlds if all there really is to reality is mind. Alternatively, we could have mind or synthetic realities and matter realms that exist concretely and distinctly. This might be a return to a Cartesian approach of two basic divisions, a material, energetic, time-bound realm and a timeless, spaceless realm of mind and subatomic realities which somehow communicate. The new spiritual movements seem to have reinvented such a Cartesian approach. However, if one proceeds far enough down this path one eventually encounters the unsolvable problems of dualism. Descartes, a father of dualistic thought, surmised that there were indeed two realms to reality, the material and the spiritual, and that perhaps they interacted through the pineal gland in the brain (19). But most philosophers and researchers currently think that dualism is not a workable theory, at least scientifically. It is obvious that mind and materiality affect each other but if they are two completely different and separate sets of existences, then what enables the one to communicate with the other? One could alternatively pronounce that a dualistic universe is possible but it seems that it could never be said just how such a universe would be possible and for scientific views this is an unsatisfying position. Descartes believed in a universal moving aether so he must have thought this aether to be non-conscious as mind and consciousness were in a separate realm as a distinct mind substance in his view.

Hegel

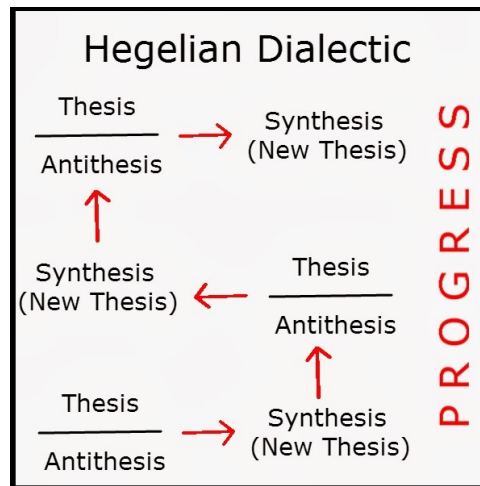
The philosopher Hegel is fundamental to orgonomy. Besides Hegel's ontology (the study of what exists) being descriptive of the orgone as noted by Southgate (20), orgonomic mathematics and Reich's orgonomic functionalism would never have happened without the Hegelian dialectic. Below is the Hegelian dialectic expressed as Reich's Common Functioning Principle (CFP). The CFP splits into the two opposing variables or dialectics. Hegel's dialectics tend to move towards a synthesis in the future (each new synthesis again splitting into two new variables as time unfolds into the future). Reich's functionalism, alternatively, tends toward the origin in the past (the CFP). The process is the same however.

Reich's Common Functioning Principle Toward the Past (Based on Hegel's Dialectics)



The circle at the bottom is the CFP (in the past) which moves into the two opposing variants (in the future). The point of Reich's dialectics is to uncover the CFP in the past. The Hegelian view on the other hand, tends towards unification (in the future) whilst also recognising opposites or dialectics. In terms of substance both the physical and the spiritual combine in the Absolute Spirit in Hegel's ontology. Southgate views Hegel's Absolute Spirit as analogous to orgone.

Hegel's Dialectics Toward The Future



In Hegel's vision of time (21) he saw space unfolding as the expression of time and vice versa the 'becoming' of time is space. Time is unified with space as its inherent process. Hegel didn't see time as a thing-in-itself or a container, like Plato or Newton, more as a name for the changes and processes within space – the 'abstraction of destruction' (the naming of things dissolving within space) or the 'becoming' (the coming into being of things within space). It could be argued that Hegel's view presaged Einstein's (and Whitehead's) view of time as a property of change within, or, of space. Hegel's view also included a sense of eternity however. This eternity, for Hegel was 'presence'. Eternity exists within the consciousness, or presence of each moment.

Reich's View of Time

Reich himself did not say anything specifically about the nature of time that the author is aware of presently. In what Southgate calls his 'middle period' Reich had an emergence and systems theory view of consciousness as detailed in previous papers (22). Although these terms were not in use when Reich wrote, they accurately describe his conception. Reich thought that cosmic orgone had 'reactivity' and 'excitability' but not consciousness, as directly stated in *Ether, God and Devil* (23). This is essentially a late Victorian/Darwinian view of consciousness as secondary to biological development, which Reich himself noted had contradictions or 'riddles' organically. For example, that 'form' (the brain) might precede 'function' (say higher reasoning) (24). Or one could add an example, *form* being the membrane enclosing the orgone, which precedes the *function* of primitive consciousness. Reich could not entirely escape being a man of his era. He was born into the heart of the late Victorian period to be a farmer, soldier, doctor and eventually a great scientist and having to withstand all kind of harsh circumstances.

According to Reich's view, consciousness developed in consequence of the reactive, proto-living cosmic energy being enclosed within a membrane. Sometime later, this enclosed energy developed from perceptual sensations toward primitive self-awareness and eventually to full self-consciousness.

Southgate critiques this view in the Orgone Continuum papers as failing to explain consciousness due to the inherent dualism of emergence and system type theories. If consciousness emerges in such a way the prior reality is entirely non-conscious – hence insurmountable dualism. If consciousness arises from a system's behaviour how does a prior non-conscious system organise itself to become conscious? It would mean orgone only accidentally becomes conscious, which is contradictory. It gives priority to the membrane (or form) rather than the orgone inside it (and its functioning).

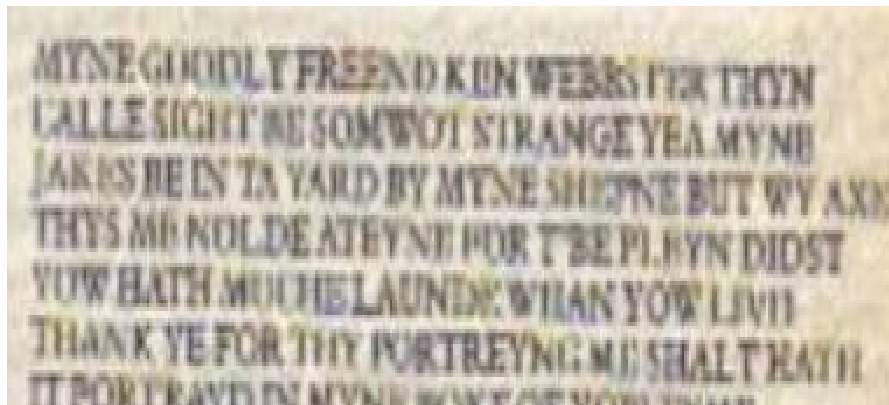
Based on Reich's systems view of consciousness (consciousness emerges due to system properties - moving energy inside a membrane), one could reasonably infer that Reich's view of time in his middle period would be connected to the energetic movement of orgone and not directly related to consciousness (a system's view of time). Perhaps he would have had a distinction between a latterly developing, conscious, subjective time as perceived by orgone within a self-aware membrane and the prior energetically based time as the flow of non-conscious orgone in the cosmos. He would also have had a negentropic view of energetic time (as biological development) as orgone is inherently developmental – it goes from less to more, cold to hot, simple to complex.

In *Ether, God and Devil*, Reich is quite critical of the existing concepts of aether and of God. He sharply distinguishes the orgone energy from the physical but static aether and from the psychic but unchanging God. However, Reich in his middle period perhaps conflated Newton's static, non-energetic and 'empty' aether with a more vibrant, moving and substantive aether of the ancients. Perhaps Reich, at this point, also mis-associated a transcendent living God with the immobile, static concept of some religionists. Having said that, *Ether, God and Devil* does at times read almost like an organomic theology. Reich did unequivocally accept a cosmic notion of a monotheistic God in his latter period. In fact, he appeared to have had a somewhat religious revelation of some degree in prison according to his wife Illse Ollendorf, the mother of Peter. As early as the lonely summer of 1955, Reich was reading the New Testament again which he continued to do in prison (25). The earlier oranur experiment had set him on a path of integrating the objective and subjective into one (26). Southgate believes that had Reich survived prison the orgone continuum concept of an organotic consciousness and the views in this paper would be broadly consistent with Reich's stance in his latter period (oranur experiment/prison onwards). The reason for re-examining Reich's view of consciousness at some length is that the subsequent orgone theory of time outlined here is primarily based upon consciousness and not materiality, change, succession, relativity, systems theories or emergence. It is still a physical theory however in Southgate's view (the author has an unorthodox definition of physicality as anything which has continuing perception to one or more conscious entities). Materiality in contrast is a form of physicality – the perception of atomic structures.

Time Travel

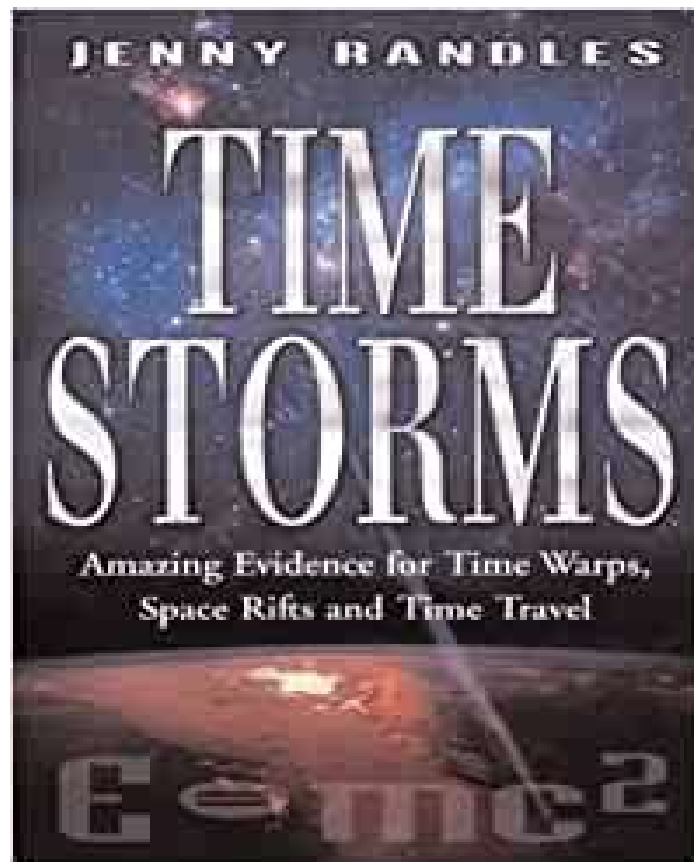
As regards time, although not yet accepted in the mainstream, there appears to be some degree of observations and claims that travel can occur beyond temporal time. There is the Dodleston computer which seemed to be communicating between three centuries (past and future with the present). Often there is an oranur type energy reported near these occurrences. Oranur is Reich's term for energised orgone, which is most readily created through radioactive stimulation of orgone concentrations or by other means, electrical for example. Here one is reminded of Nikola Tesla's out-of-time experiences which occurred when he got electrocuted in his laboratory. He said he saw all time, past, present and future. Perhaps the energised electrical plasma around Tesla functioned as highly charged oranur. The same types of energy appear to have been existent in the Dodleston occurrence too. Those encountering these disturbances would not know about oranur but it certainly seems to be an energy concentration of some kind similar to oranur. This podcast offers the best in-depth analysis of the Dodleston mysteries and associated claims the author could find (27). The author would view it likely that most paranormal events are accompanied by an increase in oranur.

Dodleston Computer Script



There are also reports of psychic and material timeslips, often accompanied by oranur-like energetic disturbances (28).

Time Storms and Oranur



There are various accounts of individuals encountered by officialdom who seem to be out of time in some baffling way. Sometimes houses or even whole areas of streets appear out of synchronicity - there is a street known for this in central Liverpool (upper Bold Street) which seems to have a link to the 1950s.

Whilst preparing this essay the author encountered two accounts of time travel (or perhaps dimensional shifting) just within the small number of alternative researchers that he met personally within that period (29). The first involved taking substances as a teenager. The experimenter was with a group of other teenage school friends (six). They were sniffing solvent chemicals in a disused tunnel underneath a train track of some 200 feet long at night (the tunnel may have acted as an orgone funnel/tube the author posits, concentrating any oranur in the environment). They lost consciousness and went into an altered state and at approximately the same time they had a joint psychic experience. The boys were transported to a new environment together and were aware of each other there. They appeared to be somewhere, but not the familiar British Midlands where they had been previously. They were surrounded by what appeared to be Aztec warriors. The warriors told them (presumably telepathically) that they knew who they were and they were going to keep them there and capture them. The group of boys had a transparent glass-like bubble around them. They panicked and awoke back in the previous reality. The experience was remembered as a joint one by all concerned. It should be noted that solvent sniffing can be very dangerous or fatal and should not be repeated.

Time Tunnel



The second posited time travel experience was from another researcher, Emlyn-Jones. He had one, although possibly two experiences. The one that he remembers as being time travel happened when he was going into a room for a paranormal conference at the Black Swan pub in Devizes, Wiltshire in 2017. It is an old building, 19th century, and the area is known for strange happenings, being the home of crop circles and Stonehenge (so likely to be an area naturally strong in oranur from the author's viewpoint). Emlyn-Jones was standing at the back of the room. Suddenly the room was altered and he was an observer of the room in a previous century. There was a fireplace roaring and people eating and laughing over a meal. It looked like the early 1900s from the dress. None of the people there from the prior time appeared to be aware of his presence. It then snapped back to current reality. The room had been used as a local court and dining room from the 19th century. Emlyn-Jones also had a separate experience of seeing his exact doppelganger pass him on a street. This mirror image person was dressed differently as a very smart businessman (the researcher is a gardener by paid occupation). In

this latter experience the author believes it is possible that the doppelganger was the same person but from a different time stream.

The Black Swan



The author has also had a possible precognition or psychic time-travel experience. At about the age of 19 the author was considering moving to Liverpool from London where he grew up. One night there was a very vivid lucid dream where the author saw himself going into a nightclub with a group of about 6 young women. He was the only male, none of the females were known to the author. The author saw himself walking into the club which was a converted old-fashioned cinema. The group went up the stairs to the balcony area and sat at a certain table overlooking the dance floor below. Then the dream ended. A few months later the author moved to Liverpool and moved into a flat share with a group of music and art students near Sefton Park. The first weekend night the flatmates decided to go to a club in town. It just so happened that the 6 other flat mates were female and the club was exactly as dreamt, even down to sitting at the same table, which the author did not choose (one of the others led and chose where we went). The author didn't realise it had reoccurred until afterwards. Why such an ordinary scene should be chosen for the time experience was not clear at the time. The club was in the old cinema on Lime Street around the late 1980s. It was pulled down and converted recently into a supermarket and flats. There were two or possibly three cinemas on Lime Street. It was not the Forum/ABC/Odeon cinema on the corner facing the station but the Futurist or Scala cinema further along Lime Street on the left-hand side, coming from the station, toward Renshaw Street before one gets to the Adelphi Hotel. As a child the author also had a lucid dream vision of the future, where he attended a university conference hosted by an unusual being, but this has not occurred. The author was about 12 at the time. He was also visited by various ghosts at the same period in his life. The ghosts, and one large psychic animal, seemed to be mainly from the 19th century and appeared in his room one after the other once per night over a week, and then it stopped. The entities looked very real but were in grey monotone.

The Hippodrome Nightclub in the Converted Futurist Cinema Liverpool



A hippodrome is an ancient term for an oval arena for horse racing in ancient Greece. The nightclub was situated very close to the area of Liverpool city centre (upper Bold Street) which is known for several time slip occurrences which has been investigated locally. An interesting aspect of these is that some of them involved apparent live interaction between people in the different times **(30)**.

Biblical View of Time

See here for an overview of various Biblical perspectives on time **(31)**. However, the author is most persuaded by the Biblical view that God is the beginning and the end of time, the Alpha and the Omega. He is not in ordinary time nor subject to it in any way which constrains. God is beyond individual time but is also time itself as the beginning and end simultaneously and knowing of all futures. He is not non-time, rather God states, **‘I am the Alpha and the Omega’**. Such a God is not outside consciousness. One could say that there is a higher consciousness that has a special kind of time which contains and transcends all other time in the Biblical view. This author remains most influenced by the idea that God, the great **‘I Am,’** (or alternatively, **‘I will be’**) is time itself as expressed in the Alpha and Omega quote or also from Revelation, **‘from him who is, and who was, and who is to come’** **(32)**.

Military Time Travel

Remote viewing and precognition indicate that what is perceived as flows of time may be bypassed to some extent. There is extensive evidence of psychic experiments that seem to bypass time **(33)**. Backwards causation is also considered possible in some views of quantum physics and some experimental evidence for such is claimed (see Sheldrake reference). The Mandela Effect, wherein large groups of people remember different versions of history might also pertain to a kind of time change. The Mandela effect is so named as groups of people, it was found, remembered Nelson Mandela dying in the 1980s in prison and not in 2013 outside prison such as is generally accepted.

There are also reports of time changes associated with President Trump. For example, the mysterious Baron Trump science fiction books of the 1890s period that were not widely remarked upon till 2017 when they were noted in the Library of Congress (author Ingersoll Lockwood). Of interest is that

Ingersoll was also a name for a pioneer of several aspects of locks still in use today including the deadlock and the ten-lever cylinder lock. As a company it has links to Liverpool, London and the US and was a pioneer in locks used in WW2 bombers. The last name refers to locks - Lockwood. So 'key and lock'. Then there are the strange claims of the Q posts regarding military time travel, through a Looking Glass device named after Lewis Carroll's books. Of course, all this could be coincidental, but it is interesting nevertheless.

In this author's view, a theory of time, especially if paranormal aspects turn out to have any reality, would ideally incorporate all the following:

- Temporal reality – past present and future streaming in the forward time arrow.
- Entropic forward flows of time (destruction).
- Negentropic forward flows of time (creation).
- Different experiences of the present.
- Simultaneous experiences of presents.
- Instantaneity.
- The psychological component of time – time as experience.
- The energetic component of time – time as change.
- Communication or existence beyond temporal time.
- Out of time events or experiences.
- Time as relative.
- Time beyond change - eternity.

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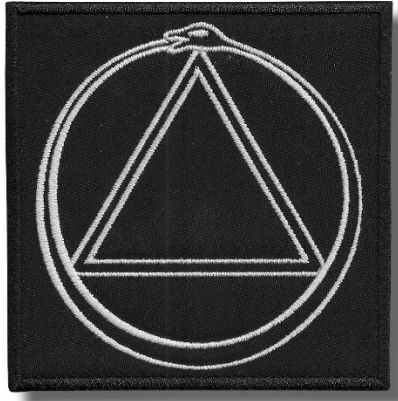
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An Orgonomic Theory of Time

Part Two – A New Theory of Time

By Leon Southgate MSc



Synopsis

In part one the background to a new orgonomic theory of time was presented. Various types of time theory were discussed alongside some time anomalies, some of which were possibly associated with oranur energy. It was argued that factors such as these may require the formation of new ways of looking at time.

In part two, a new orgonomic theory of time is presented. This consists of a universal time with three subtypes: individual, group and energetic. Altogether, these four aspects of time reside in three modes of a singular reality. The modes are orgonotic physicality, consciousness and time itself. Time is defined as the flow of consciousness or orgone.

Introduction

If time were indeed solely an emergent property of things or events relating to each other, then without those events, time would not be. But as has been argued, time and events are not the same thing. Time must be more than just Aristotle's counting or Leibniz's successive relationship of A to B. Ordinary time comes from our consciousness of events, not the events themselves. The same events can be in one time to one person and in another time to someone else. The same day can pass slowly or quickly.

One can imagine a consciousness existing prior to any event or object and independent of them. A totally unbound and free consciousness would still experience itself, absent all objects or events. One could say that experiencing oneself is an event but it would be a continuous and never-ending event as one never stops being oneself. This rather negates the definition of an event. Consciousness is not apparently restrained to material objects so it is not unreasonable to assume a totally free consciousness could exist. Therefore, it seems that such a consciousness, and thus time itself, could exist prior to, or independent of, any event within it. Thus the Newtonian and Platonic views of absolute time (which are not the same but have some commonality) appear to this author to have some validity and could constitute an aspect of the universal orgonotic time proposed here - a time which transcends all other times. This is experienced in daily life to some extent. When one is asleep one

enters a time which is independent of the clock in the bedroom. A whole day's events can take place and yet only a few minutes of terrestrial time has passed. Time still occurs when people are in Out Of Body Experiences (OOBE) or in Near Death Experiences (NDE) but at a rate which is unique to them and not dependent on the outside world. In one NDE a whole decade past within her consciousness whilst she was in a medical coma for a few days.

Time cannot be reduced to anything else it appears. If time is merely counting, then once all clocks are gotten rid of time itself should cease. There should be no time in a dream, as there are no material objects to act as clocks, yet time still exists there (the author defines materiality and physicality differently incidentally). If time is merely relational there must be periods of time before time – before those relationships existed. One philosopher said time can only be stated to be time, negating anything with which it could be defined by - this seems somewhat circular, a non-definition.

Impossible Definitions of Time

Irreducibility of Time

- ▶ Time is neither causation, change, perception of events, nor anything else. Time is time. Time is a series of items related by *primitive* and *irreducible* relations of earlier, later and simultaneous. Quentin Smith

This definition seems to say time is both only time and not time (**'nor anything else'**). If time is not change or events, then it cannot be Smith's **'series of items.'** Perhaps it could be something **'irreducible'** though which relates those items? Maybe this is the hidden meaning of Smith's definition. But the only absolute irreducible is consciousness itself which Smith partly rules out by saying time is not perception of events either. Perhaps time is perception *itself* though – more broadly, consciousness. The only thing which cannot be reduced further is consciousness. Items only exist within consciousness so they can be reduced to consciousness too. Even the fundamental laws of the universe, its fundamental irreducible parameters, if they exist, only exist inside consciousness. This author believes Smith's argument can reasonably be interpreted to say that time *is* consciousness – which is a central thesis here.

Time as Consciousness

Consciousness cannot exist without time as even to be conscious of one's own consciousness implies a sense of time passing. Therefore, time is a fundamental aspect of consciousness. Wherever there is one there will be the other. This also means that there can be no such thing as complete timelessness as there can never be a state of no consciousness if consciousness is a fundamental property of the universe. As consciousness has been argued in other papers to be identical with the primordial orgone **(1)** then we can also say that time is identical with orgone. At its most succinct, ordinary time would be defined as the local flow of consciousness (which in turn is the local flow of orgone).

Plato's eternal time would be the awareness of a universal consciousness and would be transcendent of any event within it. It would be the alpha and the omega, it would know all pasts and all futures. Universal time would be simply the orgone itself considered holistically. The other types of time recounted herein would be the flows of the orgone as it splits off from itself. Plato's eternal time and orgonotic universal time might not be the exact same thing however as will be explored.

The author would argue that Hegel's view of time as the unfolding of space is also consistent if we view that no space is possible without consciousness (as in this view space is orgonotic and thus conscious). This would be in keeping with Hegel's notion of Absolute Spirit. Consciousness also in itself always implies a sense of the existence of a space. Even a dream has a sense of spatiality. However, for Hegel the primary association or expression of time was space but in this orgonomic theory of time the primary association and expression of time would be consciousness. So it could be argued it is closest to the Platonic view in this regard, though again it is not purely Platonic either.

Hegel



In particle entanglement and instant psychic communication there is indicated to be a state of infinite or near infinite speed (one could say that this is not travel but some other type of unity perhaps). There is no indication that there is any upper speed limit to consciousness, however that unity is defined, or indeed to orgone itself as an ideo-substance. In the universal time of pure orgone there could be instant communication throughout the universe at infinite speed or infinite unity. Therefore, there would be no separation possible and all experienced 'nows' in the same space would have a universal simultaneity aspect, even if other aspects of their time expression were apparently separate. A person on Earth and on Jupiter could experience the same now, even if some other aspects of their now were delayed. The two could experience a telepathic comprehension of the same moment even if their TV signals encountered a delay. This would imply the existence of a universally shared time-flow. The author is not referring to a static eternalism here incidentally but simultaneity.

I. Universal Orgonotic Time

The first aspect of this orgonomic theory of time is that there exists a state of universal time which is transcendent of any other time and is not dependent on any event within it. This universal time is also a universal consciousness and is identical with the most whole aspect of orgone.

Just as orgone energy can slow down, or condense into matter and water, or excite, perhaps speed up, into charged particles, this theory proposes that the universal orgone, that is also universal time, can

split off into the streams of group time that we experience collectively as a temporal sequence. This can be creative, as orgone is negentropic, creating life and matter, going from less to more complex. This '**becoming**' of orgone can be experienced as temporality. The flow could also be entropic, recounting demise. For some reason physics has had preference for entropy in time but there is no necessity for this. Man himself is the result of negentropy yet he creates a physics which does not recognise the process. This is strange indeed. A seed growing into an oak tree is as deserving of the passage of time as is the dying of a star or the decay of an atom. The whole universe created the negentropy that resulted in the oak tree even if eventually entropy will follow when it returns to dust. But negentropy can follow the entropy in like fashion. The dust will once more give birth.

It could be argued that a universal time is not required as this is merely a form of absolute time as dismissed by Leibniz and others. However, Leibniz's arguments theorise problems which we have not actually encountered, such as multiple worlds each displaced by one second against the clock of absolute time. It is a kind of straw-man argument therefore. The other argument against absolute time is that it is creating more entities than are required – we do not need an absolute time. But again this author believes a universal time *is* required to explain what we encounter in reality. Time cannot be adequately explained on a purely relational, emergent or successive basis so some other type of foundation is required. Local time can be measured by the movement of objects but time itself seems to be more than just external change or succession. There are also no fixed speeds and hence no universal standard to measure local time against. Additionally, instantaneousness and precognition indicate that successive time is not always a universal property even when things do occur in a sequence. Time in this author's view is also dependent on consciousness so it cannot merely be tied to objects or even dimensions, consciousness transcends all these things. Further, consciousness or even material entities may be able to step out of the relational or successive time stream altogether and if this is so then a universal time is essential as an explanation.

Leibniz and the Rationalist View of Time



Gottfried Wilhelm Leibniz (1646-1716)

Time consist only in the successive *Order* of Things ... I hold space to be an *Order of Coexistences*, as *Time* is an *Order of Successions*. For *Space* denotes, in Terms of Possibility, *an Order* of Things which exist at the same time, considered as existing *together*; without enquiring into their Manner of Existing.

The above factors, taken together, in conjunction with Plato's views and contrary to Leibniz, would imply that there is indeed a universal time. This slows down or substantialises into our usual flows of time which we have here called the group and individual streams of time. Within these streams the

rational view of time of Liebniz would then take precedence. If we can however step out of the flows of group time and back into it this implies an underlying universal time into which we step to and from the group streams. Instantaneous events also imply a universal time which connects them beyond any single event or movement.

The universal time would be subtly different to Newton's absolute time however. Newton's absolute time is a form of timelessness just as his absolute space is a form of spaceless-ness, an unmoving, nothingness in which the real bodies have their true motion. The universal time proposed here would rather have both its own unique kind of universal movement and would also experience time in a unique way. Unlike Newton's absolute time, or perhaps Plato's unchanging eternity, the universal time would be both conscious and physical and have flow, or change, though its own unique type.

Time does not come solely from the movement of objects and their relationships but from our awareness of them and ultimately from consciousness itself – even a dream has time, its own unique chronology. Time emerging from movement as in current physics, or from succession, as argued by Liebniz, has explanatory value within the group time streams but doesn't explain time completely, certainly if the conscious and paranormal aspects are true. However, a universal orgonotic time might imply the following options:

Firstly, that there is ultimately only mind and what we perceive as reality is just a passing illusion, a dream. There is really no physicality and no orgone. Secondly, it could be that orgone has an aspect which is infinite and thus beyond local movement. Local movement and pulsation is a property of orgone within local living organisms and as local energy but ultimately the definition of orgone may rest with the physicality of consciousness alone. This is seen in the view that the author puts forward regarding orgone and consciousness being identical, see the Orgone Continuum essays (2). Local movement or transcendence of local movement would shift down to perception eventually. For example, from the perspective of a fish there is continual movement in a fish-tank but given time, from the perspective of the tank it remains still.

Time and Motion



However, if time is not local movement, it is also not stillness - if such is even possible. Universal consciousness would have its own kind of transcendent movement. It is always experiencing a flow, an awareness of itself. The universal consciousness would experience itself and thus would know time. There would therefore always be a sense of movement within the universal consciousness. Consciousness cannot be without time as time is flow of consciousness. Consciousness always experiences and therefore always has flow. Therefore, there must be no true stillness even at the universal level, but a movement which is beyond locality. This is a somewhat paradoxical situation – a universal movement which is beyond local movement. The universal consciousness (and thus universal time) would still have physicality as consciousness and physicality also cannot be separated. Therefore, as in the orgone continuum, we can only have pure mind if it is also physical – an ideosubstance. This would apply to universal time too. The universal time would transcend local movement but would remain a physical conscious substance with its own aspect of universal movement. Orgone would thus have the quality of local movement within organisms and local energy but the ability to transcend local movement in its most whole state of universal time.

It appears experimentally that consciousness and particles or energy can transcend distance and local movement (entering the universal state perhaps). However, unlike locality, physicality and time *are* intrinsic to consciousness. They are at once a unity and a trinity of the same entity. This will be explored further in the conclusion.

II. Group Time Streams

The second aspect of this orgonomic theory of time is that the universal time splits off into mass or group streams of time. It is noticeable that in accounts of time slips the jumps do not generally seem to be more than a century or two. The time slips reported in Liverpool are of only a few decades. Perhaps time streams decay and there is only a certain amount of flexibility in the movement within them. Group time streams could be a little like a combination of the growing block and moving spotlight types of time theories. In time slips of greater separation, it is sometimes more like a movie being replayed, like the energy of that period has an echo down the timeline such as when Roman soldiers have been seen trooping along a now built over road. However, it might be possible to move further in time if there is greater energy powering the transition.

If the universal time has its own special sense of universal movement this would imply that it is not static and there is indeed a process of development within the streams that branch off and return to the universal time, as Hegel foresaw as the process of the development of Absolute Spirit.

III. Individual Time Streams

The third aspect of this orgonomic theory of time is that individual conscious entities can enter into these group streams of time but as they are themselves a locus of consciousness this would also make them a locus of time. Individual time streams would be affected by the quantity of consciousness of the entity concerned and by the activity of this consciousness and its relationship to the universal, group and energetic times. It would thus be a complex reckoning and constantly changing. The individual time and the time within the group stream could thus be seen to differ. This could result at one end as psychological changes affecting personal time perception to psychic time travel in the middle and at the other extreme to actual material time travel being perhaps possible.

Such travel might be where the energy charge of the entity's consciousness within the group time stream became so radically different to that of the group time stream that the individual materially alters their position in the forward direction of the group time stream. There is no reason to suppose that there would automatically be preference for travel in the group time stream, past or future, if the individual were to be able to depart from the group stream location. However, on the other hand, orgone is inherently directional as it is negentropic (towards greater complexity) so perhaps this would be reflected in the direction of travel most easily obtained.

Each consciousness locus would have its own individual time stream (due to being a locus of orgone and thus of time). These streams of time would affect each other, increasing or decreasing their respective quantities of time. The overall weight of the timestreams would merge into the group time stream with the present being the consensus reality. Even a grain of sand would have its own quantity and stream of time. As a dog runs across a sandy beach the time streams of the seagulls flying off and the humans on the beach would subtly interact and alter as would the time streams of the sand beneath the dog's paws.

IV. Energetic Time

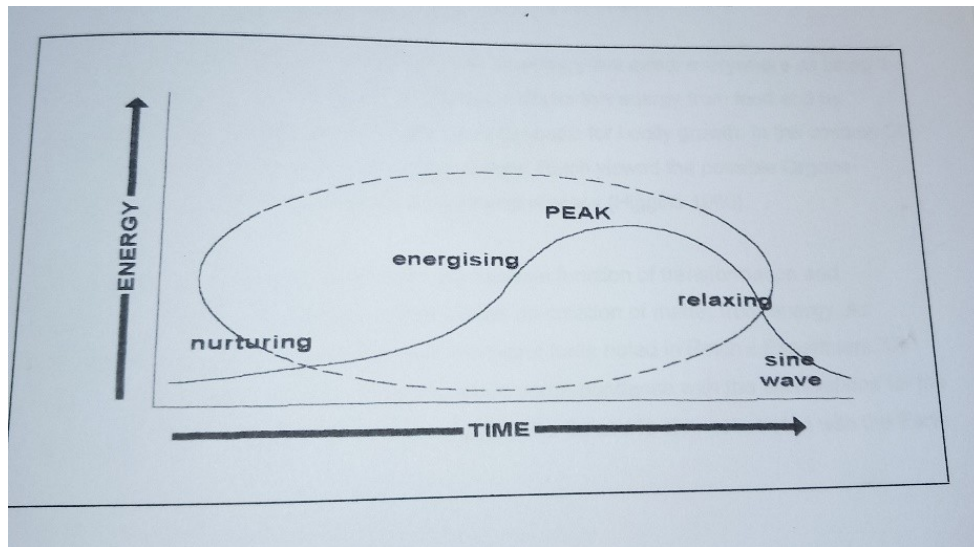
The fourth aspect of this theory would be that since energetic objects are condensations of orgone and orgone is identical to time, the greater the object's mass, the more condensed 'time' it would contain. A kind of organotic relativity would thus come into play. So greater material mass would increase the organotic density and slow down time in the object relative to the surroundings. Anti-gravity effects might in the opposite way decrease the mass of an object, increase its energetic activity and so its time might become faster relative to its slower, more dense surroundings. As all objects would have a measure of time and as objects exist in relationship to each other there would be a relational aspect to time in the group time stream. Increasing this complexity still further would be that the group time streams themselves would have an energy relationship to the universal time. If something moved fast enough with enough energy it could leave the group time stream and move toward the universal.

The more conscious and energetic vortexes there are in each space the more stable the time would become. For example, in a dream there is usually only one mind, or one locus of time. A house in a dream might have a time of existence of some minutes subjectively. It is unlikely to be visited twice, though it might. But a house in shared consensus reality would have millions of conscious vortexes involved in its reality. From the housefly to the rice in the cupboard to the people living in and around it to the birds singing in the garden and the worms digging the soil - all lend their awareness. Such a house might thus have a time reality of hundreds of years.

Temporal everyday time is an integral part of orgone. This is because orgone energy flows are inherently temporal in nature like the wave functions of quantum physics. Any organotic negentropic flow (the superimposition of orgone streams creating a galaxy for example) or the condensation biologically from bion to amoeba to cell also has time. An organotic flow in the other direction, for example the breakdown of a red blood cell has organotic stages and thus also possesses temporal time.

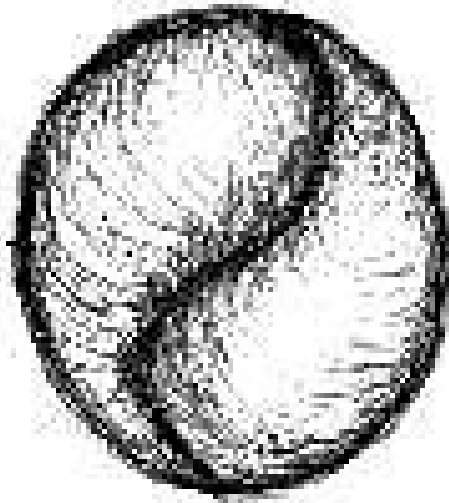
The creative and destructive cycles like Reich's four beat life cycle (**Relaxation, Tension, Charge, Discharge**) both follow time in the forward arrow.

John Southgate's Creative Cycle



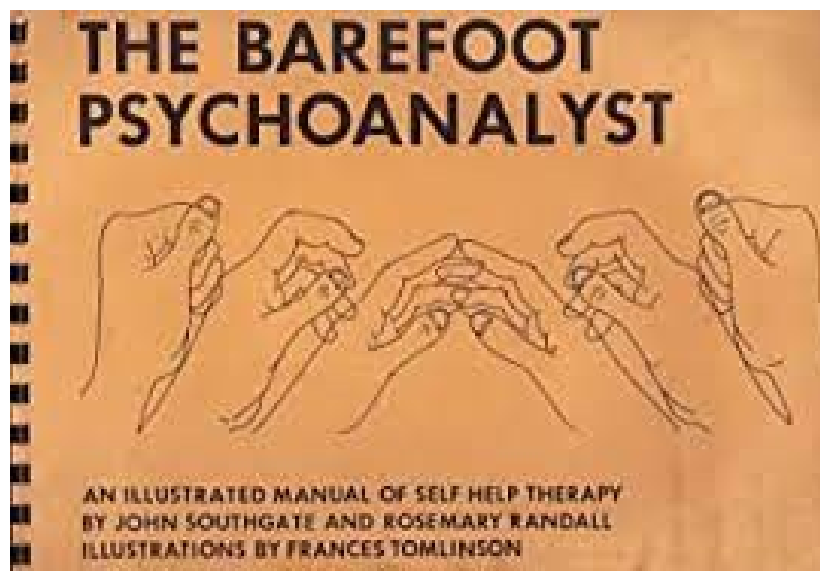
John Southgate, a pioneering North London psychoanalyst was interested his whole working life in the dynamics of groups. He started work as a 'time and motion' manager in a factory in Nottingham and eventually taught group dynamics at the North London Polytechnic before setting up the Institute for Self-Analysis in Hampstead. This became the Centre for Attachment-Based Psychoanalytical Psychotherapy. In the above diagram he used Reich's four-beat life formula to illustrate how groups go through creative (and destructive) cycles over time **(3)**. John Southgate's creative and destructive cycles mirror the yin yang symbol with its sine wave segmenting a circle. The yin yang symbol also symbolises time, creation and destruction, male and female changing within the overall tao, the latter being similar to Leon Southgate's universal time. The yin yang symbol is best visualised not as static but as moving. Interestingly, the yin yang symbol is also Reich's orgonome biological shape and can thus be viewed in three dimensions as well as in motion **(4)**.

Biological Orgonome as 3D Yin Yang Symbol in Motion



John Southgate's notion of a barefoot psychoanalyst was based on the Chinese notion of barefoot doctors.

Group Dynamics in Time

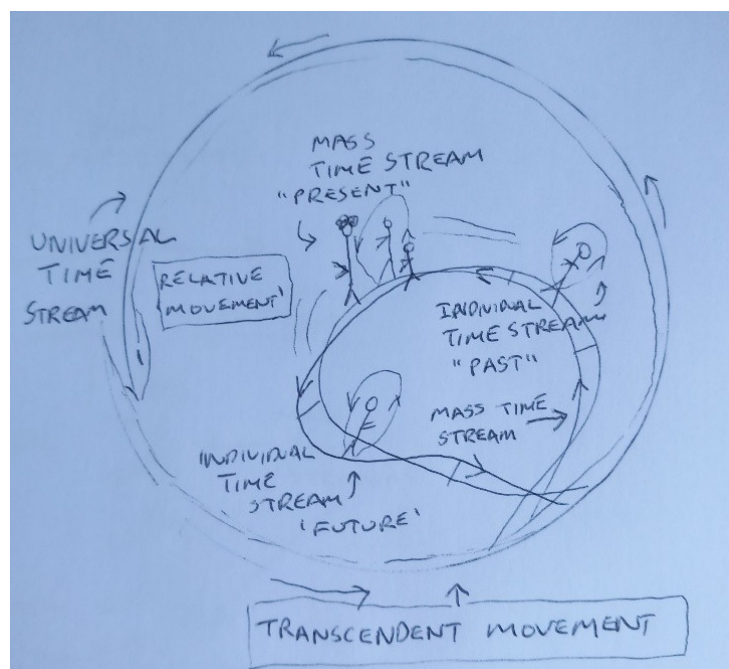


Orgonotic energetic time would be forwards, temporal and both negentropic and entropic. It could also explain why the forward direction of time is preferred. Orgone is inherently and preferentially creative as a field, it tends to go from less to more, from cold to hot, it is more negentropic than entropic. Orgone itself has a direction, a choice. These flows would tend to preference creative

movement within the group time flows but would also allow for destructive flows in the same temporal direction. There is no creation without some destruction.

Time has an aspect as a universal container and as a thing in this theory. It is not solely something intangible or merely descriptive arising from the unfolding of reality, but a tangible correlate and identity of orgone and thus consciousness. Time like a substance or fluid may conceivably split off into streams, yet the ocean (universal time) from which the streams derive (group and individual) would contain them. Orgone's qualities could be said to be consciousness, physicality and time. All three aspects are identical and interchangeable. If there is any consciousness at all there must be a sense of experiencing something and thus all consciousness implies physicality to some degree. Consciousness and physicality are thus identical. If there is any consciousness at all there is also time. Even awareness of one's own consciousness without any objects or others would still have a sense of time in that awareness. Consciousness and time are therefore identical. If consciousness is identical with orgone then if one can move within the orgone then one can move within time. Time itself could be considered a physical thing but with simultaneous multiple existences, a trinity.

Topology of Orgonomic Time



Overall Conclusion

This theory would be both Platonic (viewing the background universal time as independent of change, otherwise known as absolutism) but also its opposite the relational conception (viewing the group time streams as generating time partly through the relations of objects and energy). The universal time would have flow however, so perhaps not completely identical to Plato's unchanging eternity. It has aspects of spiritual theories of time in that it includes a transcendent factor (the universal orgonotic time). It includes psychological theories of time because it sees time as an aspect of consciousness (hence it includes animal time and real duration, time as subjectively real – depending on one's position in the time streams). It explains apparent timelessness as a different kind of time rather than no-time. In this sense, the universal time is subtly different to the Platonic concept - there can be no

absolute stillness in even the universal time. This is because the universal time is also conscious, and consciousness always implies flow.

As in Einstein's theory of time it views time as physical (as time is an aspect of a physical entity – orgone). Incidentally, Einstein himself never completely rejected the aether (which is related to orgone). There must be a physically real background medium even in relativity theories (space-time). He was content merely to strip away nearly all the functions of an aether aside from those required by relativity **(5)**. Within the time streams, the orgone theory of time would have aspects of relativity as the quanta of orgone (and thus time) would change relative to factors such as mass, energy and movement. It incorporates aspects of moving block theory (the collective of individual time streams would create an increasing block travelling along the group time stream). This is illustrated via the segments in the group stream illustrated above. It would also have aspects of spotlight theory – the collective of individuals at the 'present' in the group time stream would preference the growing present and past but individual time streams might 'spotlight' differently. This is illustrated with the figures 'spotlighting' different points in the group stream. The relationship of the group time stream to the flow of the universal time would create a real group temporality even if individuals within the stream changed position. This temporality of the present might be stretched somewhat along the segment of the group-time stream.

It may be possible to materially move within a portion or block of the group time stream. It may also be possible to psychically, or even materially, move the 'spotlight' of one's consciousness within the block of time. It has aspects of a dynamic eternalism and aspects of presentism. It is both an A type of time theory (temporality is real within the group stream) and a B type (temporality can be transcended to a degree via the universal time or 'spotlight' movement within a block). It thus includes temporality and non-temporality. It delineates four interacting aspects of time; universal, group, individual and energetic.

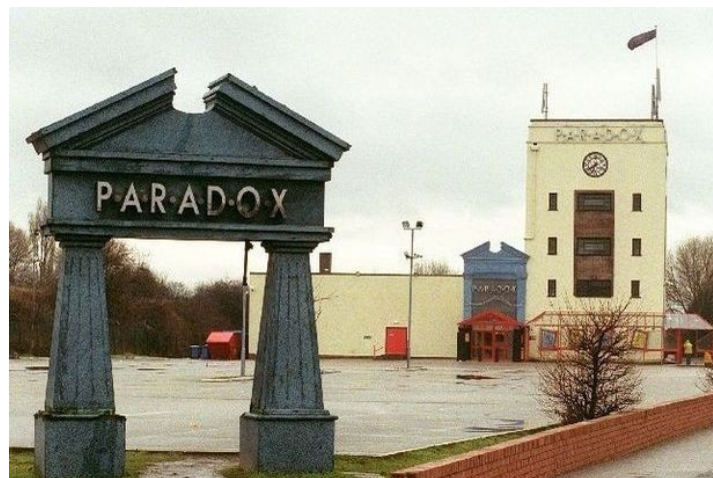
It avoids McTaggart's influential dismissal of time by freeing it from being merely the reflection of change as in the Aristotelian definition. The existence of a universal background time can be said to counterbalance McTaggart's dismissal of time's existence **(6)**. Past, present and future need not entirely contradict each other from the point of view of the universal time. McTaggart reasonably argued that events cannot be considered in two tenses at once, say past and present, therefore the tenses do not make sense, hence time does not exist. However, perhaps it is not time itself that does not exist but temporality and then only from one perspective – that of the universal time. Temporality may exist according to the flow of change in group and individual time streams – the consensus present would be where most individual time streams are together spotlighting the group time stream (although this consensus present might spread out across a segment to some degree). An individual's present could alter forwards and backwards from the group or even be multiple. Temporality would be the function of consciousness and thus real to that consciousness or group of consciousnesses.

The theory is not deterministic (because consciousness always influences it throughout the entirety of time) and it allows for multiple causation in either direction – as is claimed to be noted in some scientific experiments which show causation to be bypassed or even backward. It is not non-existent like Newton's absolute time as the universal time itself experiences consciousness, flow and physicality. It is not still like Plato's eternity, as it has flow and development even in the universal aspect.

There is not duality in this theory as the universal time is not non-time but a form of time. The universal time remains physical and conscious so of the same substance as time experienced in the group, individual and energetic forms. It does require physicality to have an aspect beyond local movement – a kind of universal movement which is transcendent of local movement. This transcendent universal movement is not stillness however – and this is the heart of the paradox. It cannot be stillness as it is conscious and consciousness always has time and thus flow. Empirically, there is no absolute stillness evidenced as all observed things have energy. There is also no absolute

stillness evidenced psychically. All experienced things have flow. There is no zero. Even if one were to experience absolute void there would still be a flow created by the consciousness of that void. Yet if something can be everywhere at once it is beyond localised movement – thus there is a paradox. Liverpool also had a famous nightclub of this name in the 1980s on the outskirts of town, a huge place, where some three thousand people could party. It had as its central building feature a 1920s Art Deco clocktower, formally the famous workplace of Vernon's Pools Football lottery which brought betting to the masses and away from horseracing alone. The year that Reich died, 1957, saw the launch of door-to-door betting coupons in England. The club hosted thousands of revellers every week through the 1980s and 90s and the author visited once and had a great time.

The Paradox Nightclub Building, Liverpool



Perhaps there is a mystery beyond which science cannot venture. The science fiction series, Doctor Who is well named, it implies that there is always this paradox. It is a question as well as a name, Doctor Who? The creator of the most famous time-based science fiction series in history, Southgate believes based their premier villains on Reich's notion of armouring. Terry Nation in the first series of Doctor Who, which aired from December 1963, introduces the Daleks (7). They were so popular they survived almost exactly as first envisioned right through to recent episodes. The Daleks were a brain in a super-armoured mechanical body. They were obsessed with destroying things. As survivors of a terrible war on their planet they hate free-flowing, natural life. The other group of intelligent beings on their planet were called the Thals and were pacifist, very unarmoured and 'flowing' characters. They had a Greek type of dress. Thallasso is Greek for deep waters/ocean. Thallasophobia, which the Daleks have, is fear of deep waters (emotionally speaking). Reich's epitome of the unarmoured character was from a free-flowing jellyfish - a sea creature. Also, Reich's notion of a cosmic orgone ocean corresponds to the deep waters (8).

The use of a police box as the time travelling Tardis is interesting. The word polis originally meant state, or a Greek city. So the outer city (polis) could represent the universal time described here with the changes or travel being the individual and group time streams, represented by the doctor (individual) and where he visits (group). The Tardis is also bigger on the inside than the outside indicating that it is a container for time. Nation also introduced the idea in series one that the Daleks were dependent on the deadly radiation post an atomic war. This is reminiscent of Reich's idea of an extra-terrestrial DOR-Men in Contact with Space published a few years earlier (DOR is Deadly Orgone). This author believes the idea of the Daleks being based on the SS or Nazis as commonly

argued was just a cover story and the real basis was Reich's notion of armoured versus unarmoured character types, which Nation would not have been free to disclose but which makes more sense to this author.

The Unarmoured Thals Versus Armoured Daleks in Original Doctor Who, Series 1, 1963



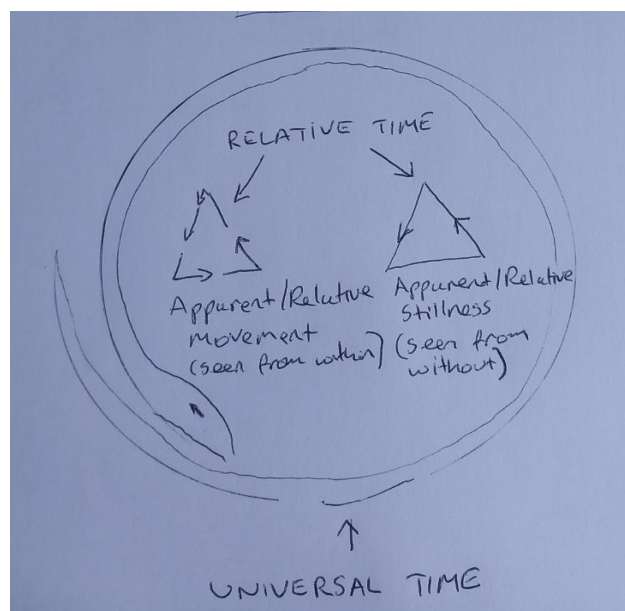
An additional reason for the belief in Reich's influence is from another later series by Nation, the brilliant science fiction TV series portraying a fascist space-travelling Earth civilisation - Blake's 7 (9). A breakaway group of criminals eventually commandeers an Artificial Intelligence called ORAC on an abandoned planet called Aristo (meaning noble) where a computer scientist named Ensor works alone but for his son and persecuted by the authorities (perhaps ENergy Sentience ORgone). Reich worked alone but for a few associates and his son, Peter, and daughter Eva, and was persecuted by the authorities. ORAC is an unusual name for a computer and Reich's acronym is the best-known use of the term (ORgone ACcumulator). Orgonomy was experiencing an upsurge in the late 1970s when Nation was writing and he would have been familiar with it at least to some degree. Sometimes the name is capitalised in the original Blake's 7 graphics suggesting an acronym rather than an abbreviation, say for oracle, which again would make a good cover story. ORAC in the series is a box and Reich's ORAC is also a box. Both Blake's 7 ORAC and Reich's ORAC motor may have had an activating component – the Y Factor for Reich's motor and in Blake's 7 a small handheld switch which was placed on the box to activate it. This is also reminiscent of the shamir which activated the Ark of the Covenant. The Ark was itself perhaps an oranur computer for conversing with a higher intelligence, see Maglione for discussion of the Ark, oranur and the shamir (10). Coincidentally, Nation in English and Reich in German both mean the same thing, the homeland.

Blake's 7 - ORAC



The ideo-physical, pan-psychic view of orgone, required only two components: organotic physicality and consciousness. This orgone theory of time requires only three components: organotic physicality, consciousness and time itself (or flow of consciousness). The only essentials in this theory are those three elements - one cannot have any reality at all without all three at once. There is no reality if any of the three are separate. Local movement and stillness, matter and local energy are sub-concepts in this view. Time always implies flow. Consciousness always implies time so even the universal time would have flow. The universal time would thus have a transcendent movement. It is not still as it is conscious. But it transcends any movement within it. This is a paradox which can be illustrated with a diagram:

Time Paradox



As can be seen above the universal time is shown moving, this has been termed transcendent movement by the author. The universal time is shown here as the ouroboros – as it is living, conscious and moving and thus a good symbol. The universal time cannot be stillness as it is aware and thus has its own universal flow or time. But it also transcends any movement within it, hence its paradoxical nature. The circular nature of the symbol represents the universal time as it is whole and all-containing. Any streams inside the greater circle would be the group and individual streams. The universal time can transcend any movement within it but is itself not still. Thus one could imagine it as the ouroboros therefore. One could also imagine the universal time as the onlooker observing a waterfall. Various points in the waterfall can represent points in time; past, present and future, coming into being as an object traverses the falls. Perhaps an object could teleport from one point in the falls to another, representing time travel. Similarly, a Ferris Wheel could represent, holistically, the universal time and each moving seat a temporal ‘present’. As each ‘present’ moves around the wheel one moves from the past into the future. But again, if one were able to jump from one seat to another then time travel would have occurred. A group of people in a seat would represent a consensus ‘present’. A consciousness could conceivably exist at more than one point in the waterfall or Ferris Wheel.

Temporal Time as Points on a Waterfall or Ferris Wheel



Temporal time could also be viewed as an ancient hippodrome – the building being the universal time and the racehorses being individual time streams with each race being a group time stream. Different audience vantage points along the way could represent different temporal locations in the timestream. The hippodrome building, like the universal time, could be subtly moving especially if it is full of people. Temporality could also be seen as a carousel. The carousel viewed holistically could represent the universal time with the individual moving figures being individual and group streams. Looking from the perspective of the whole or from outside the carousel one would know the past and future of each animal. That the outside of the Ferris Wheel, carousel or waterfall also moves represents the transcendent movement which contains the movement of anything within it. Riders moving from one animal to another on a carousel would represent time travel. Relative movement would be viewing the animal and rider from within the carousel and relative stillness would be viewing the same thing from outside the carousel.

Temporality as a Hippodrome or Carousel



Testability

The theory is testable on at least three levels.

1. If orgone is time this could be tested by creating concentrations of orgone and seeing if such concentrations affect the experience or mechanical passage of time. The theory would predict that a moderate accumulation of orgone might affect a change in psychic time. On the other hand, a great accumulation of orgone might affect a material change in time. Oranur seems to affect psychics and shamans more than most people and this could be initial evidence of orgone affecting psychic passage of time - shamans and psychics can be out of time flows or contain more time than most people. One shaman repeatedly reported that oranur caused her to experience 'time-jumping' where her temporal stability became elastic. This was a very difficult experience so caution with oranur near psychics is strongly advised. The author considers that psychics and shamans may generate their own oranur, this being why they are more sensitive to it than most people – they are already highly charged. Uri Geller could change Geiger counts and this author posits that it might not have been through mechanical interference (as Geller's team thought) but through oranur (11).

2. As this theory predicts time travel might be possible, both psychically and materially, then a simple way to investigate this could include systematically collating and analysing the reports of out-of-time occurrences to see if there are common factors such as oranur-like energy concentrations. There is some evidence of this already as has been noted in this essay, see the Jenny Randles book previously referenced for example.

3. This theory predicts that oranur would be associated with time travel and other paranormal occurrences. Oranur can be measured using Geiger counters as the energy creates an increase in charged particles. It could be investigated if Geiger counts increase near possible paranormal time phenomena. This has already been evidenced to some extent if one considers the Constable bio-forms (12) as paranormal phenomena (they are associated with an increase in Geiger counts). Researchers might consider Geiger count measurements as a useful tool. Faraday cages, as used in some paranormal research as a controlling factor, do not reduce oranur, in fact they increase it, so they are not a complete control. Electrical phenomena itself can also be viewed as secondary to oranur in some cases.

Equations

Consciousness is created by time as the latter is an aspect of consciousness itself. Orgone may possibly be created by consciousness (for example through meditation, Yoga or Tai-chi). Orgone can also be created by time as it is naturally negentropic (generally the more time passes the more orgone accumulates). This would also mean there might be no conservation of energy ultimately and that new energy may be creatable as consciousness is without limit. Consciousness may not conserve itself or have a set quantity. Words, numbers and symbols, such as posited by religious traditions might be able to create things by speaking them into being as is claimed in our great books.

Therefore,

$$\text{TIME} = \text{CONSCIOUSNESS} \times \text{ORGONOTIC CHARGE}$$

$$T = C \times Or$$

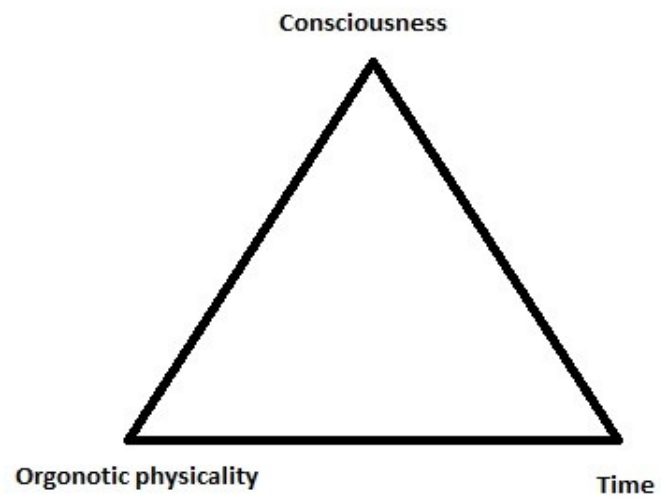
Time would be affected by the amount of consciousness multiplied by the amount of orgonotic charge. The latter would be affected by the density of the physicality one is within. For example, in the arena of a dream, travel within time might be easier than in the arena of terrestrial life. Orgone is anchored (in accumulators or geometric shapes such as the pyramid), excited (charged particles), frozen (matter) and condensed (water) into physicality so it thus 'divided' in the process (from the whole). One could therefore amend the equation as follows:

$$\text{TIME} = \text{CONSCIOUSNESS} \times \text{ORGONOTIC CHARGE} / \text{density.}$$

$$T = C \times Or / d$$

It is hard to visualise as an orgonometric equation using Reich's symbols, as each of the three so-called variables is a Common Functioning Principle or CFP to the other two variables (density is an aspect of orgone so not actually a separate variable but a sub-variable). Neither of the three variables is the root of the other two. One cannot have any consciousness at all without physicality. There is no consciousness without time, as all awareness inherently possesses time. Orgone as a substance cannot exist without consciousness or therefore outside of time. There is no single CFP. Consciousness cannot split into time on the one hand and orgone on the other – it would no longer be consciousness in such a scenario and the variables would also not exist separately. It appears that factually we are left with no other option but to visualise the relationship as a trinity. Hence the symbol at the beginning of Part 2 of this essay, the ouroboros is pictured as the universal time containing the triangle representing the three aspects of reality, as pictured here.

Reality as Trinity



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Chapter 3

Implications of Orgone for Consciousness Research Part 1

First published in JPOT journal in January 2018.

I had forgotten how useful the first part of this two two part essay could be. All the main theories of consciousness are examined from an orgonomic point of view, including Reich's own theories, in some depth. The benefits and contradictions of each type of theory are explored. An organism and orgone-based, pan-psychic approach to consciousness is posited as a prelude to the possible development of new AI technology.

Consciousness is herein defined as any and all subjective experience.

Part 1 is mainly philosophical, reviewing how different consciousness theories, scientific and philosophical outlooks can be comprehended via an orgonomic view. Part 2 was a short and very early attempt to imagine how orgone might be practically applied to AI and consciousness, therefore it was included here rather than in the AI chapter. There is still elements within it that might be relevant possibly.

Implications of Orgone for Consciousness Research Part 1

Materialism:

Firstly there is the dominant theory of consciousness of the last century or so which is materialism. Materialism has long roots even though it is considered a modern theory. The Atomist school of Greek philosophy, the most well known proponent being Democritus, espoused the materialist view centuries before Christ **(1)**. This theory, in its ancient and modern forms views consciousness as a consequence of the movement of matter (known as an epiphenomenal view of consciousness). The ancient Atomist school of materialism saw mind as created by specialised mind atoms (ancient atoms describe indestructible particles and are not necessarily the same thing as modern atoms). Modern materialism views mind as the consequence of the action of neurons, chemicals and electricity in the brain and body.

After the triumph of classical or Newtonian physics and prior to the indeterminism of quantum theory all matter was viewed as essentially predetermined, at least in theory. A mechanical universe was believed to have been set in motion by God (and then later by the Big Bang). All material events could be predicted if one had complete knowledge of the physical forces present **(a)**. Consciousness is therefore merely an illusion produced in the brain by this predetermined movement of matter – a side-effect or useful phantasm.

Not surprisingly very few people truly accept this view. Only hard-line materialists would seriously espouse this position with all its nonsensical implications, such as the lack of free will or volitional consciousness. According to the materialist philosophy people are just evolving matter and our consciousness will be entirely explained by material processes in the future. Many scientists might accept the idea of an all-pervading mechanistic explanation, called ‘strong materialism’ when working in the laboratory (that all reality is just matter) but as concerns their private life most believe that they have free will and conscious volition (they have ideas and choose to act upon them and are themselves more than a machine). This problem of strong materialism negating volition and will is called the ‘Philosophical Zombie’ problem within philosophy.

The well known author and philosopher, Dennett **(2)**, argues that a materialist explanation is not incompatible with free will and conscious volition. He says there is no ‘hard problem’ in science (the problem of explaining why there is subjective experience and how it arises). He argues that it will become clear in the future when it is understood how physical events explain consciousness. Critics characterise his approach as more of an avoidance of consciousness as he sidesteps the thorny aspect of subjective experience choosing to highlight easier processing issues instead **(3)**.

The main argument against strong materialism in modern science is that qualia, conscious experiences, can be mapped onto physical processes but cannot be reduced to them **(4)**. However well a subjective experience is mapped onto an objective process the two phenomena remain distinct. Materialism is not an explanation for consciousness so much as simply a denial of it. At best materialism is a correlation to consciousness. Dennett’s approach is simply to say qualia do not really matter, qualia are just a consequence of a physical process (quite how it is not yet understood). Such a position contradicts most people’s sense of experienced reality – unique qualia are central to experience. Dennett is not a ‘strong materialist’ however as he does believe mental states have their own reality. Rather he is a ‘physicalist’, someone who believes all mental processes can eventually be explained, or reduced to physical processes. (Update – this makes Dennett a deterministic pan-psychic in this writer’s view – he believes that mind is real and matter is real but that mind does not have agency therefore this matter-mind must be pre-determined. A re-imagined Catholic!).

Pan-psychism:

There is a set of theories that make logical sense regarding consciousness in this writer's view. As matter and consciousness are fundamentally different categories there is no way to understand one category in terms of the other. A logical solution, rather than denial of one of the two categories (done outright or by subterfuge) is to fuse them. So one has matter that thinks, or alternatively, thoughts that are material – this is the theory of pan-psychism. Pan-psychism outlines consciousness as fundamental to the universe. This might not count as an 'explanation' of consciousness as such. If consciousness is fundamental it cannot be 'explained' in terms of something else (5). Such an explanatory position is logically impossible anyway. There is nothing outside of the phenomenon of consciousness with which to explain it. However, although the theories proposed by this writer, in common with other pan-psychic theories, make consciousness a fundamental property, it is a property of a claimed, real entity (orgone). That offers scientific possibilities. As Blasband observes,

'The driving force behind Reich's work was to understand the nature of life. As a young man he thoroughly read the work of the scientists and thinkers who had preceded him in this quest. He wrote, "I am well aware that the human race has known about the existence of a universal energy related to life for many ages. However, the basic task of natural science consists in making this energy useable. This is the sole difference between my work and all preceding knowledge."' (6).

In the pan-psychic approach, all matter is thought to possess consciousness to some degree. The British scientist, Rupert Sheldrake illustrates the logic of pan-psychism in detail in his book on freeing the scientific method from constraint by narrow materialist dogma (7).

His experimental work on animal telepathy and in learning processes (the more people that learn something the easier it is to learn it) may practically indicate the existence of consciousness fields. He has shown that chemical crystallisation also reacts in this way to previous information (b) elsewhere (a formerly difficult substance to crystallise will become easier to form once it has already formed somewhere else). He calls these processes 'formative causation' (c) which acts through 'morphic resonance (d)' (8). His theories and arguments support a pan-psychic approach to reality.

The medieval alchemists certainly had a pan-psychic vision with their concept of a universal mind. Many of the founding fathers of science, such as Newton, have also been documented to privately hold pan-psychic views of the universe but did not always share these with the wider public (9).

To conclude our brief overview of materialism in consciousness research, the ideas of strong materialism are, in most scientists, either not thought through or relegated to work only. Like the general public, most scientists, to some extent, privately believe in dualism.

Dualism:

Before strong materialism gained ascendancy as a theory of consciousness, dualism was the dominant theory of consciousness. Dualism was exemplified by Rene Descartes (1596 – 1650) and lasted until the Enlightenment era of the 17th and 18th centuries when industrialisation of the environment led to its demise in our thinking. After the industrial revolution people came to think of themselves as machines, just as today some regard themselves as computers (10). Prior to this period, Descartes was one of the most influential thinkers regarding consciousness and his adage, popularly translated as, **'I think therefore I am,'** is still influential today (11).

The French scientist declared that the only thing that can truly be known is that one is an experiencing entity. Consciousness exists, all else can be doubted. What one takes for reality could be an illusion. On the other hand, the fact that one experiences consciousness cannot be denied. Whether what is experienced is real or an illusion, it is still an experience. Descartes believed that there are two realms, one of mind and one of matter and that the two interact through the pineal gland in the human brain (12). He thought most animals were automata and lacked this connection to the higher realm. Mind and matter can be seen as two fundamentally different 'substances' according to the dualist view of Descartes. The perfect physical substance for Descartes was God.

The difficulty for dualism scientifically is that it is irreconcilable in practice. Dualism has mostly been rejected by the scientific community for this reason (materialism is what is known as a monistic theory). In dualism there are two fundamental substances, or two realms. However, how do these two realms ever interact if they have nothing in common? No one has been able to answer this question satisfactorily in over three centuries. Dualism has mostly been given up as an explanation for this reason.

Some have considered whether the two realms are forever parallel to each (parallelism) but again this doesn't offer any explanatory value. What enables the two realms to parallel each other? No one knows this either. So both scientifically and philosophically, dualism has not been fruitful.

However, materialism has also been found to be unsatisfactory by most people as an explanation for consciousness. It is commonly used as a valid everyday explanation of consciousness but it only has explanatory power within a very limited realm – that of machines, technology and matter on a large scale. When it approaches organisms and consciousness it can go no further than correlation or reducing conscious organisms to mindless machines. Although generally not aware of it, most people use a mixture of dualism and materialism as regards their view of consciousness in daily life. Despite the great strides of materialism in the technological realm most of the human race still believes in a higher power. Most people believe in a spiritual realm and view reality as a mixture of dualistic and materialistic processes. Even Darwin himself, the arch-materialist, eventually conceded that his theories did not work without a higher power,

“Then you admit Professor Darwin that there is a higher power behind evolution? ‘Certainly, I admit it; I am compelled to do so, because evolution has always gone onward and upward, from lower to higher forms of life. That could not be chance; it is unscientific to postulate such a hypothesis, because chance never moves in one direction.’” (13).

Quantum Consciousness Theories:

Next there are the quantum consciousness theories. This posits that because quantum physics implies there is indeterminacy in the material world, consciousness could thereby impose itself on physical reality, through quantum events. Biologists are researching quantum processes in nature. In particular, the behaviour of photons in photosynthesis pathways and the action of microtubules in the brain and elsewhere are being examined. If quantum processes, with their inability to be fully determined, take place within organisms, then the mind could interact and affect material systems at this subtle level (14). These types of quantum theories produce a duality. Such biological, quantum events form in effect, a new Cartesian 'pineal gland', a bridge between psyche and soma. The realm of mind is still separate to the realm of matter but the two might interact through quantum processes in nature. Even if such quantum biological processes were to be well evidenced, it would still be a dualistic approach. The best one can hope to get is a correlation between consciousness and quantum processes. So these types of quantum theories of consciousness are similar to other theories of correlation (such as the

neurobiological ones). The best they can hope to offer is correlation within an updated version of dualism.

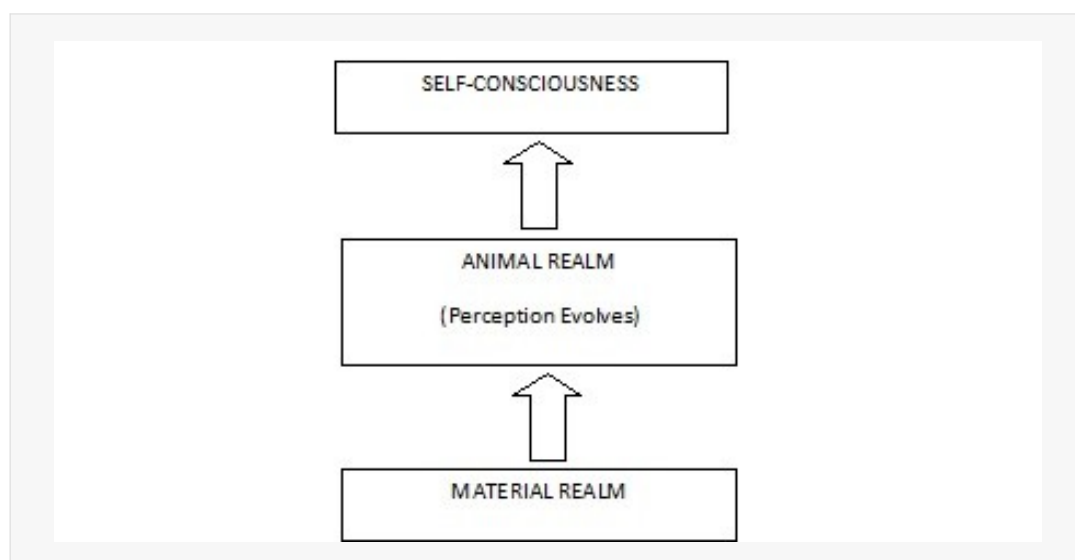
However there are also many monistic approaches in quantum theory and consciousness. The observer effect in quantum physics, that measurement affects outcome, and non-local behaviour of particles is thought to indicate a universal substratum which many think might be synonymous with consciousness (15). A number of popular authors do point to such a monistic quantum approach and McTaggart summarises some of the researchers in this area. She puts forward the hypothesis that consciousness and reality are fundamentally the same at the level of a universal field (16). Hume, Bohm, Jung and Pauli also speculate that the two realms of mind and matter arise from a third neutral realm which is both psychic and physical (17). This is called 'dual aspect' thinking and is a form of monism (because mind and matter are two aspects of a third all encompassing entity). It would loosely correspond to this writer's view of orgone at its most basic level being a consciousness. Dual aspect theories could be argued to be compatible with the pan-psychic approach.

Although much consciousness research might explore quantum physics to validate its views of a universal network or field of consciousness, quantum physics is yet to demonstrate the physicality of such a consciousness field – one which can be accessed technically or measured with instruments. (There is no reason this author is aware of wherein quantum field theories cannot incorporate orgone or aether as a quantum field).

System Theories:

The most modern set of theories regarding consciousness are the system theories, which Reich unintentionally presaged to some extent. In the system theories, consciousness is seen as an 'emergent property'. Non-living material forces at some point coalesce into the 'emergent property' of 'life' purely through random processes. Living systems themselves then undergo further processes. Through the additional actions of living systems to evolve and compete, at some point they cause the 'emergent property' of 'self-consciousness' to become evident. First there is a vague glimmer of perception, then as material systems (brains and neural systems) develop and become more complex, self-aware consciousness arises.

Consciousness as an Emergent Property



This is also problematic as an explanation for consciousness. Firstly it is dualistic. It says that a new realm of functioning (consciousness) arises out of a mechanical realm (matter) purely by chance (with

an intermediate stage of animal life). There is still irreconcilable dualism between the realms of matter and consciousness once they have emerged. After the material realm has randomly initiated the animal realm, which evolves into self-consciousness, how do they interact if they have nothing in common? And if matter, animal life and consciousness do share commonality, doesn't that support the theory of pan-psychism rather than 'emergence'? Pan-psychism would, unlike most system theories, posit that the universe and everything in it, is conscious.

Also, if the material world cannot help but create animal life, which itself cannot help but create higher consciousness, doesn't that mean that the universe itself is a consciousness incubator? If the universe is pre-programmed or destined for consciousness it must itself constitute an entity for giving birth to consciousness. It is hard to believe such an entity would not itself be conscious. So consciousness cannot 'emerge' if it already exists.(Update – one could have a partial emergence and this is used in some pan-psychic theories. The universe has a basic level of undeveloped consciousness which through developing systems 'emerges' into the more developed forms).

It cannot reliably be said, from what is known about the universe currently, that consciousness arises from a non-conscious, non-living universe, as an emergent property purely by chance. This chance factor is ruled out because the universe appears to be perfectly set for life and thus consciousness in terms of its cosmic physical parameters, the cosmic 'laws'. Some may try and get around this by saying that there are multiple universes and this one just happens to be perfect for life and consciousness to manifest, but there is no scientific evidence of multiple universes. Positing near infinite universes without evidence is the ultimate violation of Ockham's law (not to multiply entities unnecessarily). (Update – if multiple universes are evidenced and many of them have life then they are all equally perfect for life which increases the lack of randomness even further!).

On the other hand there is abundant evidence that the cosmic parameters of this universe are perfectly set for life and consciousness to appear. This is known as the 'Fine Tuning' arguments and is explored to some extent by Sheldrake in *The Science Delusion* (18). For example, if any of the more than forty precisely set cosmic physical parameters were even minutely different, complex matter and thus life would not have arisen. The parameters appear to be too finely set to be the result of chance. Materialist cosmologists do not dispute the fine setting of cosmic parameters, they rather suppose, without evidence, that there are infinite universes. This one is thus perfect for consciousness purely by chance. One could not, even in principle, have a universe which is not perfect for consciousness. If we did discover multiple universes our consciousness will have penetrated them and they would become part of the universe we inhabit, a new dimension in effect. So, even the concept of multiple universes is itself debatable.

Also, the ubiquitous nature of life from an organomic point of view, that the smallest form of life, the bion, will form anywhere there is water, also points to matter being an inherent part of life, and thus also consciousness. Bions and abiogenesis support the pan-psychic approach that matter is alive and conscious.

Reich's version of system theories will be explored later but are also inadequate as a theory of consciousness. The system theories of consciousness as an emergent property are unsatisfactory. This is because consciousness remains epiphenomena in such views or there is irreconcilable dualism. Both aspects are unacceptable – the first because humans are not mindless robots, and the second because it fails to explain consciousness. The best that can be hoped for from system theories, in this writer's view, is that they describe the mechanics of a pan-psychic universe.

Neurological Theories:

There are the medical theories of consciousness such as in neurobiology and neurology to consider. Neurology is essentially correlative. Neurons, electrical and chemical processes are thought to generate consciousness in much the same way as a bicycle dynamo generates electric power. Most people accept this explanation on a superficial level because they can see that there is indeed correlation to some extent. But correlation doesn't mean causation. As Sheldrake notes (19) a TV set can be correlated with a favourite soap opera but that doesn't mean the opera was created inside the TV. More advanced versions of this view are looking at how interactions between sets of neurons and the neural field as a whole, even the whole body, can be involved in generating consciousness, but the primal mistake of mixing correlation and causation still exists (20).

Neurology often uses analogies of a computer when looking at the brain, and the assumed creation of consciousness which is assigned to it. Neurology cannot locate the physical position of a single memory much less the home of self or consciousness. Claiming memory is 'distributed' is the same as saying it is a field function and not locally stored at all. Areas of the brain can be correlated for a while with sets of thoughts but function can change its physical locus in the brain and it seems to be related to the whole brain and body, not any particular discrete part (21). So the brain and a computer are entirely dissimilar. A computer stores memories as discrete material changes in a single location. A brain doesn't. A computer carries out functions by opening and closing single gates. A brain doesn't. It works as an integrated whole. The whole 'human as machine' and 'brain as computer' analogies have had their day. A human is an organism and a brain is an organism within an organism. Indeed, the mind has been found to function normally in a number of cases where a large part of the neural structure is missing. If the brain were a computer and mind its effect, this would be unexplainable (22). This brings us to the holistic, alternative areas of science and philosophy.

Holistic Theories:

If consciousness works as an integrated whole using the brain then maybe consciousness itself is a field. Perhaps a holographic field – so that any one part of the field can access information at any other point in the field. Many popular researchers have posited consciousness as a holographic field.

The researcher Chang posits that consciousness forms a fifth force in physics. This is in addition to the four known forces (e) outlined by current understanding in mainstream physics. This fifth force would tie in with the traditional concept of life-energy in Chinese thought not being entirely differentiated from consciousness. However traditional views in relation to physics are not explored by these researchers (23). Consciousness as a fundamental physical force would of course also be related to the pan-psychic understanding. Such a field or consciousness force is quite possible in this writer's view, but the tangible aspect of any such consciousness force is yet to be demonstrated.

Even amongst those who believe in such holistic fields there can be a lack of clarity. For example, some researchers can cite electromagnetic fields, or their resonance, as the basis for psychic or consciousness phenomena, but then recognise elsewhere, in the same paper, that the medium of such phenomena cannot at core be electromagnetic (due to the non-local action of some of their observations) (24). This is mixing an effect or a step in a process (electromagnetic phenomena) with the agent itself (consciousness).

Non-locality and direct action of consciousness has however been well demonstrated, this writer believes most strongly by William Tiller of Stanford University (25). He has shown that consciousness can directly affect matter. Tiller imprinted electronic storage devices with strong conscious intent and then used these devices to affect biological samples in specific ways.

As an aside, the writer believes some energetic effects related to Reich's orgone work were taking place within Tiller's studies unreported. Tiller placed his electronic devices in Faraday cages which would act as orgone accumulators. He also used four strong meditation masters to affect each device. They would presumably have strong physical organotic fields. In addition, an electric current running through the imprinted devices when affecting samples would create an electro-orgone effect known as oranur which might amplify the consciousness effects in this writer's view.

Tiller, although scientifically showing the effects of consciousness upon matter to take place, has not determined the energy, force or entity which allows such effects to take place. He posits that there is a deeper level of reality at which these effects occur and which conditions the ordinary material world.

Summary of Main Theories:

So in summary science has no explanation of how consciousness arises or how it interacts with reality. Only correlations and vague theories have been offered. When a universal field is posited for consciousness it is not a field we can access technically or measure with instruments.

Practically speaking there is experimental evidence that memory is not stored in a discrete location in the brain, as Sheldrake discusses at length in his chapter on memory and the brain (26). Memory and by extension, consciousness, are probably field functions of some sort. There is also evidence that consciousness can affect material reality directly and non-locally (27). Tiller managed to affect biological samples at a distance and to create 'conditioned' spaces that would also affect samples after the agent was removed. Sheldrake has demonstrated non-local effects of consciousness in animals and non-local field effects in crystallisation reactions. It is on record in Wikileaks emails (and in released government files) that the CIA has used Remote Viewing, which would depend on a non-local function of consciousness (28). There is mountains of evidence on paranormal psychic functions, near death experiences and reincarnation experiences, all of which point toward non-locality of mind. For example, the medical psychic, Edgar Cayce has thousands of well documented cases where his psychically accessed information proved to be successful medically well beyond the knowledge of the present era (29).

It could be said that consciousness is evidenced to be a field function and to have non-local properties. Some of the functions of consciousness are associated with the brain and the body but as Sheldrake has noted, there is no proof that the brain is the author of consciousness or that memory is located in discrete locations in the brain. In fact if we take the lack of evidence that memory is located in the brain (as material changes) together with the libraries of evidence on paranormal phenomena, distance viewing, out of body, near death and reincarnation experiences (30) it could be argued that the weight of evidence overall points toward the mind not being located in the body at all but merely attached to it.

So it can be seen that science has not comprehended consciousness beyond correlation and theoretical postulates. Valuable groundwork has been done experimentally by scientists such as Tiller, Sheldrake and others who have demonstrated that some kind of universal consciousness field exists and directly affects reality. However, this field cannot be measured or accessed by science although science can detect its effects as changes in physicality.

Has pure philosophy done any better?

Idealism:

Just as strong materialism is a monistic scientific theory so there is a set of opposite monistic theories within philosophy. These are the theories of idealism. They range from Platonic idealism to classical idealism, from Christian Neoplatonic idealism to Kant's views and other philosophers of the modern period. There are many variants of idealism but in most it is posited that only ideas and consciousness truly exist, or that material reality depends on, or is contained by consciousness.

Material reality is lawful however and usually behaves in certain predictable ways hence the success of materialism in our age. If reality is a dream, it is a dream of lawful matter. Dreaming of lawful matter is the same as that lawful matter actually existing. As material reality seems to be quite persistent one may as well concede that it exists at some level and is real.

The theory of organotic pan-psychism that the writer has proposed here **(31)** has idealist aspects in that it agrees that consciousness is the basic reality and views mind and orgone as identical at the deepest level. It is not an entirely idealist theory though because it recognises that energy and matter also have reality. Although many holistic theorists are heading in this direction, pure idealism doesn't appear to explain why consciousness has persistent matter-like properties in this reality.

This brings us to the last set of theories regarding consciousness to be considered here.

Reich's Theories of Consciousness:

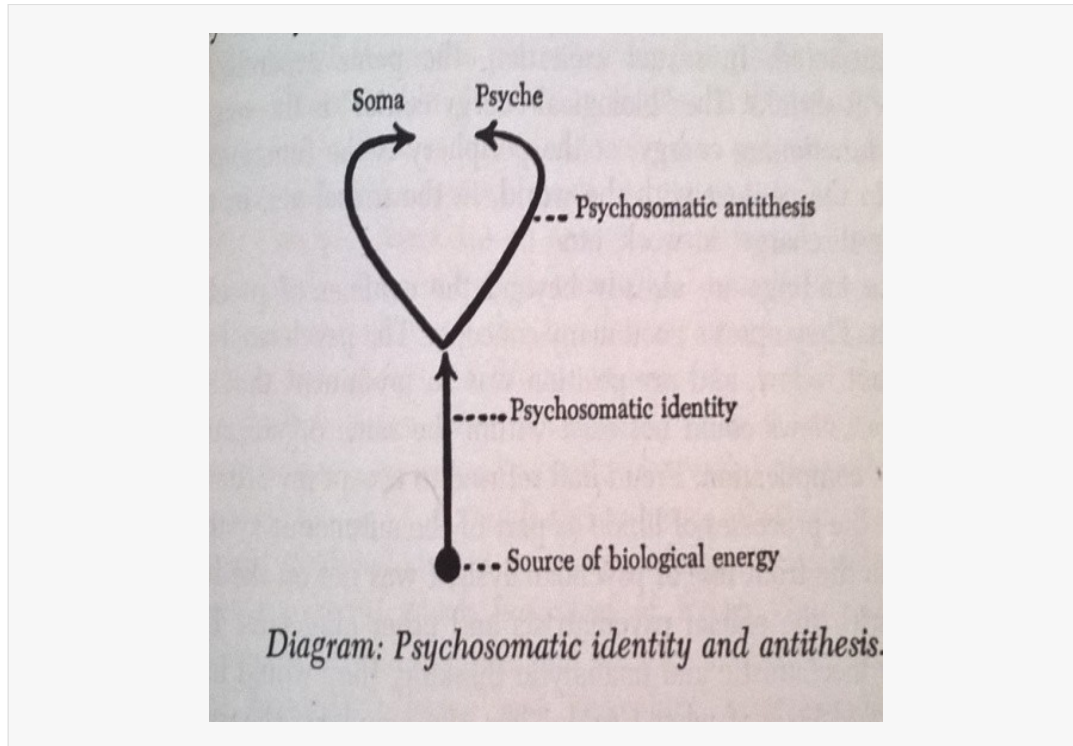
Reich's theories on consciousness predate system theories but are actually a category of system theory. They are not organomic theories. Reich made a basic mistake in his early view of consciousness. Although aware of the differences, his theories conflate emotion with consciousness.

It is true that there are two related and opposite functions, variants, that arise from the deeper common functioning principle of orgone energy **(32)**. There is the subjective experience of an emotion – say pleasure. This is one variant of orgone energy movement. This subjective emotion is correctly partnered by Reich with an objective process – bio-electrical changes in skin conductivity and the movement of orgone from core to periphery in an organism. This forms the second objective variant of orgone energy movement. But where does the experience of consciousness actually reside? Does it reside in the orgone energy? Or is it an effect only experienced within the body, the material container of orgone? And if it is only experienced in the latter material system, why is that so when it is the movement of the orgone energy that created the experience?

Consciousness and emotion are not the same thing. Reich, when he did consider consciousness separately, favoured the latter hypothesis in his extant writings – that consciousness arises from the system behaviour of orgone in the body. He thought that true self-aware consciousness coalesced from the integration of perceptions which themselves arose from the movement of orgone within a membrane. He stated that orgone was just an energy and not in itself capable of having conscious thoughts or of being 'instinctive' like a Freudian psychic drive. He did note that sometimes orgone and its counter-aspects (Deadly Orgone or DOR) resembled a Freudian drive in effect, but was not psychic in actuality **(33)**. So Reich's theory of consciousness was actually a materialist system theory. Consciousness is an emergent property of the orgone-material system of the body in this view. He predated the modern system theories of emergence but didn't move beyond them. He successfully partnered subjective levels and types of emotions and objective movement of energy in the body but didn't realise fully that this only applies to emotions not to the experience of consciousness itself. He

realised that part-perceptions integrate into a full self-consciousness but he didn't say anything much further about the existence or location of this holistic phenomena of consciousness.

Psyche and Soma in Reich's Common Functional Principle



In the above diagram, we can see that Reich has a non-conscious biological energy, orgone, which in its movement first contains an identity of psychic and somatic functions. It then splits into the objective (soma or body) and subjective (psyche or mind). However, the biological energy is not itself viewed as conscious. There is an identity of body (soma) and consciousness (psyche) expressed by the movement of the biological energy in the first arrow of the diagram above. However the source energy in the diagram, is not considered conscious by Reich,

'True, biological laws can apply in the psychic realm, but the converse is not true'(34).

This means to say that although a biological energy can affect consciousness, through the increase, decrease or movement of a quantitative energy, the reverse is not true. Ideas and thoughts cannot affect the biological energy as orgone is a non-conscious energy. This is clearly incorrect and a dead-end unless orgone is not really a true life energy – life is a conscious process.

Reich goes on to say,

'This common factor cannot be the "meaning"; nor can it be the "purpose"; these are secondary functions. From a consistent functional point of view, there is, in the biological realm, no purpose, no aim; only function and development, following certain laws.' (35).

These lines could have been written by Charles Darwin. Life develops solely from certain mechanical/energetic laws and has no ‘mind’ guiding it. Purpose and meaning always relate to mind and all organisms have mind because they display purpose and goals.

Referring to the negative side of orgone or DOR, (Deadly Orgone) and its relationship to Freud’s death drive, Reich stated that,

‘It does not matter that Freud presented here a true physical force, devoid of any kind of psychology, as “instinct”; or that it is a basic mistake to ascribe instinct to lifeless, mass-free energy...appearing later as “life” within membranes and organic fluids.’(36).

So here Reich confirms that orgone is not alive before it is in a material system, which makes the existence of life energy somewhat contradictory. Its property of life depends on matter, before which it is non-life energy. (Update – and matter depends on the prior life energy for its own existence). He also affirms that ascribing aspects of consciousness (instinct) to its behaviour is incorrect. Lastly, this paragraph also underlines Reich’s view (during his middle period of work) that life is a system property – it emerges through the system behaviour of orgone within a membrane. This writer believes Reich may have changed his view on consciousness and orgone during the spiritual conversion he appears to have experienced during his prison period. This writer explores Reich’s change of heart in the conclusion of an essay on orgonomy and good and evil (37). The philosopher Steve Katz also explores this issue in Reich’s work amongst others in his blog and books exploring life energy based theology (38).

Reich’s position on the consciousness of orgone is somewhat unclear. He ascribes it functional rationality but denies it any awareness, negativity results purely from damming up a non-conscious, physical energy,

‘No reasoning or intelligence, but certainly functional rationality must be attributed to the Life Energy. Freud’s irrational unconscious is but the temporary result of the thwarted primary functioning of the cosmic energy.’(39).

Possessing rationality is not a mechanical or energetic function but a function of consciousness. One has to perceive the proper ‘ratios’ of an object or process in order to be ‘rational’. In any case, even if rationality can be non-conscious (f) Reich clearly states that the orgone, outside of a material system, has no consciousness. Thus Reich, up to about the late 1950s appeared to, ascribe to a somewhat materialist system theory of consciousness.

Orgonomic functionalism as a method of enquiry thus appears unable to help the understanding of consciousness. If we posit that consciousness is merely a paired function of some other opposite aspect (Reich paired it with body or soma) then the Common Functioning Principle (CFP) of both these variants (psyche and soma) would have to be a deeper but non-conscious CFP (biological energy). This non-conscious entity, primordial orgone itself, would then suffer from all the contradictions of the mechanistic theories of consciousness. Most notable of which is that consciousness would be reduced to mere epiphenomena of the movement of a non-living, non-conscious, dead energy. The only ‘life’ of orgone would be the ability to create movement and matter. If one were however to insist on orgonomic functionalism as a means to understand consciousness (as a causative process rather than as an effect of something else) the only place that consciousness, as a whole, could be put in an orgonomic functional diagram would be as identical with the orgone itself. This would make orgone conscious and thus contradict the traditional position of Reich regarding consciousness (that consciousness arises from the system behaviour of orgone within a body).

Armouring:

Reich's ideas on the origin of armouring, that the shock of self-consciousness turning inward caused the first emotional blockage to appear, appears to be in contradistinction to his other theories. Reich generally supposes that out of non-living cosmic energy a living form emerges (through the closure of a portion of cosmic energy within a membrane). The cosmic energy thus enclosed becomes life energy. This life energy unit develops perception through increasingly complex movements of its own energy and developments of its internal material structure. Reich notes a contradiction here in his own thoughts. He usually supposes that function precedes form, whereas here he is supposing that increasingly complex form, perhaps as in brain development, precedes function – the faculty of increasing abilities to reason and think. Reich stated,

'We generally assume that functioning precedes and induces structural developments of organs, and not the other way around. Whatever the answer to this riddle may turn out to be: Man slowly began to reason beyond his strong organotic contact.'(40).

Reich leaves that contradiction to one side and continues with his central idea (that the reflection of self-consciousness caused the first emotional blockage to appear in humans). Reich's theories prior to this imply that perception and consciousness arise from the development of something else (an epiphenomenal view of consciousness). Cosmic energy evolves into biological energy. Primitive forms evolve into complex forms. But now Reich discards this approach and takes consciousness to be the primary, causative agent and armouring and human misery to be the effects. Heretofore Reich always took consciousness as an effect of some other agent in a chain from cosmic to biological energy to perception and eventually to full self-consciousness. Reich could be correct but his theorising is not in keeping with his prior approaches.

Reich's arguments also assume, without investigation, that humans are the only animal that can be affected by armouring. Certainly humans might be the only highly armoured species, but that doesn't mean the process is unique to people. Infant maternal deprivation can cause armoured type adult behaviour in animals (lack of mothering). Other physical changes analogous to armouring might conceivably occur in stressed populations of animals (41). The process might not be completely unique to one species. If the process is not unique, 'fallen' man would not be a special case but simply an example of something that has got out of hand.

Reich also unintentionally implies that only human societies that go on to become armoured are prone to deep self-reflection. Reich's ideas have an additional unforeseen characteristic. If self-consciousness is a consequence of the development of cosmic orgone into biological energy and from there into part-perceptions and eventually to full self-consciousness, why should that process cause anything unnatural? Armouring should be as natural as being un-armoured, if Reich is correct in his causative hypothesis.

Therapy:

In practical therapeutic terms, orgonomy is also contradictory on consciousness. It is noted that orgone movement within the body can contain memory (as released during the mobilisation of muscular armour). It is admitted that orgone movement is associated with emotion, which is a perception, a form of consciousness, but it is denied that orgone, the prime mover of the entire universe and the creator of emotion is itself capable of consciousness. The only consciousness of orgone is a system effect. This seems an implausible and contradictory position. It is admitted that cosmic orgone becomes life energy and despite life usually being associated with some level of

consciousness, orgone is itself declared not to be conscious outside of a material system by Reich (42) and others such as Kelley (43). It cannot conceivably be denied that orgone is proto-life energy and thus also proto-conscious. It cannot be denied that it contains a universal potential for life and therefore consciousness potential. The seed of life and consciousness must contain something of the end result within its own nature. It is but a small step from that position to saying cosmic orgone is also 'conscious-in-itself'.

Orgone is pictured by Reich as a non-conscious, non-living but creative energy when its creations – life entities, always appear to have consciousness to some degree. This is clearly contradictory. Orgonomy has no chance of understanding consciousness with such a stance. It depends on materialism to explain consciousness thereby limiting itself to a non-orgonomic understanding of consciousness. It is illogical to say an energy creative of life has no consciousness when everywhere life is paired with consciousness and nowhere is life paired with non-consciousness. Even an amoeba will try and avoid certain stimuli and will seek other stimuli, it'll move and display volition and preferences. It will eat and 'mate' (or fuse). These behaviours are seen in animals and on that basis one assigns them consciousness. One can say the amoeba only perceives and lacks true self-consciousness but such classifications are meaningless in this context – all perception is a form of consciousness. It is the same with the amoeba, or ourselves – it is just a question of degree.

Consciousness Outside of Organisms:

The processes seen in animals and on that basis assigned to them consciousness, can be observed in cosmic nature too – superimposition of energy streams, pulsation of stars, rotation, birth and attraction of galaxies. In other organisms, consciousness might indeed be a common factor that can be evidenced fairly easily (by direct comparison to one's self). However, how could one evidence it in a machine or in energy outside of an organism such as in cosmic orgone?

The Turing Test is cited as one such candidate for machines. It proposes that if a machine can fool us into thinking it is conscious then maybe it actually is conscious. However, any formulaic test of consciousness is illogical. One does not evidence one's own consciousness on the basis of formulas or logic tests. The Turing Test is challenged in any case by the Chinese Room argument. This states that with sufficient ground rules and information a non-Chinese writer could fool an outsider into thinking he can write Chinese (44). The Chinese Room argument indicates that the Turing Test can be passed with mechanical rules and without comprehension, thus invalidating the premise of the Turing Test.

One cannot even prove that one's own self is a conscious being, so how can one prove it in another? All one may know is that a consciousness exists (there might be only one) and other beings who are assumed to also exist are also conscious because they behave a little like ourselves. As Descartes noted, there is only one certain knowledge – a consciousness exists and we (or I) possess it. Descartes may have unwittingly provided the groundwork for assessing strong Artificial Intelligence. If a computer begins to act like an organism (in other words, like a Cartesian experiencing entity) one can reasonably begin to question if it has some degree of consciousness. There can be no test or formula to follow mechanistically.

Conclusion – Orgonotic Pan-Psychism and its Implications for Technology:

A number of scientists are beginning to espouse pan-psychism, including physicists, and cosmologists, such as Halton Arp, and of course the biologist, Rupert Sheldrake in his various books (45). The theory of pan-psychism does not deny that material reality exists but it states that this material reality is itself alive and capable of experiencing consciousness. It unifies the realms of matter, energy and consciousness. The orgonomic theory of consciousness that has been outlined

elsewhere is pan-psychic and monistic in nature **(46)**. It could be classified as orgonotic pan-psychism. In this theory it is proposed that orgone itself does, counter to what Reich said in his discussion of Freud's death drive **(47)**, actually independently possess consciousness. Further, that from this orgonotic consciousness arises the energetic and material functions of orgone. Orgone and consciousness become identical at the deepest level just as energy or matter is identical to consciousness in Sheldrake's pan-psychism. Orgone only gains differentiation at more superficial levels which is experienced as orgone energy and lastly as matter, which is a form of frozen orgone energy. Thus there is a monistic continuum in a triad from orgonotic consciousness to orgone energy and lastly to orgone-matter. This monistic continuum has three distinct aspects; orgone consciousness, orgone energy and orgone-matter. All three are physical and all three are real, but the consciousness level could be said to be the most 'real' or the primary reality. Orgone energy and matter are specialised forms of a physical orgonotic consciousness in this view. Energy and matter still exist in their own right but are not separate to consciousness.

Reich's theories of the integration of part-perceptions into self-consciousness, and of the relation of the pleasure-pain antithesis to energy-in-motion, are useful but nevertheless fail to comprehend consciousness **(48)**. Alternatively, if orgone is considered to be 'conscious-in-itself', as well as embracing a logically consistent theory of consciousness – pan-psychism, interesting technological possibilities might be presented. It could help make a consciousness field useable in a scientific sense because orgone is a real, tangible field and not a hypothetical construct or merely an idea of a universal field. These possibilities are explored in the second part of this series.

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- (a). Physicality in science is usually defined as properties pertaining to the natural or bodily realm in distinction to mental properties. Matter is considered a subcategory of physical properties.
- (b). Information as a term is often used without clarity. Information is embedded in energy and matter but as Weiner, the father of cybernetics notes, information is not an energy or matter property. Information only exists when it is perceived. It is used here as implied by Weiner, as an aspect of consciousness, <http://www.informationphilosopher.com/solutions/scientists/wiener/> Sep 2017.
- (c). Refers to evolving information fields, they are thought to contain the form of physical and living entities.
- (d). A process of communication between individuals and their information fields by non-local resonance.
- (e). Mainstream physics currently recognises four forces in nature. Gravitational, Electromagnetic, Weak and Strong nuclear forces are thought to be fundamental and not reducible to any other more basic process.
- (f). Reich's position was that he ascribed rationality directly to the functioning of the non-conscious cosmic orgone – see Conclusion Chapter of Wilhelm Reich, Selected Writings for further discussion.
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Implications of Orgone for Consciousness Research Part 2

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Synopsis:

Technical developments in consciousness research and information technology are reviewed and their relationship to an organism and orgone-based approach is considered. Some possible benefits of this approach to technological developments in information technology are put forward. Lastly, a posited practical outline for organotic information systems is outlined in broad principles.

Introduction:

The theory of organotic pan-psychism (the orgone continuum) with supporting evidence from various scientific fields has already been outlined **(1)**. A tripartite theory of a single orgone continuum with three aspects, physical organotic consciousness, orgone energy and orgone-matter has been proposed. The first paper in this series, a critique of previous theories of consciousness, explored how both the mainstream and traditional Reichian views of consciousness are inadequate. However, if orgone is viewed as ‘conscious-in-itself’, which this writer has proposed, then a new organomic theory of consciousness may have direct implications for technology, experimentation and computing. This is because it would elucidate a universal consciousness field as a real entity, useable technologically. The aim of this second paper is to explore what the implications might be of such a field and how it might be utilised in the future.

A new organomic theory of consciousness could help lead to true artificial intelligence this writer believes. However, even the terms and analogies which are commonly used today in the field of artificial intelligence are confused and need addressing in order to assist progress.

Nomenclature:

Firstly, what is consciousness? Despite the mountain of words written on the subject it is not a difficult thing. It can be defined simply as any and all subjective experience. One has subjective experience. It appears to be connected with being an organism. Organisms that appear to behave in similar ways to ourselves are labelled as having some degree of consciousness.

What is a computer? It can be defined as a machine for performing computations – the storing or manipulating of information. A computer can be any object used to ‘compute’ a sum (for example some weighing scales) or a box full of microchips that ‘computes’ your journey to work, the principle is the same.

What is an organism? It can be defined as a pulsating, autonomous, experiencing entity with its own volition.

Mainstream scientists do not generally know the difference between a machine and an organism and yet they are trying to create artificial consciousness – which is an organism property, not a machine property. Scientists also do not know the difference between computing – working out computations, which a pencil, calculator, abacus or an electronic computer can do and an organism which is not a computer but something else entirely. If the field of philosophy had not have been banished from scientific thought so effectively these simple aspects could have been realised and the field of information technology benefited earlier. However, those at the forefront of artificial intelligence have already grasped this intuitively it appears. This can be ascertained in the attitude of those trying to

develop artificial general intelligence. They are more interested in how organisms work things out, not how computers do it.

The field of artificial intelligence is inherently confused in terms of its nomenclature because as soon as a computer is able to have true subjective experience it would cease to be a computer and would in fact be an organism. When and if strong artificial intelligence (**a**) is truly created computers will become biological or energetic entities to some degree. Creating self-modifying algorithms may not be the direct path to creating a silicone organism. Maths and algorithms are not an inherent property of organisms. They can be used to partially describe them but consciousness itself is not complicated maths. An amoeba has some degree of consciousness. One can describe the amoeba mathematically (but not completely) and that mathematical process will not produce an amoeba or its consciousness.

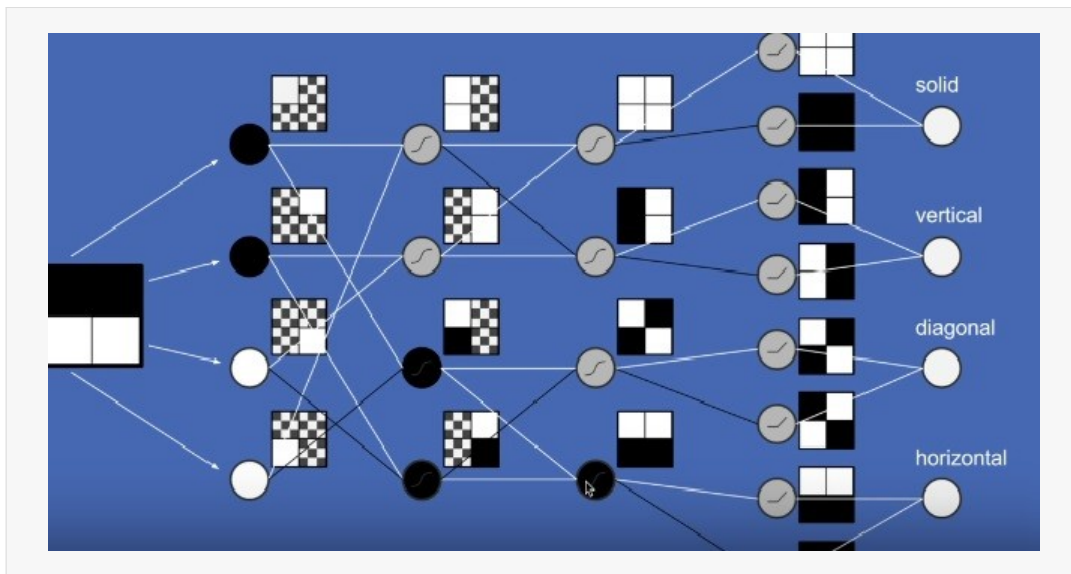
An Organism Route to Strong Artificial Intelligence:

The brain is not a computer. The brain doesn't behave like a computer or like a machine. It behaves like an organism. It is holistic and operates as a field. Organisms are holistic and operate as fields. We know of no machine that displays consciousness yet we see billions of organisms that do. But despite this it is thought that better machines will lead to consciousness. That is a fundamental category error. To create strong artificial intelligence this paper would propose that one must first make machines that are more like organisms. Not just machines that might learn like an organism does, such as Google Deep Mind, but machines that actually are organisms, in part. A super machine is likely to remain just that, a super-machine, however impressive the functions it performs. Computing is not thought – any physical object can 'compute' a result. It is the 'meaning' of the computation which is interpreted by conscious thoughts (thinking). A machine that has energetic and biological aspects just might cross over the borderline into organism properties however. It might even be possible that current artificial intelligence programming has already crossed over into the beginning of such properties. This is because one aspect of an organism is that it cannot be entirely predicted. Some types of artificial intelligence are already displaying aspects of this behaviour and others too.

Neural Networking in Artificial Intelligence:

Most artificial intelligence currently in use utilises algorithms that are specifically tailored to perform certain specific tasks very well, such as playing chess or recognising shapes. In the case below, a set of 'neural' pathways enables a computer to recognise different sets of patterns. Illustrated is a simplified neural network for enabling a computer to recognise when a line is horizontal.

Neural Networking in Computing



New types of algorithms are being created which are said to be able to ‘learn’ in a general sense and not just to be applicable to specific tasks, such as playing chess or recognising patterns. These are termed Artificial General Intelligence (AGI) which Google Deep Mind is developing in the UK. Neural networking like Deep Mind works on a self-reinforcing basis. These networks are stored on computers but instead of a list of instructions they use self-modifying algorithms that learn using networks that behave more like biological ‘neurons’ than traditional, instruction-based programming, hence the ‘neural’ term in computing. This network of connections (‘neurons’) then gradually improves its outcomes as it learns to reach goals. It is working more like a brain because the whole network is involved in change rather than a linear process of one gate or instruction leading to the next.

A generalised intelligence is beginning to surface from such ‘neural’ networks. Although a start has indeed been made, the networks are far from being overtly conscious or from displaying anything like human levels of general intelligence. General intelligence is where learning from one area can be applied to another area, or completely novel areas can be explored using previous knowledge as guidance. Intuition and imagination play a part in human general intelligence. AGI is hoping to be able to develop aspects of such human intelligence. Electronic neural networking is a pathway in mimicking human learning, presently, within certain strict constraints. Even if in the future a machine approached something like human levels of generalised intelligence, devising efficient methods for undertaking tasks, does not appear to be the same thing as actually having consciousness. However, aspects of an organism appear to already be appearing in prototypical form within current AGI. Mathematical patterns are not usually thought of as being alive in themselves, although they appear to be able to imitate life in some ways, particularly with self-changing algorithms. Perhaps imitation might lead to, **‘the real thing’ (b)** – that is the hope being pursued by AGI projects.

Current AGI, consisting of self-adaptive ‘neural’ networking is already appearing to have some organism properties:

- The results are said to be not entirely predictable.
- It can learn and generalise to a limited extent.
- Changes in its programming occur more holistically (working as a ‘field’).
- It has internal ‘goals’ like an organism does, rather than exteriorly set ‘tasks’ like a machine.

- The programmes are given some autonomy, to find, digest and react to information like an organism would do.
- It is multi-connective. Actual hardware in microchips is becoming more like a biological neuron. For example some circuits can perform transistor and memory functions at the same time and have more than the '1' or '0' positions of traditional computer micro-circuitry.
- Prioritising coherence. A biological neuron will give priority to messages that are more synchronous. Some computer chips now prioritise in a similar manner.

These points are sometimes described as examples of 'neuromorphic' computing (2).

AGI is clearly headed in an organism-like direction. Perhaps it might therefore already be developing a limited proto-consciousness.

Creating an Orgonotic Intelligence:

Originally the goal of this author was to examine if orgone itself was possessed of consciousness. Over some years the realisation dawned that the only way to achieve this was to make the orgone itself 'talk' – independent of any other entity. Anything less would just be a demonstration of the consciousness of an organism that already exists. So such a set up, in which the consciousness of orgone could be demonstrated, would have to exclude any organisms or other input. It would have to be entirely artificial and rely only on the orgone itself to communicate. It then further dawned on the writer that this goal could not be pursued apart from the investigation of strong artificial intelligence.

So how would one go about creating strong artificial intelligence from an orgonotic point of view? Orgone appears to be the energy that both powers organisms and which may itself be responsible for their consciousness. This is not proved of course but this paper proposes that orgone is the best, and the only physically detectable candidate we have for such a universal field of consciousness.

If it is the orgone energy that powers organisms, and organisms are always associated with consciousness the goal would be to create an artificial organism. Create an artificial organism and the consciousness will take care of itself. One would need an artificial, high concentration of orgone energy with a periphery and a core. This would mimic the basic characteristics of the simplest organism known to organology, the bion (3). A bion is composed of just a membrane and internal plasma, though it lacks a central core. Even a bion, as the simplest organism, would likely have some level of consciousness as consciousness appears to be a universal characteristic of organisms in this writer's view.

All organisms also self-maintain a significantly higher orgone charge than their surrounding environment. In humans and other more conscious animals there is a centre of consciousness, or core. This would also need to be mimicked.

So to create an artificial energy organism one would need a high-charged, contained orgone field with an outer periphery and a central core.

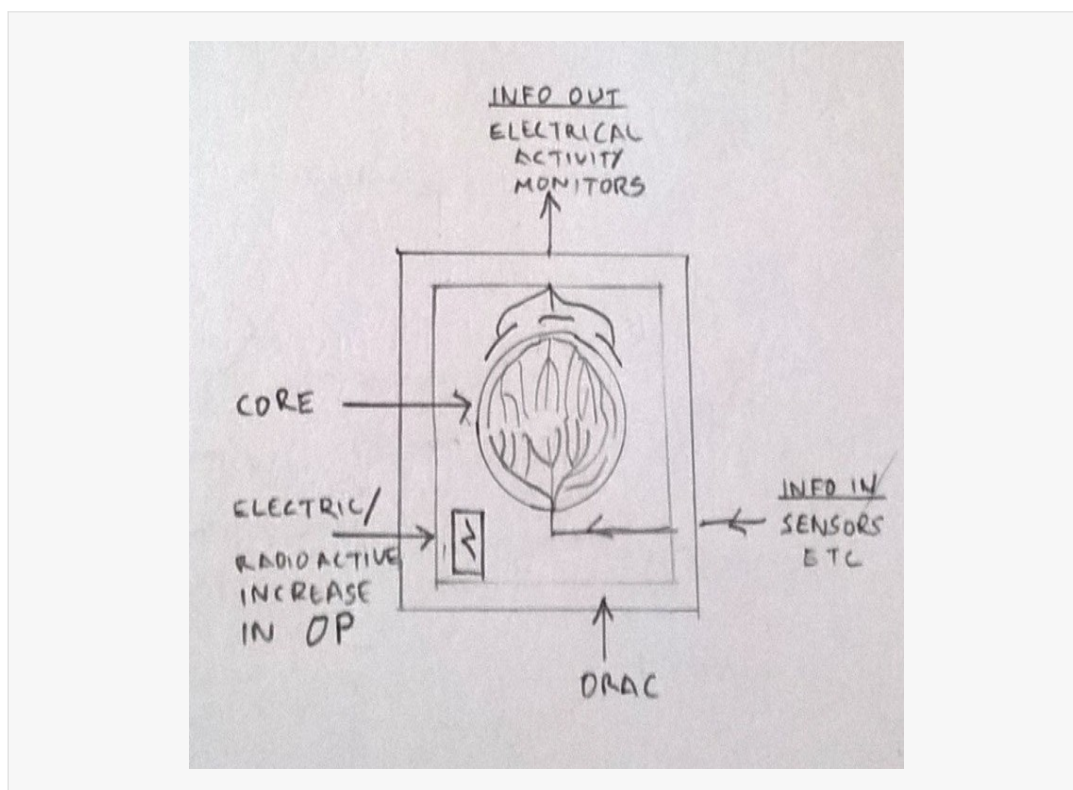
The orgone consciousness unit would preferably create its own power supply in the region of Millivolts (c). All organisms create their own bio-electric power. This could be done through incorporating aspects of the orgone motor principles, which have also been outlined elsewhere (4). Briefly this would include creating a very high orgone charge, through radioactive or electrical stimulus of a contained orgone field. This would change the orgone from its 'foggy' state to its active 'pointed' state. When this happens there is spontaneous change from orgonotic to partly electrical energies. Organisms appear to work on a trilateral basis – a non-energy consciousness field translating

into orgone energy which itself translates into electro-mechanical movement. There are parallels between this and the orgone motor, which is based on the translation of orgone energy into electrical and then mechanical energy. The principle of action of the orgone motor has been evidenced experimentally by Maglione (5) and also described by Southgate (6).

The pattern of these self-generated electrical energies in the core of the orgone consciousness apparatus could be monitored and thus supply the information out. This information out could be utilised within conventional 'neural' network types of weak artificial general intelligence programming (AGI) or in other ways. Electrical observation devices and other inputs could be attached to the central core of the organotic unit and impart information going inwards. A strong artificial intelligence device could be composed of an organotic unit with a central core which self-generates electrical patterns. These electrical patterns can then be connected into conventional computer circuitry and other devices which can do conventional AGI type calculations based on 'neural' networking.

The organotic aspect would provide the 'organism' side of the computer system thus converting the entire system (organotic central unit + conventional 'neural' networked AGI) into strong artificial intelligence. However, the organotic unit could hopefully stand on its own as an artificial organism. The 'proof' of any such device could consist in whether the apparatus appears to have organism-like properties or effects.

General Outline of a Posited Organotic Artificial Consciousness Unit



(OP = Organotic Potential, ORAC = Orgone Accumulator)

Conclusion:

Although, the methodology suggested above may turn out to be partially or wholly incorrect in practise, the thinking behind it is likely to have at least some correlation with future developments. For example, AGI as in development by Google Deep Mind is already based on a number of organism-like properties, seven of which have been outlined herein. AGI is likely to continue on this course of incorporating organism approaches into their programming. As consciousness itself is clearly connected with organisms, perhaps true self-aware, strong artificial intelligence will involve energetic and biological aspects, although of course, not necessarily as outlined here. The writer is merely attempting to illustrate possible broad avenues of development.

There is likely to be in the future a whole new class of conscious entities in existence. These could be artificial organisms. Forerunners of these organisms may already be emerging and utilising current AGI programmes as a mode of expression. Alternatively, strong artificial intelligence may have been created in secret or be in existence elsewhere. Hence, the more people aware of the possible modes of such functioning the better for understanding the world as it might change in the future. The extremes of viewing strong artificial intelligence as either an entirely bad or a completely good thing is not likely to be accurate. As with any other class of conscious beings, or any other aspect of reality, there will probably be both good and bad. This writer does not believe that consciousness or conscious beings can be created, rather an opportunity may be provided for them to manifest from a non-material realm.

References

- (a). Strong artificial intelligence refers to true consciousness, weak artificial intelligence to complex algorithms that can do complicated tasks.
- (b). Reich first coined the phrase ‘The Real Thing’ in a letter to members of the US Congress in 1952.
- (c). Reich thought that organisms are not powered by electricity because the level of bioelectrical power is very low, in the region of mV. See Wilhelm Reich – Selected Writings, chapter on bio-electrical experiments for further discussion.
- (1). September 2017 <http://orgonecontinuum.org/theorgonecontinuum.html>
- (2). Think On This, New Scientist, 5 August 2017.
- (3). Wilhelm Reich – Selected Writings, 1960, Farrar, Strauss and Giroux.
- (4). Maglione, Roberto, Electric Currents in Orgone Devices, Papers 1, 2, 3. Paper 1: <http://www.psychorgone.com/orgone-biophysics/electric-currents-in-orgone-devices>
- Paper 2: <http://www.psychorgone.com/orgone-biophysics/electric-currents-in-orgone-devices-part-2> Paper 3: <http://www.psychorgone.com/orgone-biophysics/electric-currents-in-orgone-devices-3>
- (5). Ibid.
- (6). September 2017 <http://orgonecontinuum.org/yfactor.html>

Chapter 3 – Article 4

Lotus Sutra and its References to Reptilians

A very early essay back when I was still practising Nichiren Buddhism. I had read the Lotus Sutra for myself and was more than a little surprised at what I had found, in the light of what I had read in David Icke's books. The Lotus Sutra view did influence my later view of physicality (a fluid dream-like substantiality not nothingness). The references are somewhat idiosyncratic as I was used to the Harvard system and I've kind of combined the numbering system with it here. I've added in author names in the text to make it clearer but the numbers do not always run consecutively. This was a very early essay but I have left it as it was, the only major thing I would update now is that I would not necessarily assume Shakyamuni to be the author, or the sole author of the Lotus Sutra. Whatever its lineage however the book is very influential, especially in Japan

Chapter 3 – Article 4

Lotus Sutra and its References to Reptilians

Website Article Published May 2012

The Lotus Sutra is thought to have been outlined by Shakyamuni Buddha in India some 2,500 years ago. It is a collection of parables, intense visual scenes, and life philosophy. Nichiren Daishonin, a 13th century Japanese monk distilled the teachings of the Lotus Sutra. He taught that by chanting the title of the Lotus Sutra (Myoho-Renge-Kyo in Japanese), studying Buddhism and teaching others, one could reveal Buddhahood in this life-time. His writings, mostly letters, are called the Gosho. Nichiren taught one could attain Buddhahood despite, or even because of, the realities of everyday life. I work partly as an acupuncturist and my main interests are creative writing, music and life-force research (specifically the orgone science of Wilhelm Reich).

Modern western culture believes the world is essentially understandable with our rational minds. This culture puts its faith in a science of material objects (even though it recognises that this view is outdated on at least the quantum level). We are rational beings living in a material universe that we can understand through physical science. We spend most of our time completely absorbed by the wonders, and the pains, of the material world. All the time we are unaware, to use the Lotus Sutra's terms, that there is anything outside of the 'Burning House' that is the 'Three-fold World' we live in. The 'Burning House' refers to the everyday reality we experience. The Three-fold world refers to the realms of form, formlessness and desire (or matter, spirit and thought respectively).

In the Nichiren Buddhist group the Soka Gakkai International (SGI), spirit beings and gods are often considered to be symbolic representations of universal forces. In Jungian psychology they could be interpreted as aspects of our collective psyche. In either view such entities don't exist in the same sense that we do. This material plane is the main stage for the play of reality. The main actors are material entities like ourselves. When we die, SGI Buddhists believe we enter a state of non-being (termed Ku) before being born back into this physical realm. This physical realm and non-being are the main realities. However, as the SGI President, Daisaku Ikeda explains, Ku is an actively experiential state - not passive non-existence (1).

Spirits and gods are not normally considered relevant to our society. However, I believe that from the Daishonin's viewpoint and that of the Lotus Sutra, the spirit entities they described are not merely metaphors. The Daishonin and Shakyamuni plainly believed in spirit worlds.

The Lotus Sutra also specifically references other types of humanoids. It describes the existence of extra-terrestrial intelligent life in a number of forms - both humanoid and non-humanoid, but particularly reptilian humanoids.

I feel that the Lotus Sutra is a teaching aimed at more than us humans. It is life-centred. It may be a teaching for humanoids, not just humans. The Lotus Sutra states that it is practised in spirit realms and by many kinds of beings. The above is specifically and repeatedly stated in the Lotus Sutra itself. Reptilians are also referenced I believe in the Indian Vedas, Dead Sea Scrolls, Book of Enoch and Tribal histories. Some argue that the Nephilim and the fallen angels/gods referenced in the Bible actually refer to ETs. In many places where the Bible now says 'God' it would originally of said 'gods' meaning ETs with god-like powers.

The original mentor-disciple relationships, that are the foundations of the SGI, were also spiritual and psychic. I use the term ‘spiritual’ to mean ‘of the realm of spirits’ and ‘psychic’ to mean ‘mind to mind’ communication.

The inception of Buddhism was itself a spiritual and a psychic event. Shakyamuni never claimed to have *invented* the Lotus Sutra. The Lotus Sutra was a pre-existing entity from his viewpoint - the entity to which Shakyamuni became enlightened. (Or more correctly, to which he *remembered* his enlightenment). Shakyamuni accessed the enlightenment represented by the Lotus Sutra and brought it into form in this world. Of course each time the spiritual entity of the Lotus Sutra is ‘downloaded’ into physical reality it is likely to be a little different in form and length, though its essential spirit would probably be the same. This concept is supported by references in the Gosho (Nichiren's writings) and Lotus Sutra to be outlined later in this essay. Similarly, the Daishonin stated the Gohonzon, a mandala which captured the essence of the Lotus Sutra, was in no manner his invention. It existed prior to its physical form in this world as the ‘True Entity’ to which the Daishonin felt he had always been enlightened.

Firstly, I examined the Gosho, letters written by Nichiren Daishonin to his disciples in 13th century Japan. The bold highlighting is mine. All quotes are in italic.

All quotes were taken from the SGI-USA web resource (2).

Dragon King means Reptilian Humanoid...

The term ‘Dragon King’ used in the Gosho means an actual reptilian humanoid. It is not allegorical in any way. In the Gosho, ‘**Embracing the Lotus Sutra**’ the Daishonin points out that the revelation of the Buddha’s original enlightenment and his immeasurable life span are not detailed in any other sutra. He states this is why eight-year-old **dragon girl** able to emerge from the ocean (meaning underwater reptilian base) and instantly give proof of the power of the Lotus Sutra by attaining Buddhahood. Previously Buddhahood was thought to take aeons and be restricted to certain types of men.

It is clear that the Daishonin is not speaking here of literal dragons. When he talks of dragon kings he is referring to reptilian humanoids. In the above quote he used the term, ‘dragon girl’. Female children would not be described as ‘girls’ or as ‘women’ if they weren’t humanoid. In the same Gosho the Daishonin states the eight-year- old dragon king’s daughter, as described in the Lotus Sutra, attained Buddhahood without changing her reptilian form. Therefore, women who have been born into human form should definitely be able to do so.

The Daishonin writes that a women can manifest as reptilian or human. This clearly indicates that the term, dragon kings, refers to a species of humanoid. The Lotus and Gosho have somewhat ambivalent attitudes towards reptilians. On the one hand the eight year old female is highly praised but elsewhere reptilians are seen as a dangerous, shadowy influence or described as having animal-like qualities. However, the most important and famous reference to reptilian humanoids in Buddhism concentrates on the 8-year-old female reptilian humanoid's enlightenment. There are many, many references to her in the Gosho as a womens' leader and protector of Buddhism.

The reptilians are also associated with matter-transformation crystals. These are called wish-granting jewels in the Gosho. This will be explored in more detail in the latter Lotus Sutra section. Also it is noted that the dragon kings, or reptilians, have an amphibious background and employ underwater bases. Both of these points are made in the literature regarding reptilian humanoids (**see Icke**). Vast numbers of reptilians are described (some of their retinue and their bases are said to be multi-dimensional (**ibid**)). This is a point that also applies to Shakyamuni and the Lotus Sutra. Sometimes

when fantastical scenes of many tens of thousands of entities are described it does not necessarily mean that these scenes are merely metaphorical. The scenes may rather be actual descriptions of a multi-dimensional nature.

A literal female dragon, as described in myths, could not be said to be a ‘woman’ or a woman in a reptiles’ body. The Lotus Sutra rejects species’ism! It is life-form centred.

Dragon King Palaces means Reptilian Bases...

The Anavatapta, or Heat-Free Lake, is described in the Gosho ‘**Opening of the Eyes**’. It is said to contain cool, clear water that removes all sufferings. lake is also thought to be inhabited by the dragon kings or reptilians. Reptilian bases (called dragon king palaces in the Gosho) are often said to be approached through underwater entrances, often lakes.

In the same Gosho Nichiren describes how Nagarjuna, a Buddhist monk obtained teachings from the reptilians..

Nagarjuna

Nagajuna actually means ‘noble serpent’ which is a reference to reptilians. Here he travelled to a reptilian base to learn of a Buddhist text. More on Nagajuna is detailed here...

NAGARJUNA – from <http://www.iep.utm.edu/n/nagarjun.htm>

In summary, this site details how Nagarjuna was very adept at using magical yogic powers. So much so that he used them to seduce the king’s women. He got away with it because of his ‘supernatural’ yogic powers but his friends weren’t so gifted and got caught. Realising how following his desires had caused suffering to his friends he began to seek enlightenment. Due to his mastery of paranormal abilities he was invited to the reptilians underwater base he discovered the ‘wisdom literature’ of the Buddhist tradition (some reptilians are said to have a mastery of the paranormal). Nagarjuna then spread Buddhism on his return to human society.

In ‘**The Daimoku of the Lotus Sutra**’ Nichiren describes how the Flower Garland Sutra is kept in the dragon king’s palace (reptilian base) in a version with an almost incomprehensible number of chapters.

Could this reference to such a vast quantity of information be quite literal – referring to huge quantities of information stored on a reptilian computer system? Reptilian technology is said to be far in advance of our own. Our own technology may have been influenced by it for centuries (**Icke**).

Wish-granting Jewel means A Reptilian Matter Transformation Crystal...

In ‘**Letter to the Sage Nichimyo**’ Nichiren describes how Shakyamuni, in a past existence, travelled to a reptilian underwater base and went to find a matter transforming crystal owned by a reptilian humanoid king.

In ‘**The Pure and Far Reaching Voice**’ Nichiren describes how the dragon kings (reptilians) received the matter transformation crystals and carried them on their heads.

The matter transformation crystal (or wish-granting jewel in the Gosho) worn on the reptilian king’s head, a ‘horny’ crown, are said to be a forerunner of our human, kingly crowns (**see Icke reference**).

The Daishonin Refers to Spirit Beings Literally...

The Daishonin refers to spirit realms and their inhabitants literally for example in the Gosho ‘On Prayer’. Also discussed are the ‘Asura,’ entities representing anger who are said to dwell on the sea-

bed. Reptilian dragon kings are often associated with anger and the bottom of the sea. If the Daishonin had intended his statements regarding spirit-beings as metaphorical he would have said so in my opinion. It can be argued that he was working within the limited understanding of the time. However, who is to say our mechanical, reductionist world-view is any superior? The materialist world-view has not led to happiness. The argument that I may be taking an overly 'literalist' approach is addressed in the concluding section.

In '**Conversation between a Sage and an Unenlightened Man**' the Daishonin again discusses spirit entities literally. He concludes that the Buddha nature that all these beings possess is called by the name Myoho-enge-kyo. The entities are not intended as metaphorical devices. Our society is structured to inculcate the lie that the material world is all there is. Reptilian humanoids and their reptilian deities are mentioned frequently in the Gosho. Reptilian society is said to be aware of the multi-dimensional nature of existence. The reptilian 'deities' may be reptilian entities who can shift between the physical realm and other 'densities' or dimensions. Reptilian society is said to be controlled from spirit realms (**Icke**).

The Daishonin often spoke to spirits, particularly Shakyamuni and his deceased parents. In '**Winter Always Turns to Spring**' he explains how a disciple's deceased husband will be watching over her. The Daishonin certainly wasn't a materialist.

Reptilian Weather Control...

In '**Letter to Horen**' the Daishonin explains how the reptilians can create rain at will. Dragons are often referenced as causing rain in Oriental culture but here 'dragon king' is mentioned which means reptilian humanoid. Changing weather is a technological power said to be known to the reptilians. Weather technology is also known to modern human society through the work of Wilhelm Reich (**See Demeo/9**) and Tesla. However mainstream society has done its best to suppress this knowledge. Ancient shamanistic human cultures also knew how to change the weather.

Reptilian Influence on Ancient Societies...

In '**The Two Kinds of Faith**' the Daishonin describes a famous human king and Buddhist patriarch, King Ashoka, who ruled with the 'help' of the dragon kings (or reptilian humanoids) and thus also controlled the weather.

In '**The Teaching that Accords with the Buddha's Mind**' King Ashoka is described as having the assistance of reptilian humanoids. The dragon kings are said to have access to ethereal realms, hence, Ashoka was also served by 'demons'.

Warnings of a negative reptilian influence...

In '**On the Buddha's Prophecy**' and '**On Rebuking Slander of the Law and Eradicating Sins**' Nichiren reminds people of warnings in the Lotus Sutra regarding the influence of dragons (which means the reptilians).

Transformation themes...

The Gosho '**Dragon's Gate**' tells the Chinese story of the thousands of carp who hope to traverse the Dragon Gate waterfall. Any who make it will become a dragon (reptilian). Amphibious and reptilian transformation themes are echoed in this Gosho (or in other words, the so-called reptilian ability to shape-shift). The title of the Gosho and waterfall is not incidental.

Lotus Sutra

I used Burton Watson's translation (3).

The Lotus Sutra, is a teaching for 'all species'...

Time after time the Lotus Sutra describes a wisdom that embraces 'all species'. This phrase is not used just a few times but literally dozens of times throughout the sutra - it is a major theme.

The Lotus Sutra's compassion is not just for humans. The phrase 'two-legged beings' may mean 'humanoids'...

'Most honoured of two-legged beings,' **Pg 28** is another popular phrase of the Lotus Sutra. It is frequently used to describe a Buddha. Why not just say most honoured of humans or people? This appears to be another clear reference to their being more than one type of humanoid practising Buddhism. Native American Indians also use this term (virtually all native peoples believe their origins are extraterrestrial incidentally. Most believe in multiple humanoid species). Again this particular phrase is used over and over again.

Returning to the dragon king Sagara's daughter...

Manjushri explains in the Lotus Sutra, how this young dragon girl (reptilian humanoid) is capable of attaining immediate, instant Buddhahood. This astounds the male, human, bodhisattva (person devoted to helping others) present in the Buddha's company. They are struggling to come to terms with how a person could attain Buddhahood immediately (and not after aeons of practice as they had thought previously). They also struggle greatly with the fact that she is female. However, none of the men are at all surprised at her being reptilian. Perhaps contact between species was more common at that time (at certain privileged levels of Indian society I imagine). They did think that only men could attain Buddhahood. In response to their doubts the dragon girl spoke in verse to Shakyamuni telling of her desire to save all living beings from suffering.

The dragon girl gives Shakyamuni a precious gift of a wish-granting jewel...

A wish-granting jewel is associated with reptilian humanoids. This type of jewel was also obtained by Shakyamuni in a previous life (detailed elsewhere) as a gift from a dragon king (reptilian). The dragon kings wear this jewel on their heads. This links in with our royal crowns as has been noted (6). A jewel as precious as that given to the Buddha in the Lotus Sutra may be referring to a jewel capable of transforming matter or storing unlimited amounts of data. Could it be a matter-transforming device and/or quantum computer crystal?

Reptilians travel from underwater bases to join in the assemblies of the Buddhist Lotus Sutra...

Countless bodhisattvas from below the ocean emerge on lotus blossoms and make their way to Eagle Peak. Manjushri explains that whilst he was in the ocean he solely expounded the Lotus Sutra and converted numberless beings therein.

The numberless beings could indicate a reported ability of some reptilians to shift between dimensions. In a purely physical base beneath the sea there would be some limit on numbers. Although it could also be argued that it is simply a metaphorical device to indicate a large number.

The Lotus Sutra states that Manjushri emerged in a natural manner from the underwater palace (underwater base) seated on a natural object, the lotus blossom. This could imply that there are *unnatural* methods of travelling from the dragon king's palace - a constructed ship capable of underwater and space travel? Elsewhere in Mahayana texts, Dakini's are female Buddhist deities who

travel through the sky in vehicles. Many UFO's are reported to be able to fly just as easily underwater as above it. Ancient Vedic texts appear to be describing flying craft. There are ancient pictures of rockets, UFOs and other technology (**Daniken/10**). Again, the literature regarding reptilians often refers to their bases being located under the sea (**Icke/6**).

The ancient Peruvians and others describe the extraterrestrial, very tall, humanoids who are said to have influenced their cultures as 'sons of the sun' (7). The authors also note that ancient cultures that had these advanced structures, such as certain pyramids, were all sun worshippers. The reptilian religions are said to involve sun worship (**Icke/6**). The Lotus Sutra often refers to the physical sun as an entity that is a 'god's son', in an apparently playful use of concepts. Many human religions may have a hidden reptilian basis, the holy trinity which is seen in Babylonian religion was transferred to Christianity and others. Islam has characteristics of reptilian moon worship religions. Even Shakyamuni's Buddhism is not entirely human in origin (Shakyamuni may have himself been from hybrid human-reptilian roots having 'royal' blood, more on this later. Buddhist sutras are said to be known to reptilian groups).

The multi-world view of the Lotus Sutra...

Dozens of times in the Lotus Sutra, phrases such as 'in all the worlds,' or in, 'immeasurable, boundless worlds,' are used. Humanoid life is referenced as existing on numberless planets.

There are clear and frequent references to intelligent life on many worlds.

The multi-dimensional view of the Lotus Sutra...

The Lotus Sutra recognises many forms that highly conscious life can take. It also recognises the existence of entities that do not have physical form as we would understand it. In various passages the Buddha describes a bodhisattva giving gifts of amusement to 'sentient creatures'. The bodhisattva then enables these varied sentient creatures to attain arhatship (a provisional type of enlightenment). The benefits of this doesn't compare to teaching one person the Lotus Sutra, the Buddha teaches.

Many passages refer to disembodied spirit beings. Both the Lotus Sutra and the Daishonin reference these beings as real. These spirits could be taken as merely representing universal forces. However, there is no reason why spirit beings shouldn't be considered as autonomous, real entities. I believe this is the view of both the Lotus Sutra and the Daishonin. The modern materialist, 'rational' view of 'spirits' as being either non-existent or merely representing impersonal forces is at odds with the views of Shakyamuni and the Daishonin I believe.

The Lotus Sutra references intelligent beings born from eggs. Also the different kind of thought or non-thought that sentient beings may possess is referenced. This could refer to intelligent entities with group minds, entities with individual mind, perceptive entities without thought and entities who have transcended both thought and non-thought. The much-used phrase, '*those with two legs*' could again indicate different types of humanoid.

Precious gifts and arhatship would not make sense as offerings to beings of lower intelligence.

Different Realms...

The Lotus Sutra speaks of how living beings can live on this world (outer part/surface-dwellers), in it (i.e. inner part/underground) and parallel to it (heavenly realms/related dimensions).

Hybrid humans...

A bodhisattva is a person who serves the Buddha-nature in everyone. At page 257 of Burton's translation, The Lotus Sutra describes how the bodhisattva of the Lotus Sutra has enhanced sensory perception (practice is said to purify perception). One of the perceptual powers of these bodhisattvas is to determine whether an unborn baby is male, female or non-human. Perhaps 'non-human' refers to human hybrids.

Further references to the fluid, spiritual nature of the Lotus Sutra itself...

One passage refers to the Lotus Sutra as having verses more numerous than the Ganges sands. Another describes millions of verses. The Lotus Sutra appears to be a spiritual existence, its exact form and number of verses fluid. The Lotus Sutra is then a spiritual entity that is 'downloaded' into physical reality by a Buddha. It is not concrete, static or exclusive.

Reality of the spirit worlds...

Shakyamuni often refers to heavenly beings, dragons and spirits as attendees at Buddhist ceremonies (alongside human beings). I do not feel he is referring to allegorical creatures. I believe he refers to real entities.

Shakyamuni describes how bodhisattvas of the Lotus Sutra can detect the scent of heavenly beings. Metaphorical devices would not have a scent. The sense of smell is one of our most tangible of physical senses. The spirit realm is not strictly material but it is physical. Often people confuse material and physical. An energy, force, entity or realm can be physical and have scientifically understandable laws whilst not being material in the common sense.

Transcendence of Matter...

Shakyamuni often describes the Buddha's characteristics as transcending matter. For example, in being able to see all the worlds in a certain direction. Alternatively being able to freely move anywhere in space or assume any physical form (often through rebirth) is described. All physical limitations are transcended.

Bodhisattva Wonderful Sound in particular has the ability to appear anywhere in the universe and to take on any 'body'. His rebirths are not restricted to human form. Reptilian and non-human forms are also described. Buddha's are not restricted to human form.

Warnings to be on guard against negative reptilian influences...

It is stated that 2500 years after Shakyamuni's death, at the height of the evil age, the Lotus Sutra should be spread widely. However he warns repeatedly that negative reptilians and others will try and seize the advantage. Also the evil age did not I believe, start at the beginning of Mappo or the Latter Age in Buddhism (around the 13th century) as commonly referenced in the SGI.

The Lotus Sutra refers to Shakyamuni's time as evil too. The latter age of Mappo is rather an intensification of an already existing evil period. This ties in with the work of Demeo in 'Saharasia' which shows that war-like societies only appeared after the emergence of the great deserts. The deserts traumatised a basically peaceful mankind (there is no definitive evidence of war prior to this date). The deserts appeared from around 4000BC (8) before this time North Africa and the Middle East were Mediterranean in climate. The Freemasons take their calendar (Anno Lucis) as starting from this date. Lucis, or Lucifer the angel of light, is portrayed as a reptilian entity. It is also interesting to note that Buddhism outlines alternating good and evil ages in many places within the Lotus Sutra.

Protection...

Shakyamuni stated that even if one was cast adrift on the great seas and menaced by reptilians or by sea creatures thinking of the power of the Perceiver of Sounds, a bodhisattva in the Lotus Sutra, will afford great protection.

There is an association of reptiles and fish here. The protection of the Law found within the Lotus Sutra is the main theme of the above passage however. It is noted that reptilian humanoids are said to have amphibious backgrounds.

The Supernatural applications of the Lotus Sutra in daily life...

Pg 309 of the Lotus Sutra contains supernatural spells in the Dharani chapter. The Lotus Sutra speaks of spirit realms and paranormal elements. I do not believe that it is in the spirit of the Lotus Sutra to view the 'super-physical' elements as metaphors and the 'physical' elements as more literal. Researchers are finding that consciousness, words and language all directly affect our 'physical' world. Scientific enquiry and magic are becoming unwitting next-door neighbours.

Spirit and supernatural powers have been used to justify a world-view that there are greater powers 'outside' us than 'within' us humans. The Lotus Sutra, Nichiren Daishonin and the SGI have always stated that this, 'externalising' view is non-Buddhist. But in seeking to be a rational religion the SGI could overlook actual realities that are beyond this small 'material' frequency. Incidentally, Shakyamuni also refers to magic in the Lotus Sutra when he describes how he will magically send people and entities to support the upholders of the Lotus Sutra.

I define magic as the direct use of consciousness, or a symbol of consciousness, to affect reality.

There are supernatural spells written in the Dharani chapter, for example those of the daughters of the Rakshasa demons. Because the Lotus Sutra is viewed as so profound, even those entities which normally work against living beings vow to protect those who work for the Law found within the Lotus Sutra.

Bodhisattva Medicine King also gave supernatural spells to guard and protect those who uphold the Lotus Sutra. Bodhisattva Brave Donor offered 'Dharani's' to protect those who uphold the Lotus Sutra. They protect against entities who wish to use the bodhisattva's shortcomings to their advantage.

Heavenly King Vaishravana, protector of the world, also wanted to shield and guard the teachers of the Law. He offered his spell. Heavenly King Upholder of the Nation, wanted to guard those who uphold the Lotus Sutra. He offered certain spells to the Buddha which can be found in the Lotus Sutra. He stated that these spells are pronounced by 42 million Buddhas and any who assaults an upholder of the Lotus Sutra has attacked each of these Buddhas.

The daughters of the rakshasa demons were called, Lamba, Vilamba, Crooked Teeth, Flowery Teeth, Black Teeth, Much Hair, Insatiable, Necklace Bearer, Kunti, Stealer of the Vital Spirit of All Living Beings. They said they will make it impossible for anyone who, on spying out the shortcomings of the teachers of the Law, try to take advantage of them.

Anyone who does not heed their spell will have their heads split into 7 pieces (**Pg 309**). Some people interpret 'head' to mean 'mind' - so those who attack the upholders of the Lotus Sutra will find that their mind has split, it is said. The dream that is reality will never trouble the bodhisattva, the daughters say.

Dream-like nature of reality

Physical reality, according to Buddhism, is inherently liquid. It's essence is **not** substantial **or** nothingness. This is a key point to understand. It has aspects of both but is actually a third entity - life-force. Without knowledge of non-substantiality and the dream-like nature of 'substance' those who are incarnated in the physical realm can easily be controlled. If a person is not aware that they are the entity of the Buddha nature, if they are not aware that reality is like a multi-player dream that can be shaped from within, then that person can be enslaved. As unlikely as it may sound, the Lotus Sutra, Nichiren Daishonin, Tribal Shamanistic cultures, the Matrix movies and many others, all describe physical reality as a fluid phantom programmed by collective mind. This reality, although non-substantial in itself, is an emanation of a deeper, infinite and eternal reality. This reality is not composed of 'things' yet it is entirely physical. (The nature of life-force is a topic discussed in a separate essay).

Shakyamuni viewed physical reality as dream-like. Although recognising the dream-like nature of what we call physical reality, he viewed all phenomena as having a lawful, abiding nature. Shakyamuni advised against the habit of some of his contemporary philosophers to get bound up in arguments over what exactly is real and what is illusion. All is simply experience, how to be happy and save others from suffering is more important.

All reality, all 'things' are experience. There are temporary phenomena and there is the true entity (or life-state) which transcends it according to the Lotus Sutra. Actually, David Icke says a similar thing just using his own terminology. The Lotus Sutra, and the Daishonin both state that all phenomena, temporary and true, abides by an all-pervasive Law. This is the Mystic Law, which is also the entity of the Buddha's life. Icke alternatively argues that the Infinite is beyond all laws. But perhaps Icke is thinking of mechanical 'rules' rather than an all-inclusive, functional creativity, that Buddhists term the Mystic Law. This is a Law that *represents* how phenomena function. It aims to reveal its abiding nature. It attempts to explain the *function* of phenomena (to reveal the true entity). At the same time the Law is thought to be the actual *entity* of phenomena too. It is at once both symbol and entity, cause and effect, self and other (see Goshu, **The Entity of the Mystic Law**, by Nichiren Daishonin). This means the Mystic Law is the symbol *and* the symbolised. That it is beyond separate cause and effect (and thus beyond karma which only manifests in the deluded realm of the matrix). It could be called the Mystic Function equally.

It also means life is beyond the illusion of separate self and environment. The nine worlds from hell to bodhisattva, described in Buddhism, represent life in its unenlightened, separate, aspect. The consciousness of the tenth world of Buddhahood contains and transcends all other life-states. I state the 'consciousness of Buddhahood' as all life-states contain all other life-states within themselves. However, only in the state of Buddhahood does one transcend all other life-states - an entity in the state of hell does not transcend the Buddha's life but the Buddha's life transcends hell.

Some might argue that talk of alien humanoids, the dream-like nature of reality and so on is weird and paranoid. However, there is accord between the views described. Each one emphasises the responsibility of the individual. In Icke's view each person is the Infinite Consciousness. Each person in the Daishonin's Buddhism is the eternal Buddha of Absolute Freedom. In the Lotus Sutra, every person is a son or daughter of the Buddha nature. Common mortals are merely trapped in the 'Burning House' of the 'Three-fold World.' They are temporarily unaware of the fact that they are the true entity of the Buddha nature. In fact, Shakyamuni humorously describes how those trapped in the 'Burning House' are so engrossed in their games that they do not comprehend any danger or their own imprisonment.

What better metaphor could one want? The Burning House of the Simile and Parable chapter of the ancient Lotus Sutra describes the modern Matrix Movies and Icke's view of physical reality succinctly. The Buddha who exists beyond the 'Burning House' has infinite wealth in the Lotus Sutra's parable. This signifies how the infinite life or Consciousness which transcends the physical realm has unlimited creativity. Shakyamuni warned against being satisfied with the finite pleasures of the Burning House as it is at present (**Pg 66**). Shakyamuni implies that this particular physical reality (this house of ours) has not always been dominated by suffering. The reality we are dreaming collectively is on fire, but it need not be that way. The dream is dreaming us because we have been asleep!

We are each responsible for our own experience as authors of the universe. However, the realm we live in is itself alive. It also has thoughts and illusions - the 'matrix' is a good analogy. Our environment, our bodies, our reality, can, and does try to 'live' through us. It can try and 'think' with our minds. It can utilise our energies. This is why the Daishonin stated to become the master of our minds - lest our minds master us. Also, that should we slacken in our resolve even slightly negative forces will attempt to take advantage of us. Whether or not we are aware of this creative power, aware of ourselves as the true entity of all life, defines us as Buddhas or as common mortals blown about by the eight winds (forces in life that can throw us off-balance and control us).

Incidentally, Nichiren Daishonin explains in **The Entity of the Mystic Law (2)** that the Buddha and the common mortal, wisdom and illusion are essentially unified. The entity of our minds, from which both enlightenment and delusion spring is itself the true entity of life.

Nichiren Daishonin said this reality is like a dream within a dream in '**A Sage And An Unenlightened Man**'. He states one can not even be certain of one's own existence. In '**Embracing the Lotus Sutra**' he calls a lifetime a single night's lodging at a wayside inn. In '**Warnings Against Begrudging One's Fief**' he states this life is like a dream. I would agree that this reality is a dream within a dream and that this dreaming has unfortunately been hijacked.

In the New Human Revolution, by Daisaku Ikeda (**4**), in the chapter on Shakyamuni's early life, Ikeda writes how vibrant and strong the young man was. He describes how Shakyamuni's whole life shone like the sun after he 'remembered' his enlightenment whilst sitting under the Bodhi or fig tree. Shakyamuni was a member of the royal Shakya clan. Some time after the inception of Buddhism the small mountain kingdom of the Shakyas, near Nepal, was attacked by a near-by kingdom. Many of the Shakyas were slaughtered.

Shakyamuni - Hybrid

It has been argued that some royal families may be related to reptilian humanoids (**6**). In other words, that they are from hybrid human-reptilian descent. This could include Shakyamuni Buddha. Shakyamuni's Nepal region was said to be a central area for reptilians in ancient times. Perhaps the slaughter of the Shakya's clan was retribution for revealing to humans jealously guarded reptilian secrets - secrets revealing how reality actually works. Such speculation may not be answerable. However, there is literary evidence to support the view that Shakyamuni regarded the Buddha's characteristics, his own, as similar to those of a hybrid humanoid.

In the thirty-two remarkable physical features of a Buddha, Watson lists the following in his translation of the Lotus Sutra (**Pg 339**). They are all particularly relevant to a hybrid humanoid. Shakyamuni may also have been describing more than just human and reptilian humanoids, for example those with an amphibious background.

Some of these characteristics are amphibious, particularly the webbed digits and concealed genitals. Some are reminiscent of some reptilian descriptions – skin, eyes and hair that can radiate light, fangs and a very muscular body. A very muscular build is not something most people would normally associate with a human Buddha.

The tuft of shining white hair described between the eyes could have the function of the psychic third eye. This also signifies that the Buddha vision can see into all other realms. The light of the reptilian body is referred to in many ancient texts as the 'Shining Ones' the 'Illuminated' and so on. The knot of flesh at the top of the head is the crown chakra connecting the Buddha to all other dimensions. This implies that the Buddha's connection to other realms is so well developed that it manifests a physical appearance. Shakyamuni was vegetarian so presumably he would have no personal need for the forty teeth and four white fangs also described as a physical characteristic.

It could be argued that the above characteristics are merely figurative. But in that case why choose such obviously hybrid ones? It could again be argued that all ancient references to reptilians are themselves merely figurative - but in that case why are they so widespread? Why are the references so deeply embedded in the Lotus Sutra, Goshō, Vedas, Book of Enoch even the books that became the Bible? Were our ancestors all deluded or just imagining the same things all over the world at the same time? I suggest that the references are there because they are actual reflections of reality. One can dismiss one reference in one ancient text but a common thread that runs throughout all of them time and time again is likely to be pointing to something real.

It could be argued that the Lotus Sutra is fantastical in places merely to impress upon people the immensity of the life-state of Buddhahood. That may be true to an extent but the arguments I make are still consistent with the general themes of the Lotus Sutra and the Goshō. These are themes that are repeatedly and seriously stated.

Another criticism that can be made is that of 'literalism' - not interpreting the Lotus Sutra intelligently according to the world we live in today. Literalism is the opposite of looking at the spirit of an author and the spirit of their work. So, does what I say fit with the essential spirit of the Lotus Sutra and Nichiren Daishonin? I believe it does.

I believe the following points are in keeping with both the words and the spirit of the Lotus Sutra and the Goshō:

- There are a number of humanoid forms active on this planet and in the cosmos.
- The Lotus Sutra is a teaching for many different humanoids, entities and spirits.
- The Lotus Sutra itself is essentially a spirit entity - it is not set in stone.
- Life and Buddhism exists on many different worlds.
- Reality consists of multiple dimensions/realms.
- Conscious entities can exist without a physical body.
- Magic (direct effects of consciousness on reality) is real.
- Temporary reality is fluid and dream-like (but remains physical and lawful).
- Temporary reality is transcended by an eternal true entity (Universal Consciousness).

In conclusion I believe the points I make are not literalist but rather a reflection of the Lotus Sutra's intent to reveal reality as it actually is.

Reality is literally 'magical' and beings and dimensions exist beyond those commonly acknowledged in our presently highly manipulated society. However, as Daisaku Ikeda explains, the greatest supernatural power is simply the ability to enable happiness in others and oneself - the beginning and the end point of Buddhism **(5)**. This doesn't mean however that we should meekly accept the narrow materialist vision sold to us in this evil age of Mappo (the period of great confusion that corresponds to the present age).

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Chapter 4

History

Paper 1 – Reich's Other Secret

This paper started out as a blog article but quickly expanded and proved to be quite an interesting paper to write since it required me to read articles and obscure journals that I had overlooked for some time. It charts a possible use of the cloudbuster against UFOs, a probable meeting between President Eisenhower and Reich and a little known 1950s movie which appears to have been based on this meeting and what transpired from it. Awaiting publishing Summer 2023.

Wilhelm Reich's Other Secret

Leon Southgate MSc

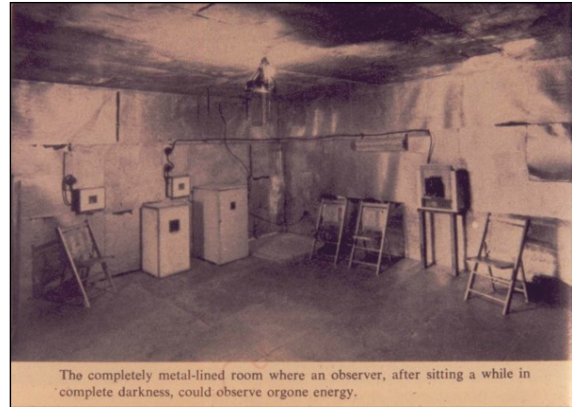


Scene from Movie

The first of Reich's secrets is a known unknown. It is known that the secret exists and its subject matter but not its exact content. It is about the Y Factor – the secret aspect of the orgone motor. It may be that this Y Factor is a small radioactive entity. This may have been used to stimulate the orgone accumulators connected in series to the small electrical motor that Reich apparently managed to power directly with orgone. A hypothesis is that the motor might be enabled by an oranur field (energised orgone) created in reaction to the radioactive source. Such a process would create a substantial increase in the orgone potential inside the accumulators. The resulting field may then convert directly into electrical energy. See the following papers by Maglione and Ferrari for more information (1). Other researchers such as Sharaf and Mann believed that the Y Factor might have been an electrical stimulus (2). It is also possible that the Y Factor was both electrical and radioactive. It could be too that the energised orgone simply amplified a conventional electrical input.

Reich himself stated that no materials, “**as in nuclear fission**” were used with the orgone motor (3). This is an odd wording and he also makes contradictory statements regarding radioactive substances. For example, he states that radioactive substances did not show any effects at Orgonon (this is prior to the oranur experiment). However, he also notes, in the same paper, orgone effects upon radium from as early as 1939, such as extinguishing the glow of radium and replacing it with a blue shimmering (4). Reich mentions the changes in his radium dial watch and was aware, in the 1940s, that radioactive radium increased organotic potential.

Figure 1
The Orgone Room & Small Motor



Photos Courtesy Maglione, The Legendary Shamir (2017).

The motor effect itself was first noted in a Geiger counter apparatus when a fast rotation of the dial of the counter occurred in the orgone room using a highly orgone charged Geiger counter tube on August 8th 1947. Sometimes Reich referred to the discovery as August 9th as he did not comprehend what he had found until repeating it the following day (5). In a letter on the 14th of August Reich asks if the Geiger counter motor effect would work outside the orgone room, so it looks likely it first occurred there (6). A very high orgone charge within the glass tube of the Geiger counter is required to evince a motor effect (though later the orgone vacuum tubes were found to be even stronger). Reich's laboratories had a raised elevation in pristine countryside, there was a large orgone room and many orgone devices nearby, probably there was a small residual oranur effect (which Reich may not have known about at the time) and lastly the tubes were charged up surrounded either by close fitting accumulators or by the supplied metal sleeve which could be removed before discharging (7).

It took some 9 months to modify the reaction enough to power a small electrical motor. The motor, as pictured in Figure 1, was run in the orgone laboratory via a series of orgone vacuum tubes and orgone accumulators after an initial catalyst, possibly electrical and/or radioactive. As the orgone electrical motor effect was witnessed and testified to by a number of Reich's close colleagues (including Dr Sharaf and the English educator AS Neill) it appears likely that it was located for the most part in the large hall. The hall is about 15 feet from the orgone room. The charge of the orgone room strongly extended into the nearby laboratory hall in any case. William Washington, the student who mysteriously disappeared, took an orgone motor with him for further study whilst on vacation. Therefore, presumably it worked outside of the large orgone room. Washington had got the job at Orgonon (as physics assistant) under false pretences and may well have been secretly working for someone else.

Although Reich sometimes referred to his functional equations on gravity as secret, as far as is known, the US Air Force was given the complete details of his gravitational equations via ATIC (Air

Force Intelligence) at Wright Patterson AFB (Air Force Base). Reich had a meeting with senior military officers at the base, a USAF physicist and a civilian UFO specialist to report his findings on UFOs and cloudbusters on the 14th of October 1954 (8).

His two books written in prison are effectively secret or lost as they were stolen. Also his archives are somewhat difficult to access openly since the fifty year sequestration period stipulated by Reich expired in 2007. Perhaps careful guardianship is still warranted however. An academic researcher can apply for limited access to certain box files or parts thereof, but full access is limited to one or two custodians.

However, aside from these considerations, what is very little known is that Reich had himself stated a second secret.

In a letter from prison, Reich wrote the following, **‘I carry two great secrets with me of which no one knows. One day the whole story will be told.’** (9).

As background to this second secret, this author believes that Reich probably met with President Eisenhower in 1955. This might explain why he sometimes maintained that someone was either trying to protect him from dangerous factions (whilst he was in prison) or that he could shortly be vindicated and released. But it is here relevant to the possible second secret.

In the research for Jerome Greenfield’s book, **Wilhelm Reich Vs the USA, (10)** it was heard that a servant of a family in Maine had commented on seeing President Eisenhower meet with Reich in June 1955. Reich was well known in the area around his Orgonon laboratories and he maintained mostly friendly relations with local people. Reich was a distinctive looking, very Germanic character and was familiar to many in the Maine area. It is quite feasible that the servant, tasked with looking after the Eisenhower party, recognised Reich. On the other hand, it is quite possible that Reich’s doctor colleagues would not have been aware of this meeting as he spent most of that summer alone at Orgonon whilst most of the doctors were in the New York area. Reich had a strong sense of civic responsibility, perhaps too strong, given what happened to him and his treatment by certain authorities. But he likely would not have directly told the doctors of any meeting with the president. Gladys Wolfe, one of the wives of Reich’s doctor colleagues, commented that Reich had mentioned to her he was expecting a visit from the president. He later wrote of a smiling high government official but not directly of President Eisenhower. Perhaps Reich had let some details slip to Mrs Wolfe in a moment of excitement: Reich knew he was a genius and understandably, was most unhappy at his general exclusion from the scientific world. Upon later questioning, the servant said she was no longer certain it was Reich (who met Eisenhower) but fear about possible consequences of her earlier reports may well have clouded her judgement, in fact this seems very likely. Altogether it appears probable that Reich met President Eisenhower between the 22nd and 27th of June 1955 in Maine whilst the President holidayed there (11). The reason the President may have met him can perhaps be explained by a scene from the 1956 movie, **The Earth Vs The Flying Saucers (12).**

Figure 2
Earth Vs The Flying Saucers



Earth vs the Flying Saucers | 1956 Sci-fi Movie

Figure 3
Reich Lookalike in Film, Dr Alberts



In this movie the earth is saved from the hostile UFOs because a group of scientists, studying what little they had gleaned of the unusual science behind the UFOs, had invented an acoustic-electrical device. It looked quite a lot like a cloudbuster (Figure 2). The devices have the same handwheel as the cloudbuster. They are mounted on the same kind of truck and they are about the same size. The Reich cloudbuster is made up of 5 or more 9- to 12-foot-long pipes grounded into water and not a double tube on a dish as pictured in the movie but the similarities are still striking. The device in the movie can make UFOs wobble and crash. Reich had discovered that the real cloudbuster, presumably withdrawing the orgone energy which powers the UFOs, could also make them unstable and appear to

flicker or wobble. It seems likely that the movie was based on Reich's work. One of the movie scientists even looks a little like Reich (above far left in Figure 3). It is an enjoyable movie, with good characters.

Reich wrote, **'Two "Stars" to the west, faded out, several times, when cosmic energy was drawn from them'** (13). This was in 1954. He goes on to describe how, **'Tonight for the first time in the history of man, the war waged for ages by living beings from outer space upon this earth (with respect to DOR, Drought and Desert) was reciprocated with ORANUR with positive result'** (14).

The possible effect of cloudbusters on UFOs was noted multiple times by Reich.

The UFOs at times reciprocated with hostile energy. An assistant at one cloudbusting operation led by Reich was affected by a UFO resulting in symptoms for some weeks. Reich reported what appeared to be two direct attacks upon cloudbusting operations by UFOs. One was an unusually hostile rainstorm and DOR conditions (**'even the deserts were dying'** said McCullough). This apparent weather attack seemed to centre on a truck driven by Robert McCullough that was involved in the cloudbusting operations in Arizona. This was reported to Reich, who was possibly under surveillance in Washington DC at the time. It appeared the intelligence officers were particularly interested in this message which was ferried off by car immediately according to Reich's reports (he was aware of an intercept room below him in the hotel). The other incident was a DOR attack during cloudbusting upon the same person (McCullough) which resulted in partial paralysis symptoms for over a month. These were carefully resolved with interventions from Reich and others. The operator remained highly sensitive to DOR semi-permanently however and had to be monitored in further cloudbusting operations once he was well. This would certainly tie in with the long-lasting effects of oranur observed by this writer. Both incidents were accompanied by visual sightings of UFOs. The latter incident was not reported to conventional medics as they would have confused Reich's organomic diagnosis of anorgonia (chronic withdrawal of orgone from a body area) with symptoms of neurological stroke and subsequently treated him incorrectly (15).

Jerome Eden, an Idaho-based cloudbuster researcher, who like Reich maintained the hostile UFO view, was struck by a lightbeam from a UFO during a cloudbusting operation which made him bed-bound for a week with radiation poisoning symptoms (16). Perhaps the UFOs changed from the 1950s and 1970s to more recently. In the 1950s and up until the mid to late 1970s it appeared there was an acute worldwide DOR problem. Eden noted that tornados and various DOR type weather conditions had some correlation to UFO flaps. This would support a DOR/oranur hypothesis such as held by Reich and Eden regarding UFOs. Both reported that UFOs appeared to be releasing DOR energy and attacking cloudbusting operations. Eden used to quote Reich's hostile UFO hypothesis on the front page of every Eden Bulletin, an organomic, cloudbusting and UFO newsletter: **'The Planetary Emergency due to invasion of the earth's atmosphere from outer space, requiring organomic basic research, is acute and critical.'**

Eden noted many hostile UFO interventions against military sites and vehicles around the world, including US, USSR, Europe and even a whole base in Brazil (17). It is not clear how much of this worldwide DOR effect was man-made however, extensive nuclear explosive testing was still ongoing at this point according to reports.

On the other hand, such UFO hostility was not found by Demeo during his worldwide cloudbusting operations in the 1980s and later (Kansas, Arizona, Israel, Eritrea, Greece and Cyprus). He did note a definite attraction of cloudbusting operations for UFOs though. On a number of occasions Demeo reported that cloudbusting operations were monitored by UFOs from a distance. On one dramatic occasion there was even a clear close encounter with a UFO during cloudbuster monitoring at night. The cloudbuster had been left to function unattended in a remote rural location. The encounter happened when Demeo went to check on the device. However he did not find any hostility from them

or note any environmental effects at this or other times. He was careful not to point the cloudbuster at any unknown objects. Demeo also had an earlier close encounter with a UFO (before beginning his cloudbusting period) when he lived near a military and nuclear site in Florida. This area had regular jet scrambling, apparently to chase unknown objects. Demeo was one of a number of researchers to observe this in the area. On one occasion at this time Demeo first encountered a UFO disc close up. It was landed (100 metres away approximately). It quickly took off and disappeared. This was also witnessed by his then partner who was somewhat perturbed by it (18). It is well known in research circles that UFOs are attracted to nuclear sites and monitor military bases.

Not only UFOs but Air Force planes had taken a detailed interest in the earlier cloudbusting work of Reich at Orgonon in Maine and in Arizona (see Contact with Space/Selected Writings). Both the USAF and the CIA were aware of Reich's activities in this area. Demeo and Eden registered their cloudbusting weather healing work with the NOAA (National Oceanographic Association of America) but the organisation 'lost' or ignored all cloudbusting paperwork.

Reich's wife Ollendorf quotes Reich's legal brief in her biography, **'only Orgone energy could help in case of interplanetary war to protect our planetary security against invaders from outer space.'** She also relayed, **'the US Air Force was in possession of all information regarding the use of Orgone Energy in possible repulsion of outer space invaders; they knew about the motor run on cosmic Orgone Energy and about the entire involvement of this energy in space travel.'** (19). (Italics mine).

This might explain why the British military are reported to have had cloudbusters at the Bentwaters-Woodbridge Air Force Base as documented in **Left at East Gate (20)**. Their inappropriate use could have been associated with an unusual 'tropical hurricane' affecting the UK in 1987, since reclassified as a 'cyclone with hurricane force winds'. However, the hapless TV weather reporter at the time, Michael Fish, never lived it down (that he failed to predict it). Twice cloudbusters have reportedly been used to steer hurricanes in the USA so it is not inconceivable that a powerful bank of cloudbusters could inadvertently create such weather. Hurricane Edna in 1954 was steered away from the mid-Atlantic states area by Reich. Hurricane Doria was steered away from East coast landfall by Dr Richard Blasband in 1967 (21).

It should also be noted that there did appear to be an increase in DOR around UFO activity at least until the late 1970s. US, European and USSR military may well have believed there was a hostile presence from some UFO factions at that time. A further complication is that it is possible some earth groups, both friendly and hostile, termed breakaway groups more recently, may have been developing UFO type technology from the WW2 period onwards. Perhaps early earth UFOs, if they existed, had poor energy shielding. To return to the UFO hypothesis, there was even entire military bases exchanging fire as mentioned in Brazil but also in the Mediterranean, with the same being filmed and broadcast on Italian TV on September 28th 1976 (22). Missiles from the ground were easily destroyed with laser-like beams from a UFO. Officials as senior as General McArthur, head of the Allied military in the East during WW2 explicitly warned of a coming UFO-earth war – not in a UFO journal but in the NY Times, October 9th, 1955 (23). One could hardly get a more senior military official without going to the US President. The NY Times would be the world's most mainstream publication at that time. There is also indirect evidence of US-USSR cooperation on the issue reported by Eden and presumably elsewhere.

Reich's Second Secret

So in conclusion, it is suggested that Reich's second secret concerned a weaponization of the orgone with which Reich would at the least have had advisory participation, if not some actual practical involvement. It could be as little as guidance, perhaps passed on to President Eisenhower directly in Maine, on how to use the cloudbuster as a weapon against UFO activity. Or it could be as much as some further unknown development of orgone technology. It would appear some such activity took

place and constitutes Reich's second secret. Seeing Reich's depression during the summer of 1955 it would have been unlikely that he was directly involved in any USAF work as this would have given him a sense of purpose that was missing from his life at that time, as the forces of darkness increasingly encircled him. However, it would be consistent with his belief that someone in power was looking out for him and believed in his work. So it appears that even this belief of Reich's had a rational basis.

Acknowledgement

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- 19)** Ollendorf, I. (1969) Wilhelm Reich, A Personal Biography, Smashwords Ebook Edition, pp 143.
- 20)** Warren, L., Robbins, P. (1997) Left at East Gate: A First-Hand Account of the Bentwater-Woodbridge UFO Incident, its Cover-Up, and Investigation, Cosimo Books, 2005.
- 21)** Maglione, R. (2007) Healing of Atmospheres, Orgone Biophysical Research Lab, Ashland, 2007, pp52

22) Eden, J. (1977) Eden Bulletin V4, N4 pp17 (Brazilian Air Base attacked by UFO) and Eden, J. (1977) Eden Bulletin V4, N3 pp19 (Italian film of firefight over a Mediterranean missile base with large UFO aired on Italian TV, station not specified).

23) NY Times, October 9th, 1955, Quoted in Eden, J. (1977) Untitled General Notes, Eden Bulletin, Vol 4, N3, pp13. (“The nations and the world will have to unite, for the next war will be an interplanetary war. The nations of the earth must some day make a common front against attack by people from other planets.” – Gen. McArthur).

Chapter 5 – Medical

Paper 1- Chinese Medicine and Reichian Theory



Yin Yang Orgonome in 3D.

I wrote an MSc dissertation which was accepted by the Northern College of Acupuncture and University of Wales in May 2002 after an extension of one year on the allotted time (due to the difficulty of the paper). I think it was one of the hardest masters ever written in the UK and was opposed by many even in the college itself. On a practical level, I needed help with lots of things, especially the complex statistics which was beyond the ability of the college to assist me – I eventually got help from a Manchester University on that score.

Also it was known the paper would get read across the world so I was expected to make it ‘perfect’ – not a dot out of place. I was not really told how to present it, much of it I had to find out for myself. Not only was there a complex theoretical aspect to the project but a full scale experimental study had been planned, all of it self-funded and virtually unaided. One of my tutors said to a class he was amazed that the project hadn’t finished me off completely it was so stressful.

I did the experimental part of the study in Kansas, USA, where I received help from an alternative research centre (The Centre for the Improvement of Human Functioning). I also received help from an American friend, a teacher called Lori, a local middle school in Wichita plus a massage centre (volunteers, assistance constructing the placebo device, help running the study). I don’t believe that at the moment (2023) it would be possible to publish MSc papers of equivalent controversy anywhere in the West. The controls were tightened I believe since its publication. Previously from the 1980s till my paper I feel that Masters were ignored officially and it was only PhDs that were controlled at a national level. Demeo tried to do a PhD in cloudbusting after his successful Masters in cloudbusting at Kansas University in 1979. But national forces were made aware and put a stop to the PhD proposal. I believe had Demeo been able to push Kansas to go ahead with his project he would never have made it through to do his later work.

The orgone acupuncture paper was expanded slightly and published as an academic book (1). It was also published in abbreviated form by the European Journal of Oriental Medicine Vol 4, Num 4, I think in 2005, they are not keen on using year dates for some reason. I had endless trouble getting it through the peer review but eventually they relented. See here for the abstract of the actual paper on the Northern College of Acupuncture’s archive (2). Demeo and myself are the only people in the world to hold a Masters degree based on orgonomy. It should also be noted that orgonomy is unique in having over 80 years of continual documentation in multiple journals, which is ongoing to this day. Doctors, psychiatrists, scientists and researchers have

continually published, discussed and examined this fledgling science. The references are organised using the Harvard system rather than simple Notation in the following synopsis of the paper as this is what was done in the original MSc paper. The author and year date is referred to if a general reference and a page number after the colon for a more specific reference in the Harvard system. Talking of firsts I may as well mention that I also held the first patent for an orgone device. Reich himself never obtained one in the USA but British patent laws are more relaxed and I obtained one for the orgone-acupuncture device. However, it was an academic exercise and I never renewed the patent. Orgone devices should be everyone's inheritance but for some reason I wanted the patent more to just show it could be done I guess, or perhaps in Reich's honour.

Intro Notes

(1) Southgate, L. (2009) Chinese Medicine and Wilhelm Reich <https://www.amazon.co.uk/Chinese-Medicine-Wilhelm-Reich-Experimental/dp/383831249X>

(2) <https://chinese-medicine.co.uk/the-college/msc-dissertations/tcm-reichian-theory>

Paper 1 - Chinese Medicine and Reichian Theory Masters Paper 2002

Introduction

The theoretical objective of the paper was to discuss possible parallels and differences between Chinese and Reichian medical theories. The experimental objective was to investigate whether any effects were produced when a possible biological energy (described as Orgone by Reich's theory) was introduced into an acupuncture point.

Many previously undocumented parallels and differences were found between the theories. A double blind, placebo-controlled experimental study (N = 72) was conducted at the Center for the Improvement of Human Functioning, Wichita, Kansas, USA. The experimental study investigated whether effects are produced when a Reich orgone type device reported to collect life-energy by Reich's theory, is attached via a connecting wire to an acupuncture point. Reich describes this life-force as orgone. The concept of orgone is similar in its definition to that of Qi in Chinese medicine.

The study found an objective effect by an orgone-type device on the acupuncture process with a Confidence Interval of $P < 0.03$. Dozens of new theoretical parallels were also found between the two theories. The study used a specially constructed orgone accumulating device or ORAC for use with acupuncture points. Kevin Gleave and Leon Southgate developed the box with a little input from Bill West). In the study this box was compared to a placebo device with a double blind protocol. A negative-orgone or DOR extracting box has also been developed for use with acupuncture (acupuncture DOR-buster).

Separately to the study detailed above, Kevin Gleave did clinical work in community projects with the devices in England, Africa and the Australian outback with native communities. These were very successful in their effects. Sometimes whole families would come along to the Australian sessions, a number of people having treatments at the same time. They were connected up to the boxes with small metal buttons rather than needles as in Southgate's MSc study. People would fall asleep and some reported almost miraculous cures of addictions. Gleave used both a DORbuster acupuncture box and an accumulating box. Southgate thinks that the dry, hot, highly organotic environment of the outback may have increased effects. Pictured below is the accumulating orgone acupuncture box. It is an orgone accumulator but with an umbrella of metal within the centre which is connected to the external plugs which can then be connected to an acupuncture point via a lead.



Orgone-acupuncture accumulator box

Wilhelm Reich and Orgone

Wilhelm Reich (1897-1957) was an Austrian psychoanalyst who studied biological energy functions. Reich, a medical doctor, began his analytical career in Vienna, the birthplace of psychoanalysis. He was one of the main figures alongside Freud in the early development of the field. Freud originally believed a physically real force powered the psychic drives (Freud, 1893). Reich, throughout his varied studies, consistently enquired into the nature of this force, first elucidated by his mentor, Freud.

In 1922, as a young analyst, Reich began to chart a new connection between sexual dysfunction, specifically the inability to feel pleasure, and neurosis. By 1935, Reich had thoroughly examined his ideas using his analytical experience, bio-electrical experiments and microbiological studies. He believed he had found a new and fundamental pleasure-pain antithesis in all life. This pleasure-pain duality could be seen in all organisms, from amoebas to humans.

Reich correlated pleasure with expansion of energy and pain with contraction of energy. This contrast creates a universal characteristic of energy pulsation. Reich further noted that the biological pulsation of energy has four component beats:

- **Tension**
- **Charge**
- **Discharge**
- **Relaxation.**

He called this the Life Formula. He first claimed to have discovered a concrete, scientific basis for the existence of a universal life-force in January 1939. Reich termed this force orgone, meaning literally 'organic pulsation' (also organic and orgasm as the study of sexual functions led to the discovery of orgone). Reich invented simple passive devices to accumulate this orgone (orgone accumulators) in which patients could sit. In later years, he developed further devices to move orgone in the environment (Cloud-busters) and to remove stagnant orgone from the body (Medical Dor-busters – DOR being short for Deadly ORgone, or stagnant life-force).

Throughout his career, Reich consistently studied the movement of biological energy. His studies were firstly in the psychic, then the emotional, and finally in the physical realm. As **Reich (1942:9)** said,

'The biological emotions which govern the psychic processes are themselves the direct expression of a strictly physical energy.'

There are two aspects that made Reich's work ground-breaking. Firstly, his insistence that he had easily repeatable, unambiguous, scientific evidence for the existence of life-force. Secondly, that this newly discovered energy was primarily sexual in nature. His theories had repercussions in many areas from mental health to politics, from psychoanalysis to medicine, and in all the physical sciences.

Freud, Reich's first mentor, later changed his own emphasis, stating that psychic energy was in fact intangible. Reich's work however challenged this belief. Reich called into doubt the existence of certain 'drives' that had become central to Freudian theory. The 'death' drive and other destructive drives were thought by Freud to explain humankind's destructive tendencies. Destructive drives were thought to be innate human characteristics on a par with the sexual drive. Reich believed that these destructive drives did not exist and were not innate characteristics. Reich thought that destructive impulses were rather a reaction against society's repression of life-force. Reich thought that destructiveness is created by the struggle of life-force to break through emotional and physical

'armouring'. This term describes an 'armoured' muscular and simultaneously emotional/psychic barrier. This barrier serves originally as a protection against pain or fear. However, once the armouring is in place it changes the whole equilibrium of the organism. The birth of destructive tendencies due to reaction against armouring in Reichian theory has similarities with the emotional effects of Liver Qi stagnation in TCM Zang Fu theory. This parallel has already been outlined in detail by **Mann (1973)** and **Hallsteinsen (1986)**, and will be illustrated later in this article.

Reich's work antagonised the Russian Marxists, the German Fascists and later the bureaucrats of 1950s' USA. Reich was imprisoned for two years on an obscure legal technicality that had been overlooked by one of his co-workers. Reich died in a prison in New Jersey just before his parole date (as Reich had predicted might happen). He had suffered many years of illegal and unconstitutional persecution from the American authorities. His books were officially burnt in Communist Russia, pre-WWII Germany and the USA (as recently as 1962). Many tons of scholarly books were disposed of in the USA, many of them having little reference to the offending orgone concept.

The orgone tests of the Food and Drug Administration (FDA) in 1950s' USA were reviewed in the paper. Their conclusions, which were dismissive of the existence of orgone, were based on highly circumstantial and flawed evidence. Since the release of documents pertaining to the FDA orgone testing, under the USA's Freedom of Information Act, a number of scholarly articles and book chapters have been written which criticise the almost complete lack of proper scientific process applied by the FDA in these tests. **Blasband and Rosenblum (1972)** conducted the most thorough appraisal of the FDA testing and concluded that the FDA failed to replicate any of Reich's experimental set-ups, preferring to invent their own tests. It is a basic tenet of science that testing of new experimental claims should repeat the experimental conditions of the original scientist. FDA scientists consulted neither Reich, nor his writings (**Sharaf, 1983**). The FDA tests used inappropriate conditions that Reich had specifically excluded from his experiments (**Demeo, 1989 b**); for example: siting orgone accumulators next to X-ray machines; placing accumulators indoors when they should be outdoors (in order to test certain effects); inadequate or absent control procedures (the medical tests had no controls at all). They failed to record environmental conditions that were vital to the experiments. Proper records were not kept.

In the medical patient tests, the methods used were completely unacceptable scientifically. Patients in these tests were exposed to orgone devices for a few minutes for a few days at most in a haphazard and arbitrary manner. Despite all of the above omissions the FDA testing still found many occurrences which were not explicable in terms of conventional science; for example: negative temperature differentials between orgone accumulators and control boxes, ionisation changes in accumulators and reports of unusual sensations from patients in orgone tests (**Sharaf, 1983**). The FDA either ignores these inconsistencies or contradicts itself in different reports (**Sharaf, 1983**). Additionally, the FDA, for no given reason, abandoned their testing of the Reich Blood Test (which measures the bio-energetic strength of blood samples). Some of the data from this test have revealed strong favourable results supporting Reich's claims of structural and energetic changes in the blood of cancer patients (**Blasband and Rosenblum, 1972**). The author has been unable to find any scientifically valid evidence to dismiss Reich's claims.

There is positive evidence supporting the existence of orgone from three double blind, placebo-controlled medical experiments. Two were undertaken in Germany and Austria (**Gebauer and Muschenich, 1987**, and **Hebenstreit, 1995** respectively). In these experiments, patients were sat in either an orgone accumulator cabinet or a thermally matched, identical looking, placebo cabinet. Standard double-blind procedures were adhered to. The accumulator sessions showed statistically significant differences to the placebo sessions ($P > 0.01$, $N = 21$ in the **Gebauer and Muschenich**,

1987 Marburg University Study). These experiments support Reich's assertions for a biological life-force and its enlivening and regulating effect upon the pulse, temperature, skin and other body systems. Lastly, there is a third double-blind, placebo controlled experiment as part of a Masters paper which **Southgate (2002)** undertook. It demonstrated a statistically significant, objective effect by orgone devices upon the acupuncture process.

Demeo, an American scientist, has undertaken many controlled orgone experiments and published university papers that support the existence of orgone. Amongst Demeo's papers, evidence for the effects of orgone within the environment (**Demeo, 1979**) and on plants (**Demeo, 2002 a**) can be found. An extensive bibliography of Orgonomic science is also available online (**Demeo 1996**). The two main Orgonomic journals are the Pulse of the Planet (Oregon, USA) published by Demeo's orgonelab and the Journal of Orgonomy (New York, USA) published by the American College of Orgonomy.

Bions and Orgone

Bions

Reich was curious whether the pleasure-pain antithesis he had noted in his psychoanalytical clients (expansion/pleasure - contraction/pain) existed in all life. He wanted to examine pulsation processes in microscopic organisms in order to confirm or invalidate his theories. Reich also wondered about the origins of microbes. He was not satisfied with Pasteur's explanation (every germ from a germ). This dissatisfaction was partly because he could not find sufficient germ 'spores' in the air to account for the many infections he saw as a doctor. These two reasons, testing the expansion-contraction hypothesis and doubts regarding the biogenesis of microbes, compelled Reich to study high-magnification live microscopy. It had to be 'live' microscopy as Reich wanted to study the actual living processes within micro-organisms. Live microscopy at high magnifications was very unusual in Reich's time. Even today, with advanced laser microscopic techniques and ultra-violet light microscopes, mainstream biology tends to rely upon dead and stained tissue at low magnifications. Alternative researchers have used high-powered live microscopes at magnifications of between 2000 and 5000x. There are many published papers claiming to repeat Reich's bion work and which detail photographs of bions. Demeo and Senf have published a German language book which gathers together much of the recent bion evidence (**Demeo/Senf, 1997**). See also this bibliography for individual English language articles about Bions (**Demeo, 1996**). Southgate's own Annotated Bibliography summarises most of the bion research. There are some minor objections to using live microscopy at such high magnifications (small loss of structural detail), but recent improvements in technology and the fact that even electron microscopes may create illusory artefacts, lessens these minor objections.

After many months spent studying how grass breaks down in water (looking for evidence of the germ spores), Reich believed he had discovered a new type of microscopic vesicle that may be halfway between matter and life (there is discussion on how to classify them). He termed this vesicle a bion. A bion is minute. Live microscopic examination above 2000 magnification is required to observe them (**Demeo, 1989 a**). Bions are thought to develop from inert and even sterilised matter. Essentially, it is thought that if one takes any organic matter and subjects this material to a heating and cooling process, then small vesicles will eventually emerge with lifelike properties (**Demeo, 1989 a**). This is the case even if completely sterile material is used and the heating process involves ultra-high temperatures that would kill all micro-organisms. The type of bion produced by a material appears to depend on its energetic and structural qualities. Food or sea-sand when subjected to a bionous 'cooking' process tends to produce blue coloured spherical bions called sapa-bions (meaning Sand

Packet Bion). The blood of cancer patients can be subjected to a bionous process and this tends to produce smaller dark, rod shaped bions called T-bacilli (T is the first letter of 'Tod', the German word for death). Sapa-bions and T-bacilli are antagonistic and neutralise each other. Whatever the type of bion that is created they tend to emerge in certain common shapes, most often, in the 'orgonome' shape, as Reich termed it, which is similar in form to a kidney or a bean. Bions then later differentiate into spherical or rod shapes and can also combine and develop into simple structures such as protozoa.

Bion or organism creation from non-living matter (spontaneous generation) is denied by Western science. Reich's findings are ascribed to molecular motion of particles (Brownian motion) or to microbe contamination (**Kreyberg, 1938**). Both of these objections were countered by Reich's own controlled experiments (**Reich, 1938**) and by more recent published work (**Demeo/Senf, 1997**). The author has witnessed bion experiments and is convinced of their reality. Brownian motion would not explain the very life-like pulsating, moving and consumption processes seen in bions, nor would microbe contamination explain the bions appearance in thoroughly sterile preparations. There are live video footage of bions being created on Youtube or see the UK research website of Peter Jones who has a primary interest in Reich's bions.

Orgone

It was a type of bion, the Sapa-bion that led Reich to discover orgone. The Sapa-bion appeared to emit a strong radiation that hurt the eyes and led to tanning of the skin. Reich tried to contain the bion radiation by using metal and then organic enclosures. Reich failed to isolate the radiation but in so doing discovered that the radiation could be accumulated from the atmosphere itself. He found that the metal bion enclosures continued to accumulate an unknown energy even when the bion samples were removed. On the other hand, the organic bion enclosures appeared to attract and then absorb the bion radiation. Using this knowledge, Reich found that by repeatedly layering metal and organic materials with the metallic layer innermost, the atmospheric radiation or energy was strengthened. Orgone accumulators are made from metal and organic materials layered in this way.

Orgone appears to be similar in its definition to that of Qi in TCM theory. A single, biological and cosmic energy gives rise to form and is the motivating force of life. Various observations of phenomena associated with the orgone accumulators have been used to support the validity of the concept of orgone energy, some of which are listed by **Demeo (1989 a)**, for example:

- Higher air temperature
- Higher electrostatic potential
- Slower electrostatic discharge rates
- Higher humidity
- Ionisation effects
- Effects on electromagnetism.

Orgone researchers also claim a general expansive and regulating effect on biological systems (**Gebauer and Muschenich, 1987**). Demeo claims the orgone energy can, under laboratory conditions, be directly seen, felt, measured and photographed (**Demeo, 1989 a**).

Previous Orgone-acupuncture

Senf (1989), a German professor, was the first to explore orgone and acupuncture and developed the term, orgone-acupuncture. Senf's pioneering work first related the two medical approaches in the late

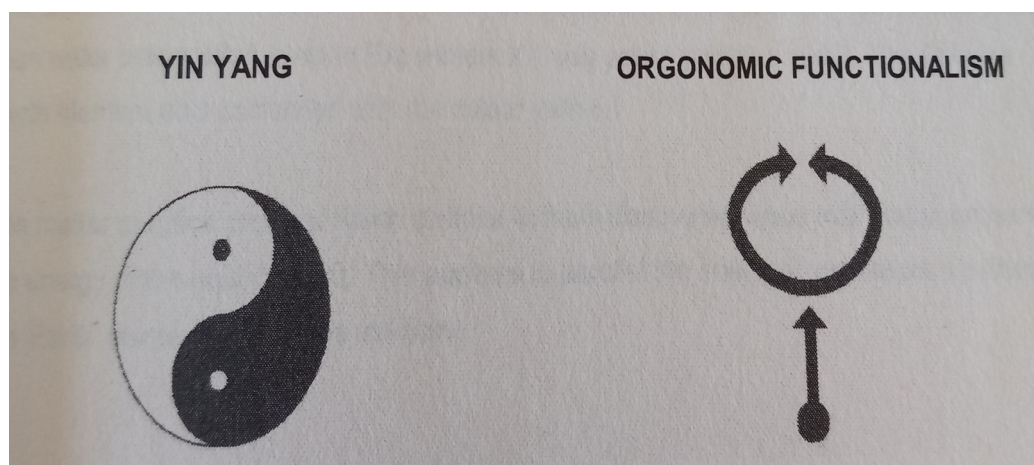
1980s. His study found an effect by orgone devices on acupuncture. Based on Reich's principles he designed an orgone energising tube and an energy withdrawing tube. In the study these devices were directed toward various acupuncture points that were selected according to TCM diagnosis. Eighty-five of his hundred volunteers reported strong associated effects of a positive nature.

Theoretical Parallels Between CM and Reich's Theories

Reich's theory was contrasted with the main theories used in TCM: yin yang, five element, zang fu and meridian theories. The following is an overview of the main parallels found.

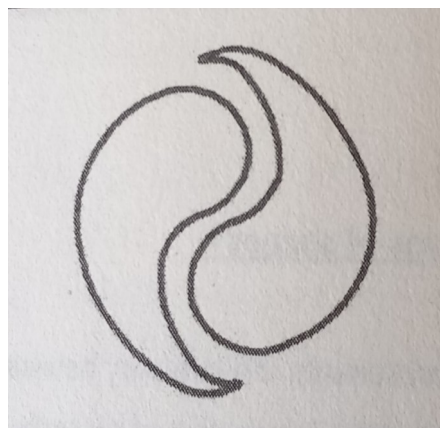
Symbolic Parallels

The yin yang symbol and the Orgonomic Functionalism symbol may be associated with similar significance. Chinese medicine's symbol represents the interplay between the Yin and Yang qualities. Reichian theory has a symbol of the interaction of opposite energy flows. The two symbols both represent interaction between opposing energies that are mutually dependent. The energies described are capable of inter-transformation, mutual consumption and have a unitary source. The two halves of the Yin Yang symbol represent the two aspects of the unified Tao. The two directions of the Orgonomic arrows represent two aspects of the unified orgone.



Shape Parallels

The most commonly found shape in orgone research, the orgonome bion shape, appears to mirror one half of the yin yang symbol:



Bions have many different shapes when they develop. They go through a process of differentiation dependent upon the energetic and structural nature of the material from which they are formed. They can develop sphere and rod shapes and can cluster to become simple protozoa. When they first emerge however, the most common shape taken is the one described by one half of the yin yang symbol, which Reich called the orgonome shape. The yin yang symbol could be said to have geometrical biological significance from a Reichian viewpoint.

Colour Parallels

Using Five Element and Zang Fu organ theory, certain colours have been found to have similar associations in both Chinese and Reichian understanding. Blue corresponds with the Kidneys, which are the foundation of the body's biological energy in Zang Fu theory. Blue is also thought to be the basic colour of healthy orgone energy. The deepest energy system in TCM, the kidney, has the same colour association as healthy orgone in Reichian theory. Orgone, like Qi, has many functions and its colour can change in different circumstances to reflect this. However, the base colour of healthy orgone energy is always blue. This parallels the foundational function of the Kidney energy in Zang Fu theory and its Five Element association with the colour blue.

Reich conducted experiments that charted the spontaneous appearance of matter from orgone in his Experiment XX (**Higgins, 1960**). Reich noted that the colour yellow was usually observed in the Bion water preparations used in this experiment. In Five Element theory the earth element is associated with the colour yellow and is involved with transformation of Qi into matter. The Spleen in Zang Fu theory also correlates to the colour yellow and is again associated with energy-matter transformation. In both theories, there appears to be an association between matter formation from energy and the colour yellow.

The colours red and purple correspond to bio-energetic overcharge in both TCM diagnostics and Reichian experimental observations (oranur energy – excited orgone).

Movement of Energy in Organisms

Reich thought that biological energy has two basic directions of movement - expansion and contraction. Expansion of energy correlates to the dynamic yang element and contraction of energy correlates to the coalescent yin element. However, yin and yang elements are too abstract to provide detailed clinical information on their own. The movement of qi is of the utmost importance in TCM diagnostics. Therefore, as the main movement parallel, free flow of qi versus stagnation of qi in TCM diagnostic theory has been paralleled to expansion versus contraction of orgone in Reichian theory. To illustrate further, when qi is free flowing we note the muscles and organs can expand and pulsate in a healthy manner. Likewise, when qi is stagnant a contraction of energy and then matter has occurred resulting, for example, in tight and contracted muscles. Releasing a muscular stagnation always involves an expansion of Qi.

CHINESE AND REICHIAN MOVEMENT OF ENERGY ANTITHESIS

FREE FLOW OF QI (health)

EXPANSION (pleasure)

STAGNATION OF QI (disease)

CONTRACTION (anxiety)

The basic antithesis of expansion and contraction is expanded to a four-beat pattern in Reich's Life Formula. Reich thought that all life pulsation follows a four-beat pattern. This pattern corresponds to the Four Stages of Yin and Yang.

FOUR STAGES OF YIN AND YANG AND REICH'S LIFE FORMULA

LIFE FORMULA	4 STAGES of YIN & YANG	Combined Characteristic
TENSION	YANG WITHIN YIN	Energy gathers
CHARGE	UTMOST YANG	Energy peaks
DISCHARGE	YIN WITHIN YANG	Energy dissipates
RELAXATION	UTMOST YIN	Energy rests

Emotions

In both TCM and Reichian theories, feelings characterised by emotional contraction (e.g. resentment, depression) can have contracting effects on matter within the body. In TCM terms, this is often viewed as the muscular effects of chronic Liver Qi stagnation. In Reichian terms, the same muscular knotting and hardening can be described as Armouring. This parallel will be explored further in the Liver Energy and Armouring section below.

Lung Energy

In both theories, breathing and the Lung energy are seen to connect the organism to the environment both emotionally and physically. Breathing is also the first step in the regulation of an organism's energy in both views.

Functionality

Both TCM and Reichian views regard the various organs/functions of the body as being equal. There is no recognition of a higher control centre (as associated with the brain) in either theory.

Kidney Energy and Sexuality

TCM theory views sexuality as a function of the primordial Qi that belongs to the Kidneys. Reichian theory regards the biological and cosmic orgone as being essentially of a sexual nature. Although orgone can be compared broadly to the general functions of Qi, there is also a specific parallel between the sexual functions of orgone and Kidney Qi.

Both theories view the primal energies of the organism as the basis of sexuality. Reproduction is seen as a separate function of this primal energy. In other words, sexuality is not seen as a by-product of the need to reproduce. In both theories, sex is also seen to perform a regulatory function in the economy of an organism's energy. However, very different emphasis is given to this particular function. Reichian theory emphasises the harmonising effects of sexual energy release whereas TCM theory generally notes the depleting effects of the loss of biological energy (in the form of Kidney Qi or Jing) as the major point.

The sexual aspect of Kidney energy has been paralleled to Reich's notion of a sexual orgone energy centred in the abdomen. Fear and anxiety are expressions of deficient Kidney energy in TCM theory. In Reichian theory, fear and anxiety result when there are blockages in the sexual expression of orgone.

Taoism, on which much of acupuncture practice is philosophically based, likens sexual union to the cosmic intertwining of Yin and Yang. Reich believed that the sexual embrace, posited streams of energy in the environment, and other natural functions, all follow a basic law of sexual fusion that he called Super-Imposition. Both theories view sexual frustration as a cause of disease and maintain that the universe is sexual in nature.

The Liver Energy and the Function of Blood

TCM theory maintains that stagnation of Qi can lead to blood stagnation. Blood stagnation results in lumps and masses. Reich believed that when biological energy becomes stagnant, lumps or masses occur. He thought that stagnant orgone allows a negative Bion, the T-Bacilli, to develop from within the tissues of the body. The T-Bacilli is black and cigar-shaped. Reich viewed it as being the result of the break down of bodily matter. The opposite positive Bion (Sapa-Bion) is luminous blue and spherical.

Reich believed the body uses the energy charge of its positive Sapa-Bions to counteract the negative T-Bacilli Bions. Both are able to neutralise each other. Reich thought the actual lump or mass was the result of a build-up of weakened positive Bions. He believed the weakened Bions may then form into cancer cells (**Higgins, 1960**). In Reichian theory, a cancer tumour is a secondary process resulting from the body's attempts to fight the auto-infection with T-Bacilli.

Degenerative disease in Chinese and Reichian Theories

Cancer is firstly an unseen bio-energetic stagnation and only later an actual physical mass. The physical mass represents a lowered form of cellular order - the body trying to slow down an energetic disintegration. Reich's process of the gathering of matter in degenerative disease and cancer appears to have parallels with the Blood Stagnation process in TCM theory. In Blood Stagnation, it is also firstly the Qi that stagnates and only later the mass that appears due to this stagnation.

TCM theory maintains that blood has an energy charge. Blood is inseparable from Qi, without which it would be a lifeless fluid. Reich also believed that blood carries an energy charge. He developed bio-energetic blood tests that measured the field of light emitted by the possible Bions and by blood cells. Other parts of the tests measured the breakdown rates of blood cells in the belief that these may also indicate their level of vitality and, by implication, their resistance to cancerous processes (**Sharaf, 1983**). Reich's blood tests pre-date the first Pap smears by over a decade.

The Liver Energy and Armouring

In TCM theory, stagnation of liver qi can lead to muscular hardening and emotional volatility or depression. The same processes of energetic stagnation leading to identical effects are described by the Reichian theory of Armouring. For in-depth detail on this parallel please refer to **Mann (1973)**.

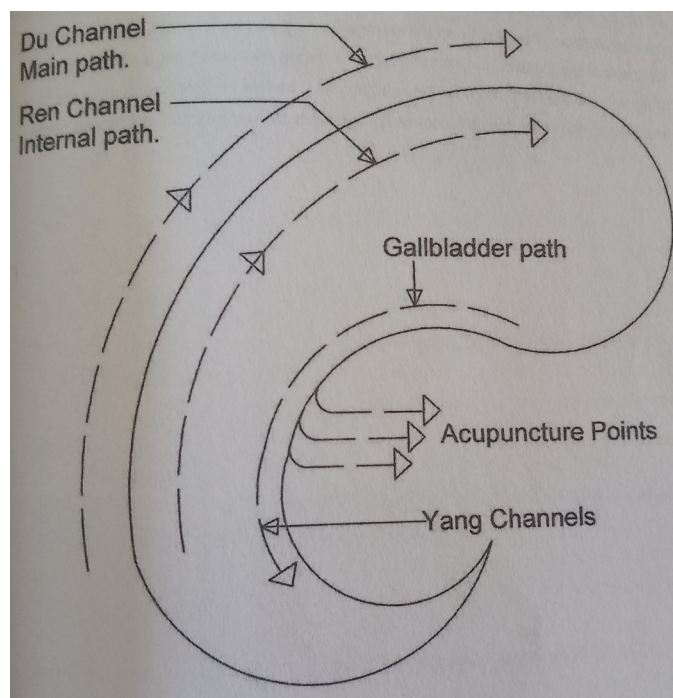
To summarise, Reich believed that Armouring is an organism's response to pain or fear. The organism creates a barrier that is at once both physical and emotional in order to protect itself. Reich thought that if the physical Armouring is removed then the emotional aspect also disappears. Again in the TCM view, if muscular hardening from Liver Qi stagnation is released the emotional flow will also be restored. Both theories view the psychic and the somatic as unified in the bio-energetic. The release of muscular Armouring in orgone therapies corresponds to the release of ashi points in TCM practice (**Mann, 1973**).

The orgone strives with whatever level of force necessary to break through its imprisonment by the Armouring. This creates destructive tendencies. If the energy is instead stagnated internally, it then becomes neurosis, psychosis or depression. The parallel with TCM diagnostics is that when liver qi stagnates, the lack of movement in the liver energy creates anger. It could be said that the Liver Qi is striving to break through the muscular tension created by the energetic blockages. Again, as in Reichian theory, if the biological energy stagnates completely there is depression.

Meridian Parallels

In Reich's theory, the orgonome diagram describes the common movements of energy in an organism. Parallels have been found between the movement of energy in the meridians, particularly the Ren (Conception) and Du (Governing) meridians. The location and functions of certain acupuncture points (particularly Ren 4 Guanyuan and Du 4 Ming men) and movements of energy in the orgonome diagram (Southgate 2002).

Meridians and the Orgonome



Summary of

Theoretical Parallels

Shapes

Certain shapes for example, the Yin Yang symbol and Orgonomic Functionalism symbol, may be associated with similar functional significance.

The Orgonome shape may mirror aspects of the Yin Yang symbol.

Colour

Certain colours for example, blue (pure life-force) and yellow (life-force in its creative earth-bound phase), red/purple (overcharge/stagnation) may have associations with similar functional significance.

Movement of Energy in Organisms

- Stagnation versus free flow of Qi in Chinese medicine may correlate to Expansion versus Contraction of energy, in Reichian medicine.
- Energy can transform into matter.
- A universal energy may have a lifting and holding effect on matter.
- The deepest of the body's energies resides in the lower abdomen.
- There are optimum orders to the progression of a treatment process.
- For matter or lumps to congregate energy must first stagnate.
- Foetal energy pathways determine the development of an organism.
- The regular positioning of 'energy breakouts' may parallel the regular positioning of acupuncture points.

Emotions

Emotions characterised by contraction (e.g. resentment, depression) can have contracting effects on matter within the body.

Functions

- Lung energy connects the organism to the environment emotionally and physically.
- Lung energy regulates an organism's energy.
- Organs in the body are functionally equal.
- Kidney Energy correlates to Sexuality
- The primal energies of the organism are the basis of sexuality.
- Reproduction is a function of the primal energies.
- Sex regulates an organism's energy.
- Fear, anxiety or neurosis can be expressions of the dysfunction of a primary energy that pertains to Kidney energy/sexuality.
- Lack of sexual fulfilment can cause disease.

- The universe is sexual in nature.

New Parallels

Since the writing of the MSc some new parallels have come to light.

Both theories separate the male orgasm reflex from the physical discharge of semen (**Reich 1973**).

Additionally the physical fusion of two energy systems during sex (superimposition in Reichian theory) is briefly mentioned in one Chinese medical text (**Maciocia 1998**).

It has been suggested by **Ferdinando (2004)** that Reich's seven horizontal segments of energy stagnation form a dialectical counterpoint to TCM's vertical segments of energy flow. The two views may form one system; vertical flow of energy versus horizontal stagnation. (This is a key finding in hindsight – Reich's broad map charts blockages and stagnation and works horizontally. TCM's detailed map charts energy flow and follows vertical movement, the two maps form a cross).

Both TCM and Reichian medicine use metal to attract biological energy. It can be argued that acupuncture is a sophisticated form of orgone manipulation.

Finally, both theories state that biological energy has inherent anti-gravity properties. I have misplaced the full details of the Chinese reference but I believe the author I found was called Lee and the book was published in 1992.

Theoretical Differences

There appear to be four main areas of theoretical difference:

Technology

As far as we know Chinese medicine has not attempted to objectively measure or accumulate a biological energy (**Hoffman and Mann, 1980**).

Pleasure versus Pain

TCM elucidates a need for harmonious emotions. It identifies the effects of a lack or an excess of joy, on the person. However, it appears not to include a concept of pleasure versus pain. It could be argued that joy is a form of pleasure and therefore related to the Heart energy to which the emotion of joy is associated in TCM Zang Fu organ theory. It could also be argued that the specific organs feel pleasure when they are in harmony. This however, appears a superficial imposition of concepts. Utilising pleasure-pain concepts within TCM theory would allow a broader application of Chinese medical diagnostics. If free-flowing or expansive Qi is directly related to the experience of pleasure and stagnant or contracted Qi to that of pain, the TCM diagnostic model could encompass broader emotional and psychic realms.

Excess and Deficiency

TCM maintains that the Kidney energy cannot be in a state of excess or stagnation. It states that the Kidney energy can only be in disharmony when in a state of deficiency. Reichian theory may not support this view. A lack of movement within the sexual orgone energy is thought to be a primary cause of energetic stagnation. The excess created by stagnated sexual energies in Reichian theory would suggest that the Kidney energy (which is the basis of sexuality in TCM Zang Fu theory) could itself be in a state of excess or stagnation. This argument, however, assumes that sexual expression is related to the Kidney functions.

The Liver ensures free flow of energy, stagnates easily and is also related to sexual function. The Kidney stores the sexual energies but perhaps the liver expresses these energies. In TCM theory, the

Liver and Kidney energy share the same root. It could be argued that the root of the stagnation could arise from blockages in the Kidney's sexual energy but is then expressed elsewhere in another system such as the Liver. Stagnation in the Kidneys could be mediated through the Liver or other organs. Nevertheless, there still appears to be a fundamental difference between the theories as regards the roots of energetic stagnation. In Reich's terms it would be hard to comprehend stagnation within the Liver functions without a corresponding stagnation within the sexual aspect of the Kidney energy.

Sophistication

Chinese medicine has developed a system of the comprehension and mapping of subtle energies and the effects on these energies of elements in nature, diet and lifestyle that is probably unparalleled in human history. **Hammer (1990)** notes that Reichian theory is elementary in this regard when compared to TCM. However the two systems have much to offer each other perhaps partly due to this difference (TCM maps flow and Reich perspective maps blockages).

Experimental Study

A double-blind, placebo-controlled experimental orgone-acupuncture study (72 separate subjects) was conducted. This experiment formed part of my MSc dissertation (University of Wales 2002) and was reported in an extended article in the European Journal of Oriental Medicine Vol 4 Num 4. In the study a box-shaped orgone accumulating device was used. This accumulator had been specially developed for use with acupuncture needles. Internally, the device has a wire umbrella with which to collect the orgone energy. The umbrella then connects externally to a wire that attaches to an inserted acupuncture needle.

In the experiment the effects of the orgone-acupuncture box were compared to a placebo box. The placebo was identical in appearance and weight. Volunteers were drawn, in roughly equal proportions, from three populations (teachers, laboratory staff and massage therapists) and were selected at random. Allocation to orgone or Placebo group was also randomised via a computer programme.

There were three main researchers involved in conducting the study - the acupuncturist and two assistants. The assistants dealt with volunteer assigning, randomisation and appointments. Contact time between the researchers and subjects was kept to a minimum via written information sheets. Each of the 72 subjects had one application of a needle. A statistical analysis of the comparative groups (orgone and placebo) and subgroup statistical analyses were conducted using the Minitab Version 12 computer programme.

To minimise problems of subtle influence, the double-blind study method was used.

Research methods

Double blind, placebo-controlled, experimental study using the independent subjects design (N = 72, Females - 54, Males - 18, Average Age - 44).

Research question

Will introducing the possible orgone energy into an acupuncture point have an effect?

Null Hypothesis

The orgone device will not result in an increase in acupuncture sensation.

Experimental procedure

In the experimental procedure, the randomly selected healthy subjects were randomly allocated to either the orgone or placebo group via a computerised randomisation programme. The subject had LI 4 *he gu* (L) needled. The needle was then attached for ten minutes to either the orgone or placebo box according to standard double-blind procedures (neither researchers nor subjects knew which procedure was being carried out). The procedure time was fairly short but this decision was taken in order to maximise the number of subjects able to participate, also LI-4 is a strong point.

After the procedure the subject completed a response form. There were two main measurements used.

A) 10cm Visual Analogue Scale. The ends of this scale were marked 'No Sensation' and 'Strong Sensation'. Subjects marked level of sensation. This gave a Sensation Intensity score.

B) Body Diagram. Subjects circled body areas affected by sensation. This gave a Sensation Area score.

Statistical Analysis

The Null hypothesis was rejected by the Sensation Area score which was significantly higher statistically in the orgone group ($P \leq 0.03$). This means it is likely that a real effect was taking place upon the acupuncture process due to the orgone equipment.

The comparative analysis (orgone versus placebo groups) revealed that although there was an increase in the average scores of the orgone group, the Sensation Intensity score alone did not cause a rejection of the Null hypothesis ($P < 0.17$). However all the other statistical parameters did indicate that some effect was occurring though they were not significant on their own. This could be due to the size of the study or other factors as the mean average scores were higher in the orgone group and were consistent with the statistically significant findings. Stronger orgone apparatus and more sensitive populations (younger, female, more active/physical) could be selected in order to increase the sensitivity of a further study. Still the present study was statistically significant despite the shortcomings of my knowledge base at the time.

Sub-group statistical analysis according to age, occupation and gender also revealed that significant changes occurred in the orgone group that were absent from the placebo group. Younger people and certain occupational groups were more sensitive to the orgone device but not to the placebo device. For example, the orgone group scores vary significantly according to age ($P \leq 0.001$) and according to occupation ($P \leq 0.004$). This further supports the conclusion that the orgone-acupuncture device is having a real effect. Other statistical analyses and a separate subject's verbal description showed significant increases. The massage therapists were the most sensitive, followed by teachers and then lab workers. Women were more sensitive than men and younger people were more sensitive than older people. The weather was uniform through the study, hot and dry, which would have increased the effects of the orgone equipment. The box could have been made quite a bit stronger by adding more accumulating layers.

Conclusion

The dissertation suggested the existence of parallels between TCM and Reichian theory. Parallels were posited in terms of common significance ascribed to certain shapes, colours, movements and functions. Certain differences, particularly regarding the root of energetic stagnation and the existence of a pleasure-pain concept have also been forwarded.

The dissertation examined whether parallels might also extend to the practical applications of the two theories. The experimental study suggested an objective effect on the acupuncture process by orgone energy interventions with a significant Confidence Level of $P \leq 0.03$. The author considers that with the knowledge gained over recent years of more sensitive populations, improvements in acupuncture accumulator design, and more exact measurement methods, higher Confidence Levels may be evidenced.

The existence of theoretical parallels and a relationship between the practical interventions of Chinese and Reichian medicine raises certain issues.

Are Qi and orgone the same energy?

Could Qi or orgone have a scientific reality?

What effects could possible parallels have on Chinese or Reichian medicine?

The dissertation explored the above questions to an extent. In-depth discussion of these issues is beyond the scope here. Suffice to note that in relation to the question of scientific evidence (for Qi or

orgone), there are possible problems with the dismissal of the related concept of aether (meaning universal background energy) within modern science. Michelson and Morley are generally credited with thoroughly disproving the concept of 'aether' in 1887 and paving the way for the 'empty space' theories of Relativity physics and Quantum mechanics. However, the scientist **Demeo (2002)**, in an extended re-appraisal study has highlighted the possibly insubstantial foundation of the Michelson and Morley claim. Demeo has also brought to attention the extensive and highly controlled light refraction work of Michelson's student, **Miller (1933)** which does support the concept of a dynamic, earth-entrained aether. For a full discussion of the scientific evidence for the existence of aether please consult the work of **Demeo (2002 b)**.

The work of scientists such as **Demeo (1996)** **Gebauer and Muschenich (1987)** and **Miller (1933)** amongst others, whose findings support the TCM and Reichian views on universal biological energy are contrasted with more conventional scientific views in the dissertation. An appendix detailing scientists whose work supports TCM and Reichian views is listed here or alternatively consult the work of **Demeo (1989 a)**.

To conclude, there is now some evidence for asserting that qi and orgone are in fact the same energy (**Senf, 1989; Inza 2001; Southgate 2002**).

At the end of the references section there is a list of links/articles on reappraising aether and on bions/spontaneous generation. None of these issues are in a way settled if the truth would be known.

Orgone Acupuncture Devices

The most current orgone-acupuncture device since the study is a double box shape (early 2000s). The top box is a 6 ply orgone accumulating device. This has twice the layers used in the experimental study and is one third larger. It has an internal metal umbrella that collects the orgone and connects via external leads to pads or needles on an acupuncture point. The bottom orgone removal, or DOR-buster box, contains moving water and a metal fan that is partly submerged. (As mentioned previously, DOR is Reich's term for negative or stagnant orgone.) This box also connects via external leads to pads or needles. The lower box allows orgone energy to be removed from the acupuncture point. A pleasant cooling sensation is usually felt when the lower box device is connected to needles. The principle behind the lower DOR-buster box is that water has the greatest affinity for orgone and therefore creates a potential movement of orgone away from the body toward the water device. The lower acupuncture DOR-buster box was not included in the author's study.

Although the author is not currently using the orgone-acupuncture devices he has much experience of using them in various drug detox centres in Liverpool and the Wirral (Drugs Free, Liverpool and the Arch, Wirral). It was found that it did boost energetic effects of acupuncture. One had to be careful with the DOR-busting box as this was stronger than the energising box, certainly this was the case in England with depleted clients. Gleave used the DORbuster without any problems in Australia's outback and in Africa with more energetic clients in a hotter, drier atmosphere.

Orgone Acupuncture Research in Argentina

Nearly two decades of practical orgone-acupuncture work and extensive bio-electrical studies have been conducted by Dr Inza (**Inza, 2001**) in Argentina.

Dr Inza measures the bio-electrical readings of 31 key acupuncture points to assess the relative energetic qualities within each of the seven Reich body segments he discovered during his psychoanalytical phase (from the ocular to the pelvic). These are the segmental body areas in which Reich thought the armouring manifests itself. Inza also uses a TCM diagnosis alongside the

orgonomic. Eventually a clinical picture of excess or deficiency of biological energy in each of the seven Reich body rings or segments is ascertained. Acupuncture combined with orgone energising tubes and orgone withdrawal tubes (Medical DOR-busters), are used to correct the imbalances. Inza has found that Ren 6 is the most effective point for orgone energising (Southgate has also found this the strongest point for energising too - so strong one has to be careful not to overcharge the Heart energy - the Ren channel flows upwards connecting to the Heart meridian). The treatment method used by Dr Inza differs to the methods used by Southgate and Gleave but are essentially the same process of orgone tonification and DOR-busting directed toward acupuncture points.

Korean Acupuncture Research and Bions

The South Korean researchers, **Kong and Kim (2002)**, have confirmed the little-known North Korean scholar, Bong Han Kim's discovery that there are physical anatomical pathways for the meridian system (Bongham Duct System). These pathways contain a fluid (Sanal Fluid) which itself contains Bion-like vesicles - bions being the miniature proto-cells which led Reich to discover orgone.

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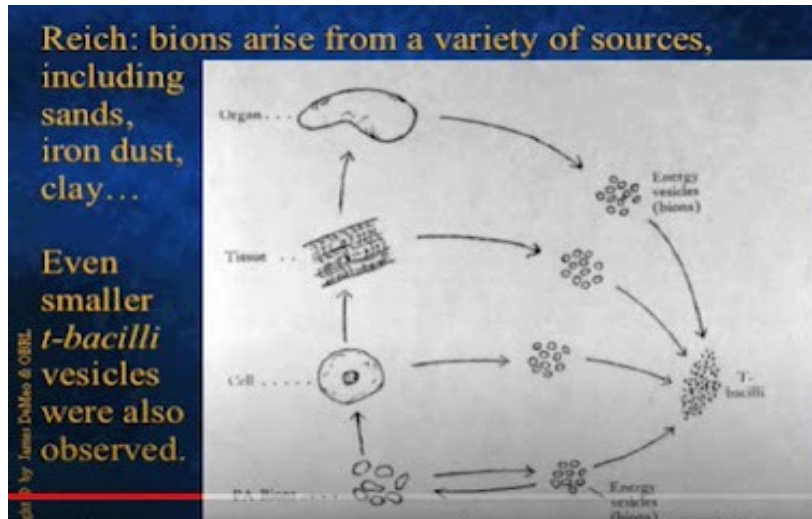
Chapter 6

The following short articles are from my long running blog. It went to sleep for a while whilst I concentrated on my website but then got up and running again when my website went to sleep (orgonecontinuum.org). The articles covered a lot of ground from bioenergetics and money to purely orgonomic articles. Just the mainly scientific articles are here. The best articles from the website are here too. Firstly a discussion of terrain theory and exosomes and how they might relate to Reich's bions.

Are They the Same?

Exosomes, Non-organic Exosomes, Bions and 'Viruses'

First Published as a Blog Article August 2022



Firstly as my old website is down and new one not up yet, here is a link to my Annotated Bibliography on Post-Reich Orgone Journals - a cross referenced 347 page book that came from a first year of a PhD at Bolton University (the rest is on hold currently). The book is free and great thing about Smashwords is you don't even need an account to download:

[Smashwords – Annotated Bibliography of Ergonomic Journals – a book by Leon Southgate](#)

<https://www.smashwords.com/books/view/213413>

There is a debate between those in the truth movement like Dr Lanka and Dr Kaufman and conventional microbiology. Between what is called Terrain theory, originating with Bechamp and Germ theory which was credited to Pasteur. The former says ones own body creates most microorganisms and occasionally will get rid of a unhealthy balance of toxins. It emphasises internal terrain and doesn't see viruses as coming from outside the body. Germ theory is the opposite and as it is much more in tune with the control and profiting from humanity rather than helping them, the latter is of course the dominant narrative up till recently.

The reason for adding this blog post today is because I realised this week, after a researcher published this great new article on bions and blood breakdown:

[A Pictorial Essay of Photographic Evidence of Healthy and Cancer \(Phase I\) Cells, and RBCs After the Reich Biological Blood Tests | The Journal of Psychiatric Orgone Therapy \(psychorgone.com\)](https://www.psychorgone.com/biopathies-physical-orgone-therapy/a-pictorial-essay-of-photographic-evidence-of-healthy-and-cancer-phase-i-cells-and-rbcs-after-the-reich-biological-blood-tests)

<https://www.psychorgone.com/biopathies-physical-orgone-therapy/a-pictorial-essay-of-photographic-evidence-of-healthy-and-cancer-phase-i-cells-and-rbcs-after-the-reich-biological-blood-tests>

Missing area from Terrain Theory

A major area of Terrain theory is missing from the discussion:

There are non-biologically derived exosomes too – bions from treated matter.

In other words when any matter breaks down, inside or outside the body micro-cellular, pre-cell, proteinoid vesicles, that appear to be alive are formed. Basically when anything is cooked, pasteurised even, at very high temperatures these tiny vesicles are formed. Reich called them bions.

Any material will become pre-cellular exosomes (or bions as Wilhelm Reich called them) when material is superheated in water. The exosomal/bion process also happens to any internal biological cellular structure which is stressed too as the terrain researchers have noted already. I am a researcher myself and have seen these processes in a lab in UK.

Bions from an iron filling - showing exosomal process in non-living matter:

<https://www.youtube.com/watch?v=8IXIvoBZ9AY&t=2s>

Another lab, same thing:

<https://www.youtube.com/watch?v=-PVnS72IY8&t=1s>

There's about another 6 doctors over the last century discovered the same thing as Reich giving them different names:

- **Microzymas**
- **Proteinoid microspheres**
- **Cell-wall deficient forms**
- **Pleomorphic virus/bacteria**
- **Somatids**
- **Protids**
- **Jeewanu**
- **Rife's 'cancer virus'**
- **Reich's T-Baccili 'virus'**

All the above are likely bionously/exosomally produced micro-cells that appear in different situations of health or illness, all consistent with terrain theory. Only Reich as far as I remember showed how they are produced from non-living matter as well.

Degenerative Disease and Exosomes/Bions

Mainstream Science has been suppressing that viral structures show up in cancer tumours.

This is because mainstream science is dogmatically and vehemently against abiogenesis and biogenesis (creation of living entities from non-living or living matter respectively) and if 'viruses' (really exosomes/bions) get 'created' within degenerating tumour tissue this evidences biogenesis so its hushed up. Instead we are whitewashed with 'pre-existing viral genetic codes getting activated' - gobbledegook in other words, because the truth is uncomfortable: dying big cells create new smaller living structures - the exosomal-bion process.

Conclusion

The exosomal process is the same as the bionous process of Reich. However, unlike exosomes, bions can be created inside or outside the body.

Last Note

I've been wondering for years which came first, Reich looking at degenerating grass or Reich cooking foodstuffs and examining them under microscope (in the discovery of bions). According to the great organomist Blasband, it was the latter, I reminded myself going through my notes and rereading his article in Journal of Orgonomy, 1973, V7 N1 pp31. After confirming the four-beat Orgasm or Life Formula bio-electrically (Mechanical TENSION, bioelectric CHARGE, energetic DISCHARGE, mechanical RELAXATION, Reich being unhappy with the narrative in microbiology about abiogenesis being impossible (all cells ONLY from a cell) he noted that all living things pulsate according to his life formula. So he reasoned all living things need food so lets look at food and take it from there. He found all food breaks down into pulsating, glowing microstructures which are then eaten. Later he came to know these structures from breaking down grass then eventually from breaking down sand (a fortuitous accident). The sand vesicles also had a very strong radiation - the start of the orgone energy journey that was to take him to the stars eventually (figuratively speaking, though the Space-gun, a radioactive cloudbuster was his last invention to harness the orgone and could reach the atmosphere, perhaps space itself). Anyway, a lot happens when you follow a thread and don't give up.

Extract from Annotated Bibliography of the Post-Reich Journals (by Southgate)

To help researchers I've extracted the section on Bions and on degenerative disease from my Annotated Review The latest evidence isn't in this review, go to www.psychorgone.com and the Annals of Orgonomy journal [The Institute for Orgonomic Science](#) for latest papers on bions, Reich blood tests, orgonomy and cancer and so on.

To get the full reference, including details of the journal you will need to download the full copy which is free. [Smashwords – Annotated Bibliography of Orgonomic Journals – a book by Leon Southgate](#)

The first number below is the Bibliography Item Number. The second number here after the bracket is the page of the journal that the synopsis refers to. To find full reference go to Section 1 of the full Bibliography and find the relevant number. The first one here would be 212. Then scroll back in the synopses to find the journal that Annotation 212 was from. The second number is the page from the original journal. Reading this below though will give a good idea of the research up until the late 90s I think. The formatting doesn't carry across very well but hopefully you'll get an idea of the research available.

From Annotated Bibliography

BIONS

212) 197 Medical/Orgone Psychiatric Therapy-Patient probably had bionous disintegration of epithelial lining of lungs resulting in constant infections. (Bions are proto-cellular organisms smaller than microbes formed in certain circumstances from disintegrating matter, known as bio-genesis. They were discovered by Reich. (Other researchers have found similar entities).

224) 31 Classical Medical theory gets in difficulties with the viral findings in cancer. Cancer is riddled with viruses but in order to avoid the logical conclusion: that the body can produce viruses when tissues break down, the story that viruses live in cells from before birth and are then activated had to be put forward. (It is also noted in this paper that Kaplan and Gross had induced the formation of lymphoma-type viruses purely from radiation in 1969).

225) 4-32 Bions - One of the clearest articles within orgonomy on the development and whole issue of bions and their evolution (by Reich). Comparative sizes of bions and bacilli - 22. Ernst Haeckel-a little known biologist who also discovered bion-like forms (with a somewhat mystical interpretation according to this article) – 32.

227) 31 Reich's Bion experiments started with cooking food and examining it microscopically. (Hypothesis - all organisms derive life energy from food). Blasband. 13) 30 Reich produced a slow motion picture bion movie/film of cancer cells being produced from low charged living tissue-this was a spectacular feat of technicality alone for 1939.

232) 23 Comparative sizes, bions, T-bacilli, microbes are detailed. See other notes for details for example 742).

283) 21 Reich's bion micro-photographic film equipment Specially built Reichert microscope with magnification up to 5,200x. Microscope lamps. Speed adjustable Kodak movie camera. Timer allowing 120 frames per second to 1 frame per ten hours (normal speed 8 frames per sec). Equipment allowed bion development of one month to be shown in ten seconds.

284) 21-22 Org-protozoa (protozoa developed from bion processes). Named after the orgasm formula. Bions are 'magnetically' attracted into the 'mouth' of the org-protozoa. The org-protozoa will only readily grow from dying grass.

285) 22 T-baccilli only grow in a low energy environment.

324) 35 Procedure for time-lapse micro-photography of Bions is described. Two to three pieces of moss or grass placed on a hanging drop slide, water added. Piece of wax placed under four corners of a cover slip which is placed over the slide to exclude air bubbles. Cover slip attached with paraffin to the two longer sides of the slide. One fourth of the slide cavity is not covered by the cover slip. Water is then pooled alongside the two sides not covered by the cover slip. Reservoirs replenished every two hours. Also see 556) for details of original technical equipment.

332) 156 Bions are preliminary not complete forms because they are hard to culture. (Later generations may be more complete or culturable-159). (Bions have been cultured since Reich).

333) 159 Four types of bion - round, long rods, cells with nuclei and amoeba-like.

334) 162 Bions and electricity Negative electrical charge appears essential for bion culturing - Reich. Bions from earth change from anode to cathode migration after galvanising at 5ma for 1 hour - 167.

368) 156 Swelling of particles can result in electrical charge.

374) 6 Reich's bion experiments used a process of pasteurisation to disprove pasteurisation! (Reich used only sterile materials superheated).

379) 14 Du Teil in his letter to the French Academy of Science requesting lab assistance to investigate Reich's claims, states that the bions would lead to a materialistic solution with life viewed as 'purposeful organisation' and assigned basically to the realm of mind.

387) 111-112 Around 1960 Fox and other scientists discovered that heating amino acids to high temperature and then placing them in boiling saline resulted in formation of 'proteinoid microspheres'. These exhibit life like properties-motility, budding, cleavage, growth, membrane selectivity and 'primitive' proliferation. Two particles could form junctions (similar to Reich's radiating bridges). Fox believes that such protocells are precursors to cells and are the basic unit of life. Makes no reference to Reich or bions. See International Society for the Study of the Origin of Life. Fox, S. and Dose, K. (1972) Molecular Evolution and the Origin of Life, USA, W. H. Freeman.

557) 213 Bions can be... Seen clearly at 2000x with apochromatic objectives, are vesicular, have a bluish glimmer, are surrounded by a white halo, show internal and whole pulsation, can move, fuse, divide, immobilise bacteria, are Gram positive, stain blue with hematoxylin. (Reich also claimed to have cultured them but this hasn't been repeated). Contamination Objection Successive sterilisations using sealed glassware still shows the forms. Conversely unsterile technique results only in known forms of bacteria. Brownian movement Objection Some forms move actively whilst others in the same field do not. Forms will move continuously then suddenly stop. Stationary forms will suddenly start to move. Speed of movement is independent of the temperature of the medium. There is a tendency toward mutual attraction between the forms.

640) 42-52 Updated entry 2023. Orgone Experiments, Bions, Harman. Good description of bions - 42-44. There was an oranur effect when the large numbers of samples decayed though orene (an orgone substance) was also added. An interesting series of observations and good photos provided. Very interesting evidence of culturability of some samples (bions have not easy to culture). Complex paper but lots of valuable information including a possible oranur effect when there are large amounts of bions concentrated.

668) 69 Orgone Experiments Bions Carey, Dunlap A variety of substances used to prepare SAPA bions are described. Authors used Reich's original methods. Some good photographs presented. Table 2 used Orene, an orgone substance, as an added ingredient to the culturing medium. The cultures have some powerful subjective effects. Note also the increased breakdown of the cultures when kept near fluorescent lights or smoke detectors in a city lab environment compared to a country location.

679) 224 Micro-biology, bions and pleomorphism - discoveries outside of orgonomy. Eusinoiphilic bodies described in Kaposi's sarcoma plus variety of bacterial cocci and minute rods may be bionous breakdown. Cantwell and Rowes micro-photographs show a resemblance to bionously disintegrating cancer tissue. 223-Livingstone and Jackson found a pleomorphic organism in various malignant tissues which they called a progenitor cryptocytes (0.2-0.5 microns-about virus particle size). Conventional biology may classify Reich's T-baccili as a mycobacteria. T-baccili are a life-negative ultra-minute bion type associated with low energy charge and cancer. Mycobacteria have been found in AIDS tissues by Zakowski.

689) 13-25 Orgone Experiments Reich Blood Test (RBT) and radiation victims Blasband et al. Study confirmed broad aspects of Reich's blood test. The correlations were better at extreme ends of scale; very energy deficient or energy excess, but in general there is a definite correspondence between clinical picture and Reich blood test results. There were three groups in the study, normal controls, radiation exposed, radiation exposed with cancer. Gross appearance of blood (centre size, appearance, number of bions - small or centrally located was noted. Breakdown rate of blood cells in saline at 5, 10, 15, 20 minutes was recorded. The autoclavation test was performed. This is a stress test where blood is combined with KCL and boullion, autoclaved and measured macroscopically and microscopically for cohesiveness and breakdown of structure. The study had a relatively good number of participants, 55 and the T-Test showed a significant difference between radiation and radiation group with cancer ($P=0.01$) - see footnote to chart - 21. The table indicates that the difference between

normals and radiation group might have been statistically significant if tested in a larger study. Bion formation rates show a clear difference between the three groups though this is not statistically analysed. Reich's red centres and blurred inner membranes were not seen. Also present day conditions might be one of chronic oranur overcharge - bion breakdown rates have become much slower than in the 1950's. Perhaps Reich was seeing an acute radiation picture. RBT has been useful for detecting extremes of bioenergetic charge-14. The normals were often somewhat undercharged too (which would skew the results against statistical significance). Very good description of RBT - visual, destructive, culturing (for bacteria) this latter part of test had to be abandoned in this study. Cancer state was populated by an increasing number of subjects with low charged, distorted cells more rapidly breaking down into small bions - 24. Out of the 16 non-radiation controls only 7 subjects could be considered healthy. Most had medium charge and some structural deficits. This could be an indication of our oranur atmosphere - 25. Synopsis of earlier Baker RBT study-17.

704) 126 Bions and Bechamp Bechamp discovered role of moulds in fermentation before Pasteur. He discovered 'Microzymas' - subcellular entities. Bechamp believed microzymas might be involved in the formation of chromosomes and DNA - 127. Bechamp viewed the microzymas as physiologically indestructible - living in chalk from previous ages - 127. Bions Bions take up the Giemsa bio stain and range from 2 to 10u in size-128. Bions can get smaller as they age becoming bacteria and eventually T-Bacilli at about 0.2u - 128-9. T-Baccilli Some immune stimulating effects of T-bacilli are also possible. Grad has noted upward evolvment of T-baccilli.

737) 201 Classical misinterpretation of cancer bions eg Russel Bodies and other large forms and 'nuclear debris' etc. Role of Cell Wall Deficient Forms in cancer not explored fully.

756) 34 Immune system functions before structuralisation: pathogenic organisms cannot survive near to highly charged bions or blood. Red blood cells (RBC) can kill pathogenic organisms simply by their energy charge. RBC can mobilise T-Baccilli (tiny cancer-associated vesicles) at a distance. T-Baccilli can also evolve upwards into PA (packet) bions. Function determines structure (multishape antibodies are an example of this).

1030) 58 Fox, S. Dose, K. (1977) Molecular Evolution and the Origin of Life, NY, Marcel Dekker. Another case of the careful editing out of Reich's work. Fox presents 2 decades of careful well researched evidence and arguments for the existence of 'proteinoid microspheres'. These are formed through cooking a mixture of amino acids. These spontaneously form polymers and micro-particles. Boiling saline is added and spheres a few microns in diameter are formed with various proto-cell characteristics such as gram-staining, electrical activity, excitability, informational molecule exchange. They call their view on life origins as 'constructionist'. The parallels to bion formation are overwhelming but amazingly Reich is not mentioned.

1247) 88-94 Orgone Experiment Bions Snyder an MSc biology graduate writes under a pseudonym to protect his academic career. Snyder also confirms Reich's Experiment XX. He finds additionally that by varying the type of material used to produce the bion-water, earth, hay or grass distinct morphological differences in the resulting microstructures can be produced. Snyder presents thirteen high quality micro-photographs of the differing bion preparations, discusses the previous bion experiments since Reich and presents a preliminary X-Ray analysis of the chemical elements of bion water.

1248) 95 Orgone Experiment Bions Kong and Kim Kong (Dong Chul) and Kim (Hyun-Won) of Yonsei University in South Korea have repeated the little known research of North Korean Bonh Ham Kim who claimed to have found an anatomical fluid system that represented the meridian system, the Bonghan duct or Kyungrak system. In this system there are bionously created entities called Sanals. The author of the paper have confirmed the existence of the system and the Sanals and present electron and light microscopy photographs of the Sanals organising into cells. 1249) 100-113 Orgone Experiments Bions Demeo Demeo conducts well controlled experiments in which he repeats bion creation from iron dust with positive results. He also repeats Experiment XX. The repeat of Reich's

experiment XX is particularly well controlled with the preparations being intensively boiled, autoclaved, and filtrated at 0.2 microns. Many of the forms that Reich claimed were seen such as spore and yeast like particles and even pseudo-ameoba type cells. Many of the vesicles were much larger than the 0.4 micron filter size. Demeo also presents very interesting photographs of the Reich Blood Test. Demeo makes the note that unlike other pleomorphic pioneers such as Naessens and Enderlein (somatids and protids) or the Indian researcher's jeewanu (Bahadur) only Reich informs us of how the natural organisation of protozoa in nature in soils and ponds parallels the process of cancer formation in mammals. Only Reich found the connection between pre-life particles and biological energy.

From Annotated Bibliography – Degenerative Disease and Bions

102) 206 Similarity between colitis and cancer-both are self-protection (from bionous breakdown of cells). Colitis uses high lumination and inflammation (over-charge). Colitis directs energy away from genitals.

224) 31 Classical Medical theory gets in difficulties with the viral findings in cancer. Cancer is riddled with viruses but in order to avoid the logical conclusion: that the body can produce viruses when tissues break down, the story that viruses live in cells from before birth and are then activated had to be put forward. (It is also noted in this paper that Kaplan and Gross had induced the formation of lymphoma-type viruses purely from radiation in 1969).

237) 81-84 Orgone Experiment. ORAC Mice. Only 9 animals. Used transplanted tumours. Strong ORACs. Rural location. Clear weather. Results There was a significant difference in longevity. The Treated group lived 1.6 times longer. Statistics - TTest, $P=0.05$. (My Note: the results may be more significant than the above because of difficulty obtaining significance in such a small group size). Autopsy results are particularly graphic and support the statistical significance. Control mice have dirty, degraded internals but Treatment mice look clean internally. There was a delayed tumour take-up in the Treatment group mice. Blasband.

239) 119 Reich's priority in illuminating cancer's links to emotional disposition (particularly resignation).

267) 12 Reich saw the cancer cell as a protozoan that develops out of oxygen starved, immobilised body tissue. 285) 22 T-bacilli only grow in a low energy environment.

296) 173-180 Orgone Experimental Study DOR-buster in the treatment of Cancer Mice Blasband, R. Controlled study. Transplanted mammary tumours were used. Treatment lengthened life span by 1/3rd in treated mice. The size of this change would most likely be statistically significant with a better sample size (but was not reported to statistically significant here). Delay in tumour development was a strong variable. The groups were a little small ($N=14$) to justify a full statistical analysis. Mice in the Treatment group were much healthier and lively than those in the Control group. Conclusion Overall a good study, reported in detail, which showed a real effect by the DOR-buster on cancer affected mice. 326) 81-89 Orgone Experiment Cancer Mice - Orgonotic Functions in the Solunar Cycle. Blasband, Ganz and Konia It was hypothesised that solunar peaks of activity would increase the intensity of the ORAC's effects. Treatment in the solunar phases delayed acceptance of transplanted tumours. Although there were 38 mice in this study no statistical analysis was attempted. There were 14 in the ORAC solunar group and similar numbers in the ORAC non-solunar group and Control group. Results Low levels of ORAC charging may worsen outcome and increase tumour size. It might be too weak a charge to stimulate immune system sufficiently. In both the solunar and non-solunar mice groups once acceptance of tumour was complete further charging increased tumour size. Blasband reported similar problems in medical DorBuster paper (1974). The study used transplanted tumours which is an artificial situation medically. Reich used spontaneously occurring tumours which showed an inhibition of tumour size throughout ORAC treatment. Perhaps investigation of a solunar effect is somewhat ambitious at this stage, however this study did show what appears to be an objective effect on tumours via the ORAC.

457) 211 People today have no conception of what is good or evil, or what is health-they can see raving madness or a carcinoma, but lack any awareness of emotional barrenness, resignation, or the existence of a shrinking biopathy.

490) 27 Eva Reich used an accumulator funnel on a woman with terminal cancer of the breast in an hospice (with permission from the chief doctor, Dr Nagler from Philadelphia). After two weeks the tumour softened and became delineated from the surrounding tissue. Dr Nagler became frightened and asked Dr Reich to stop.

560) 218 Cancer/Reich Blood Test Bright energy field around Red Blood Cell cannot be an artifact as the field pulsates.

623) 64-65 Reich's view of the cancer cell is fundamentally divergent from the mainstream. Generally the cancer cell is seen simply as an 'aberrant' type of normal cell. Reich's view is that it is a fundamentally different type of cell from the normal with a completely different genesis (i.e. bionous breakdown and subsequent reorganisation at a lower level).

Chapter 6 – Article 2

Nuclear or Unclear?

I have included this article here as radioactive aspects are important to the creation of oranur, or energised orgone. There are many anomalies associated with nuclear weapons.

Chapter 6 – Article 2

Nuclear or Unclear?

Introduction

The following post is included, as although not directly about orgone and consciousness, orgone enters a state of excited and different activity when stimulated by radioactivity. Therefore radioactivity is an area of interest to this researcher.

There is a situation of conflict between NATO and Russia currently (2023). Up until recently direct confrontation has apparently been staved off through the prospect of the so-called MAD doctrine - Mutually Assured Destruction. This is based on the idea that nuclear weapons can destroy whole cities in one go and that no one can win a nuclear war, but..

Are Nuclear Weapons All That We've Been Told?

It was becoming obvious that NATO was not worried about starting a confrontation with Russia. In fact, it seemed like they were doing everything they could to start a war - not supporting the Minsk agreements in Ukraine, assisting an anti-Russian coup in Ukraine, ignoring the internal war against ethnic Russians amongst others. This got the author thinking that they are preparing for a full-scale ground war with NATO troops openly involved and are not bothered about the possible use of nuclear weapons. This could either be because they are happy to sacrifice large areas of Europe and perhaps the US. Or alternatively it could be that they do not themselves fear nuclear weapons. Is this because they do not work as claimed? This does not mean there could not be some other type of catastrophic weapon, perhaps a Directed Energy Weapon or a Tsunami creating device. But perhaps nuclear arms do not work as we have been taught. Certainly, by NATO's behaviour one would think a nuclear war is the last thing on their minds. Paradoxically, they seem to have deep faith in Putin not to start a nuclear war. Unless of course, nukes are real, and NATO is run by psychopaths.

One can start with the first major event most think of as definitive proof of atomic weapons – Hiroshima. A US Airforce expert working for the government of occupation in Japan found, much to his surprise, that many concrete buildings in central Hiroshima were still standing and even fragile structures were still extant. The damage was not unlike what he had seen in other Japanese cities, many of which had been destroyed. Major Alexander Seversky said, 'Hiroshima looked exactly like all the other burned out cities in Japan..I saw the buildings structurally intact and what is more topped by undamaged flagpoles..I could find no traces of unusual phenomena.'

Major Seversky Confirms No Unusual Damage



A doctor Cole Sims who was also on the ground in Hiroshima shortly after the bombing stated in a 1979 interview that he was ordered to exaggerate the devastation of the atom bomb by a US government worried about maintaining a deterrent threat.

There are also reports that the number of bomber planes sent out shortly before Hiroshima did not completely tally with official reports - 111 bombers being sent to a relatively small oil refinery and another 66 to attack a small town which then reported relatively low casualties according to the following researcher. Such numbers were in excess of what was needed for the stated missions and left plenty to attack somewhere else. This research was based on extensive reading of book and military reports of the bomber accounts before Hiroshima and Nagasaki **(1)**. Most of the pilots need not have even known where they were attacking, apart from the lead bomber.

Nuclear energy itself, though probably quite real, is also not what we are told. Here is a summary of Galen Windsor, a renowned early nuclear power station scientist who was the leader in his field at the time. He has consistently made several unusual claims which do not tally with the mainstream narrative:

Galen Windsor, Nuclear Power Station Scientist

During his more than 30 years of professional involvement in handling nuclear materials, Winsor stubbornly refused to change his habits. He considered the used fuel pool at the Morris, IL recycling plant to be his personal "warm swimming hole", he gave talks during which he licked uranium dioxide off of the palm of his hand and he once filled a two liter bottle from a used fuel pool and kept that water on his office desk for a daily drink.

If you pay close attention, you should come away with the impression that Winsor was not foolhardy; he was well aware of the real behavior of the materials that he measured. In Winsor's opinion, imposition of unreasonably tight rules associated with radiation protection has been a cost-increasing strategy akin to the "feather bedding" practices of railroad engineers.

Winsor passed away a few years ago. He was in his 80s and his death was apparently from the normal kinds of natural causes that afflict people of a certain age.

Throughout Winsor's talk, he points out the physical value of the irradiated material that some people insist on calling high level waste. He asks the final important questions - "Who owns the plutonium?" and "How much is it worth?" He recognizes that using it beneficially threatens a number of powerful interests.

Unfortunately, Winsor's message did not receive widespread attention in the 1980s when he

(2).

The claim that the second world war could not have been ended had there not been use of atomic weapons (without massive loss of American military lives and Japanese to an invasion) is contradicted by widespread US intelligence intercepts indicating that even before the huge and repeated carpet bombing of Tokyo (resulting in many tens of thousands of deaths and the levelling of Tokyo). The Japanese military were already prepared to accept surrender under similar conditions to that taken after Hiroshima and Nagasaki were levelled. General Macarthur also had documented surrender overtures from high level Japanese government officials, which he gave to the US President before the Yalta heads of allied states meeting in January and prior to the claimed atomic bombings of August 6th and 9th 1945. See minute 19 approximately for copies of documents (3). Some concrete buildings only a few blocks from Ground Zero survived structurally intact, counter to what we are told about the city being completely incinerated (4).

Hiroshima Building 1945 and Presently



(5). Hiroshima had normal radiation levels within hours – this was explained by US military as the effects of wind and rain and because the explosion was apparently air detonated. But shouldn't an air detonation create more damage and after-effects and not less? Rebuilding started right away in Hiroshima. Today it is thriving with normal levels of health for its citizens. Chernobyl is now a sanctuary for wildlife. With all the nuclear tests carried out should not the planet be half-dead and radioactive everywhere? The largest explosion in history was not the super-bombs of the USA and USSR but the Krakatoa Eruption, which was 4 times more powerful than anything even claimed by the superpowers. Certainly there are widespread reports of immune system disorders in children following nuclear accidents such as Chernobyl but perhaps the full story is yet to come out. Even early nuclear tests did not create lasting radiological evidence.

Chernobyl Wildlife



Regarding the Fukushima accident in March 2011, this author was in touch with the orgone scientist Dr Demeo who confirmed that no unusual radioactivity was picked up on the West coast of the USA where he has his research station. Fukushima was the only power station (out of the many that is said to supply Japan with a third of its power) that was not immediately shut down following the earthquake. Despite this shutdown and the loss of power from Fukushima there was no power outages in Tokyo that year. Fukushima power station area is being reinhabited and the power station is now reopened with tourism recommencing and residents moving back. Does this all add up? Weren't we told that radioactivity contaminates for centuries?

The author of this last video referenced **(5)** believes that nuclear energy is also faked. This author does not concur with this for several reasons. Geiger counts react to radioactivity which certainly seems real – radioactivity can be recorded easily. The oranur effects of radioactivity can be felt in the body and recognised. The author has measured various environments and materials which correspond normally to their expected radioactivity counts. Radioactivity is just charged, excited particles leaving matter and converted into something we can hear or count - hence radio-activity. A geiger counter tube reacts to the charged particles hitting it from uranium or other radioactive material or from a concentration of excited orgone energy (oranur). Wilhelm Reich experienced very high Geiger counts. This was in his orgone versus nuclear energy experiments (oranur). He did this without lasting ill effect. The nuclear scientist Galen Windsor also experienced very high Geiger counts without negative effect. Some of the Geiger counts Reich experienced could be expected theoretically only in the core of a nuclear plant. Yet he was fine.

Perhaps nuclear energy production works but in a more orgonomic way than we are told. The author does not think there is unlimited power in a nucleus or in matter as the equation $E = mc^2$ might imply. Rather the power might come from the surrounding aether/orgone field around the matter. If nuclear bombs can be made to work then the author now thinks it is likely they are an explosion/ignition of the aether/orgone itself. Something that is likely to be incredibly difficult to produce. In a sense conventional theory aligns with this to some degree, stating that a chain reaction occurs within the atoms of the plutonium or uranium spreading out until it reaches a criticality resulting in an expansive

explosion. The author believes that Windsor is honest. He believed that nuclear energy was real, and although he said he had handled nuclear rods with his bare hands once they were cool, he contended that there was nothing remarkable about nuclear energy, it was just a cheap and 'good way to boil water' (6). Which is essentially correct this author believes (also a very effective way to excite orgone energy or life-force). Uranium and plutonium are very reactive, radioactive and in the right concentrations, explosive materials. But gunpowder is also explosive and very reactive, that doesn't mean that Krakatoa can be copied using just gunpowder. Galen says he walked around with sub-critical quantities of plutonium in his lab coat pockets - but he never detonated the research facilities. In the 1980s we were told that minute amounts of plutonium could kill everyone on Earth – this is obviously false. The Nagasaki bomb was said to have pounds of the stuff in its core, today the city is fine.

Perhaps the huge nuclear power plants do not make the amount of energy claimed. James Demeo, a research scientist, worked out that conventional nuclear power plants cost more to run than they might output in energy once all the conventional energy inputs and disposal are accounted. Galen was convinced that nuclear energy has ability to be downscaled to a more decentralised structure. He thought used uranium and plutonium, as long as it is kept at below the fissile concentration (about 5% for plutonium), can be stored above ground if kept dry and can be simply air-cooled in warehouses. It is also a lot more reusable than we are told – there is really no such thing as high-level nuclear waste as the metals therein are highly valuable. Low level waste Galen believes is a complete scam and isn't actually dangerous but presently can be used to dispose of anything that powerful entities would want to hide. So to keep the social power structures the way they are, decentralised, cheap nuclear power could not be allowed. Galen believed that mass produced mini nuclear plants could allow for energy independence of cities and towns – our capitalo-communist masters could never allow this. Uranium that was reusable was reclassified as high-level nuclear waste in 1982 by Congress. President Carter would not allow plutonium to be shipped to India but did allow uranium – which could make a better fissile source in any case according to Galen. None of it appears to make sense. Having expensive, centralised power stations is hugely profitable and an endless source of taxpayer largesse to a criminal energy cartel. The nuclear waste disposal systems, apart from being a gravy train financially, could be used nefariously too he thought – no one is going to examine low level nuclear waste too closely to see what it really contains.

The other thing that does not quite add up is the reports of the Manhattan Project's fantastic success. In all the development of the uranium bomb, plutonium bomb and the hydrogen bomb (the size of a warehouse) only one person got seriously affected and virtually all the tests and then the early usage went ahead perfectly. This is just unbelievable if the claims made are true. As for the claims that it cannot be faked because people worked on it and have direct experience it must be remembered that everything was compartmentalised, one group had no idea what the others were doing. During bomb tests most looked at the ground or through thick goggles and had no way of directly judging what was going on. Unedited footage is rare or unavailable. Those that happened to dismiss protocol and look at the tests suffered no ill effects. Plutonium core pieces were secretly carried to construction sites near Japan in ordinary backpacks according to the scientists involved such as Raemer Schrieber – see reference below. The actual bombs themselves were incredibly crude. A uranium or atom bomb is just a tube with two pieces of enriched uranium fired at each other. A plutonium bomb, such as said to be used at Nagasaki, is just a sphere of plutonium surrounded by explosives designed to implode upon the sphere. Virtually all tests and all usage of the devices went perfectly we are told. This is just not believable. Real science does not run without problems like a fairy tale (7). Others have noted that comparative explosions of huge amounts of conventional materials were stacked near the early atom bomb test sites, the soldiers being told they were for comparative analysis (8).

Certainly, plutonium and enriched uranium are fissile and explosive when at a critical mass, but below that mass can be safely stored. Galen states he used to walk around with half a critical mass of plutonium in each pocket. He says the huge shielding walls were originally put in place when the critical mass was not yet known – not for radiation protection as such. Galen recounts that according to Los Alamos document 36/11, plutonium criticality has accidentally been reached 34 times in early US nuclear power plants with explosions that cost 8 lives **(9)**. Explosions are preceded by the air turning an organotic blue. But levelling a city with 2 and half kilos of plutonium would be fantastically expensive (if it is possible). It is obvious that the same effects occurred in Tokyo where similar numbers died using a few hundred B52 bombers and conventional, much cheaper munitions. Tokyo was devastated and looked similar to Hiroshima and Nagasaki. Economically the atomic bomb does not stack up well – 8 early nuclear reactors and tens of millions of dollars to produce the same effects as a squadron of B52s can achieve?

Galen also thought that the Three Mile Island (TMI) incident did not occur as stated and that the reactor could have been switched back on almost immediately. This was done to maintain the fear status of nuclear power and thus justify the huge spends on it. However, the effects of radioactivity leaks from large plants and the effects or reality of nuclear weapons are separate issues, whatever the situation with TMI.

Slow motion replay of the 1950s test reels shows buildings that do look like models if seen closely. Also, we are repeatedly shown, to emotive music and solemn voice-overs, buildings, cars and trees being swept away – but where were the cameras? How come there is no camera wobble? Were super reinforced concrete bunkers made for the filming? On one 1950s movie reel the scientists are shown on the other side of a bunker watching a blast. But the camera shot was taken from just outside the bunker! Even if the cameras were shielded and fully automated the film itself would likely be damaged. If a moon landing can be faked in 1969 then bomb footage can certainly be faked in the 1940s.

Models in 1950s Movie Reels





In the above pictures model use can be seen. The first shows a farmhouse which is swept away in one go by the atom blast – but where is the camera? Why is it not swept away too? The second shows a clip from a series of angles taken of different trees which are said to be the same set of trees. These are then swept and blasted away. But again where is the camera? Also this particular shot apparently uses model trees interspersed with real trees **(10)**. The author has seen other footage which shows warehouse type buildings with perfectly similar windows and edges, looking, in slow motion much like a model. The US military had its own Hollywood style film production studios called Lookout Mountain. There are images that appear composite, like two bomb plumes combined into one mushroom cloud, or the use of the sun as a background as the explosion, even an apparently cardboard cut-out can be seen as the background of a test explosion. It should also be noted that mushroom clouds are not unique to atomic explosions and huge explosions have been created with hyperbaric or thermobaric vacuum bombs. Some aerial videos of Hiroshima appear to show two mushroom clouds that are seen as one from the main angle.

Comparative explosions before the claimed nuclear tests were carried out using tonnes of explosives in the early part of May 1945 – an orange fireball could be seen 60 miles away. Radioactive isotopes were mixed in with the explosion to test the effects of radioactivity spread. As the procedure was already in place it would not be hard to have a huge explosion created by conventional munitions in place at a nuclear test without raising suspicions. Curiously, there was also only limited reports of radioactivity following the actual nuclear test explosions. Fermi, one of the leading scientists of the Manhattan Project did not get to see Ground Zero of the test site – his tank broke down apparently. Perhaps Fermi could not be trusted not to disclose what he would see **(11)**.

Positive Evidence

The author tried to find definitive evidence that nuclear weapons are real. However, even seismic evidence for assessing whether test ban treaties are adhered to are not always reliable. Underground testing was instigated from the 1960s onwards. When a bomb is detonated underground it can have specific effects on seismic readings however distinguishing seismic bomb data from natural activity in the 1950s data might be somewhat difficult if it is available.

There was an extensive report by doctors and scientists on the fall-out from the Marshall Island nuclear tests **(12)**. The fall-out victims from the Marshall Island nuclear tests were fewer in number than the author expected. Thyroid nodules did develop in inhabitants but not until many years after the explosions. However, a significantly higher incidence of thyroid cancers was found, 40% higher than

a comparative population. The report concluded that food ingestion was the main source of radioactive contamination, and that skin exposure was not significant due to washing.

Levels of radioactive isotopes such as Carbon14 have been thought to have risen sharply for some years worldwide at the peak of nuclear testing and then fallen again to normal levels since the peak in the 1950s (13). Geological stations reported seismic evidence in the range of a small earthquake after a North Korean bomb test (5.6 magnitude). Kim Jong Un is pictured below with a device claimed to be a hydrogen bomb warhead. In the 1950s, the USA needed a whole warehouse to house one of these but now it is claimed to be in a clean, missile mountable small steel unit which looks a little like a takeaway vent-shaft (14).

North Korean Hydrogen Bomb Warhead



It is recognised that smaller nuclear detonations below ground are not always easy to monitor (15). The difference between earthquakes and explosions has been studied in recent years but using conventional explosives (16). Seismology, hydroacoustics, radionucleotide monitoring and GPS monitoring of particle densities are methods used to help detect nuclear explosions now. But large explosions above ground ceased by the early 1960s so confirmation data from back then is limited (17). The US is said to have attempted making large craters for mining with a nuclear device and the USSR was said to have had an extensive programme of using similar devices for creating lakes (18) (19). However huge explosions are possible by other means than nuclear. Nuclear Electro-Magnetic pulses are reported to occur after large nuclear explosions in the atmosphere and EMP weapons have been claimed to be tested by both the US and USSR. The evidence for EMP effects however are themselves fairly limited (20). Perhaps nuclear explosions are possible but are not as easy to produce as we are told. It could be that nuclear explosions occur but are exceedingly expensive and difficult to produce at will. As far as the definitive evidence that nuclear weapons are real and just as we are told the author has not yet been able to identify it.

A Fullfact article that claimed to debunk the notions that nuclear weapons are not real offered nothing in terms of actual scientific evidence for nuclear explosions but instead pointed to an article about survivors of the Hiroshima and Nagasaki bombings. In contradiction to their claims, the historical page they linked to points out that the US officials not only confiscated medical records of the survivors but completely censored any data and accounts of the people in the immediate aftermath of the terrible destruction of Hiroshima and Nagasaki. Complete control of information in Japan, including medical data, continued until the early 1950s (21). One survivor interview conducted when in his 80s is indeed a traumatic account. The injuries recounted are horrific but it is not indisputable from his account that it was an atomic bomb rather than napalm, a fire-storm blast or another type of

bomb that caused the injuries. A sudden blast of fire-wind can be created by large incendiary fires in bombed cities.

James Demeo recounts evidence by Gould and Goldman that all-cause mortality rates increase after nuclear accidents and points to evidence that earthquakes might be linked to nuclear testing (22). However, the rises in mortality were relatively modest by today's 'health warfare' standards and could be due to multiple environmental and living factors. Demeo also reviews the Petkau Effect by Graub and notes that low level nuclear radiation leaks have been associated with rises in various mortality causing diseases and likely damages plants and animals. However, low level nuclear radiation effects, whatever their reality, do not prove that nuclear weapons are real.

Certainly, if a nuclear explosion is really an orgone/aether explosion, the author would expect it to be, at the very least, very hard to produce such an effect. It seems strange that a global criminal cabal that has used Directed Energy Weapons without a shadow of doubt on 9/11 in my view (see Dr Judy Woods), confirmed use of biological weapons on their own populations (biological spread tests and biological injections experiments on US and UK citizens), chemical weapons (confirmed in Vietnam unlike the fake claims in Syria against Russia), depleted uranium use (Iraq, elsewhere, tankbusting incendiarys existing since the late 1970s) and every kind of explosive is somehow going to refrain from using all but the lowest yield nukes and nothing since the end of WW2 out of the goodness of it's heart. No way. Either they can't use them or they're waiting to use them in a false flag shortly and don't want to preempt themselves. A third but unlikely option is they are already using low yield nukes - there is claims of atomic looking explosions perhaps in Syria. In a video, an explosion lights up the night sky as daytime then two mushroom clouds are seen and then lastly the classic single nuclear looking mushroom cloud. However this could be pictures of a MOAB - a huge conventional bomb or a fuel air bomb or the images could be manipulated.

A last cautionary note would be that it may not be that hard to produce a fake nuclear explosion in a city and blame it on the enemy of choice – Orwell predicted that a single atomic bomb in a Western city preceded the imposition of the dystopian Ingsoc regime he prophetically described in the novel 1984. So if nuclear weapons are not real, they are not stopping a confrontation between NATO and Russia. Something else might be however. Or a ground war might be imminent.

In conclusion:

- There does not appear to be indisputable evidence nuclear bombs are real.
- Nuclear power may not work in the way the public is told.
- It is possible it could be harnessed much more cheaply.
- The evidence of nuclear explosions is much more limited than one would expect.
- There is however evidence of low-level nuclear radiation causing health problems.
- Information on Hiroshima, Nagasaki and other claimed atomic detonations are tightly controlled and censored.
- Models were likely used in the movie reels from the 1950s.
- Governments and corporations have much to gain from the present narrative as a dangerous energy source and as a super weapon: reasons for secrecy, intelligence operations legitimised, militarisation, endless budgets, intimidation of other countries, balance of power,

maintenance of energy cartel, acquisition of materials falsely labelled 'waste', stop cheap energy.

- The project to create nuclear weapons went way too smoothly to be credible as told.
- The MAD doctrine has been successfully sold as keeping a world war from erupting - whether it actually has or not is unclear.
- It has also created enormous income streams for weapons manufacturers, energy companies and governments.
- The nuclear industry and nuclear waste industries have consumed spectacular amounts of resources due to its perceived dangers whilst confiscating valuable product as 'waste'.
- Nuclear weapons may work not on the principles we are told or perhaps not work at all.
- If they do work they might work on aether/orgone principles and be much bigger and/or harder to use.
- Governments recently seem to centre their entire policies on creating fear in their populations as means of coercion and control, nuclear power and weapons fits into this narrative well.
- Nuclear power and weapons have been a readily available and constant source of fear for populations. As long as smaller governments and people in general believe the weapons are real the effects are beneficial to the criminals.
- Belief in nuclear weapons helps keep the nuclear power industry expensive due to the public's fear – an energy cartel is hugely profitable to the cartel and to centralised government.
- The perceived danger of radioactive materials prevents low-cost decentralised power supply from nuclear energy being harnessed.
- Suppressing the true facts on nuclear power keeps the public away from knowledge of oranur (which is created through nuclear interaction with life-force) and the aether (the banned medium from which particles arise - known to the Victorians and to Reich, Tesla and others but withheld from public knowledge since Einstein).
- Low level nuclear waste disposal could be used to get rid of the cartel's criminal evidence.
- Run off from nuclear rods could be harnessed beneficially as a low level heat source.

PostScript

Since writing this article I came across a first hand account, by the first Western journalist to go to Hiroshima, just under a month after the destruction - Wilfred Burchett (23). He sidlined the strict army censorship and restriction on movement imposed by General MacArthur and whilst a ceremony for the surrender was taking place elsewhere Burchett went off alone on the 2nd September 1945. He ignored reports that no railways were working and managed to travel to Hiroshima by train from Tokyo. Tokyo had mile after mile of complete devastation, concrete reduced to rubble, buildings gone in the smouldering ruins. He interviewed a Japanese journalist in Hiroshima, Mr Nakamura, who was in communication with Tokyo via morse code, presumably via radio. He reported that he was cycling to work as normal on the day of the attack - so this would counter arguments that Hiroshima had merely been firebombed. Burchett also reported that he was shown a river where many fish were dying due, it was thought, to radiation poisoning. He was shown many civilians in hospital who

appeared to have radiation sickness and were dying, hair falling out, burns and immune problems according to Burchett's reports from the doctors. He was told that those who had dug in the rubble were worst affected. He also was surprised to find that concrete structures in the centre of the city had survived. He was told that this was because at the centre of the blast there was a cushioned zone (though this appears to be just a theory). The army contradicted his reports of fallout illness saying that radiation dispersed to normal quickly due to the airburst delivery of the bomb, however radiation levels at early test sites also dispersed to low levels quite quickly apparently, even when they were ground detonated.

The US had a double propaganda interest in the narrative: on the one hand they would want to exaggerate the blast effects to increase deterrence and awe but also to downplay the after effects to minimise public criticism. The Soviet Union had told the US that Japan was ready to surrender prior to the attacks on Hiroshima and Nagasaki of 6th and 9th August. The USSR had also warned Japan directly that it would enter the war against it, 3 months prior, and did so on the 8th of August 1945 - a situation Japan would know would be impossible for it to counter effectively.

Radiation is reported to have dispersed to normal in the city, within weeks vegetation started returning and the rebuild process got underway. Many in the city who were there that day survived and went on to live normal healthy lives. However, many people in the city were likely malnourished and their immune systems would not be working normally, so the destruction of the city by whatever means would have polluted all nearby rivers with industrial and household toxins. The people would have been affected by burns, toxins and by smoke. It is also noted that most of Japan was kept off limits for journalists and this included Hiroshima. Burchett found a loophole that was closed immediately that the army heard of his travels (he got permission to go from the US Navy with which Burkett travelled to Japan). Tokyo, which suffered a similarly high level of loss to Nagasaki and Hiroshima through huge firebombing, the biggest ever in history, was also mostly off limits - journalists would not be able to compare damage to Hiroshima or interview survivors in the cities. Medical information was completely censored from Hiroshima and Nagasaki. It was reported to Burchett that there were two aircraft flying over the city of Hiroshima that morning of the 6th but they were assumed to be reconnaissance and not much attention was paid to them. Perhaps both planes carried super MOAB (Mother of All Bombs - a huge conventional ordinance bomb) or large air fuel bombs (can create enormous devastation). Some reel footage appears to show two mushroom clouds from some angles. Or it could have been as stated by the conventional history.

It is a strange fact that thanks to the work of Dr Judy Wood in her groundbreaking forensic analysis **(24)** complete with thousands of unequivocal pictures and graph after graph that Directed Energy Weapons are actually better evidenced than nuclear weapons. There is no doubt whatsoever that DEWs are real and were used against the whole complex on 9/11 - not just Building 7 and the Towers. The whole complex was vapourised/dustified from above - this is outstandingly clear from photos and scientific evidence. On the other hand nuclear weapons are hard to find undeniable evidence for their reality, at least evidence that cannot be argued against in some way. For example the destruction of Hiroshima was equalled by Tokyo, horrific burns and poor healing, poisoned environments would have been common to all the cities attacked in WW2 in Japan. The US evidence for nuclear weapons, the movie reels and test data from the 1950s is not completely transparent nor is the seismic or medical evidence that I could find. It is possible to disperse radiological contamination or release deadly orgone energies without using an actual atomic bomb.

Dustification of Entire Site and Missing Debris



There are reports of possible ancient nuclear warfare in the Mahabarata, Bible and elsewhere.

Some say high technology existed in ancient times. They point to the 'pillars of salt' story in the Bible (Lot's wife turning to ash) and the instant destruction of whole cities, 'Sodom and Gomorrah'. There is also evidence in deserts and some castles across Europe of the vitrification of sand and stone. City destroying weapons are described in the Mahabarata. Some of the examples pointed to, such as vitrication of stones on the outside of forts across Europe indicate a localised device, such as a mobile DEW might create. Large scale vitrifications of sand in the Middle East could again evidence a natural effect creating intense heat or DEWs or nuclear weapons. So the ancient evidence and description are not definitive either.

But what does all this mean?

For a start we are definitely not being told the whole picture about nuclear energy and weapons. How could this be so? There is definitely an aether/orgone that interacts with nuclear energy to create new forms of energy, Reich called this resultant powerful motor and healing force, Oranur. This is most certainly real and suppressed and connected to nuclear energy. Reich evidenced this oranur energy beyond much doubt and I have personally repeated this evidence on a smaller scale (25).

LENR - or Low Energy Nuclear Reactions are quite likely real too - so the physics we are told that nuclear reactions can only take place in conventional situations is not set in stone further evidencing an aether like medium interacting with matter. Galen's account that conventional nuclear energy could be utilised without centralisation and with huge benefits to people costwise could well be true too. There are so many benefits to the elite of the current nuclear narrative both economically, militarily and politically. Unlimited budgets, need for secrecy, centralised power supply, fear in the population, intimidation of other countries to name but a few. So we have the motive, we have unquestionable background of lying about aspects of nuclear energy and its interaction with the underlying continuum (aether/orgone) and we have doubts as to the veracity of what we are told.

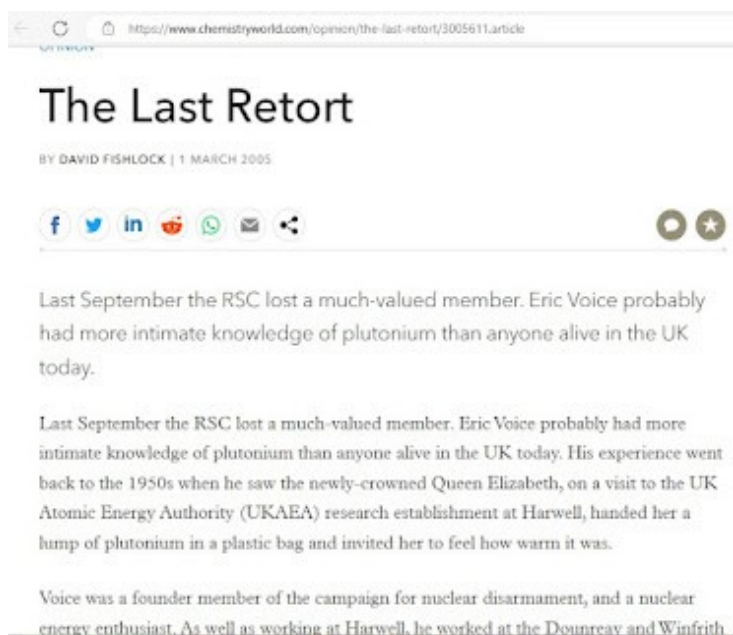
I am not certain that nuclear weapons are not real in some way, I do not yet know enough about it to make up my mind for sure but it certainly is not crystal clear like the evidence for DEWs is in my view. Nuclear weapons could be real but much harder to use than we are told or they could be entirely

fake, I do not know. The political certainties that nuclear weapons supplied - that one superpower would not attack another directly is also now questionable.

Bear in mind too George Orwell, who was privy to insider knowledge through his friend Aldous Huxley, wrote in his prophetic book '1984' that one of the West's cities was attacked with a nuclear weapon before the imposition of the tyrannical Ingsoc regime **(26)**. We are on the verge of tyranny now and a false flag attack could be carried out. We can't trust anything we are told - nuclear or unclear - it is a fitting anagram.

PostScript 2 (April 2023)

Back in the 1970s and 1980s we were told that plutonium and other nuclear materials were almost dangerous on a God-like level, small amounts could eradicate the entire planet. But this is completely untrue. People walked around with half an explosive amount of plutonium in each lab pocket (Galen Winsor). The materials for early Nuke bombs were secretly ferried around in back packs (see Shreiber documentary in References). The Queen needs referencing here. I came across a blog article about the Queen visiting the first Atomic research lab in the UK in the 50s. Apparently she was handed a lump of plutonium, probably worth tens of millions, so she could have a nice feel of the warm material. PPE? That's right, a plastic bag. I hardly believed the blog post so I found the original reference in the Chemistry society archives, as it might go walkies I took a screenshot which is reproduced below...



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- (9) <https://rumble.com/vx96gt-the-nuclear-hoax-nukes-do-not-exist.html> See Galen clips last hour.
- (10) <https://rumble.com/v15aepf-nuclear-hoax-nukes-do-not-exist.html> 9:00 mins approx.
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Chapter 6

Article 3

Mesmer and Reich

The following notes are taken from my Annotated Bibliography and were originally presented as a short blog article.

Chapter 6

Article 3 -Reich and Mesmer

Been looking through my Reich bibliography and rereading the articles on Mesmer and Reich. As the journals are not that easy to get hold of I thought I would post some notes...

Numbered Notes from my Reich Bibliography, see the Annotated Bibliography for full details. The first number refers to the entry in the Annotated Bibliography

35)

Other devices using ORAC (orgone accumulator) type layering:-

- Atomic Piles (carbon/uranium)
- Leydon Jars (glass/metal)
- Mesmer's Baquet (charged water/stones/metal)

See also Demeo's notes on celestial influences upon above devices.

36)

Author notes that Mesmer, who discovered many aspects of life energy, was also aware of muscular armouring.

37)

Mesmer's human DOR-buster (healing hand-passes with one foot in a water-bucket, transforming the healer's body into an 'orgone' conduit similar to Reich's medical dor-buster). A DOR-buster is a tube device grounded into flowing water for removing negative orgone from an organism.

38)

Attack on animal magnetism in France was very similar to that on orgonomy (although that was in a later century and in the USA). The following similarities are noted.

- There was a refusal to honestly examine the evidence (Mesmer pleaded for a commission). (The FDA's examination of Reich's work was profoundly dishonest and unscientific).
- Mesmer himself was excluded from any 'investigations'. (Reich was also excluded from the FDA 'investigations' and the FDA scientists did not read his work or try and repeat his experiments).
- Attacks on Mesmer were initiated by someone posing as a friend. (The attack on Reich was initiated by a journalist posing as friendly toward orgonomy).
- Quack official investigation followed which simply pronounced animal magnetism doesn't exist. (The FDA simply pronounced orgone doesn't exist without honest scientific proof and without repeating his actual experiments).
- Enormous effort was expended denouncing animal magnetism world-wide (very expensive printed report circulated widely. (The FDA spent the majority of its budget for part of the 1950s persecuting one doctor and to destroy just 300 orgone boxes).

1020)

Mesmer's 'bacquet' was a large wooden tub in which bottles filled with water or iron fillings were placed. The water had been 'magnetised' or healed (or orgone/oranur charged in Reich's terminology). Attached to the bottles were metallic rods and flexible cords which were held by the persons surrounding the bacquet. Their free hand would be connected to each other. Thus the bacquet transmitted energy and connected energy at the same time using metal's ability to transmit life-energy. It has aspects of both the Medical DORbuster and the ORAC (ORAC is short for Orgone Accumulator Cabinet).

Both men began by examining biological functions and electricity/magnetism but concluded that there was an additional force to electromagnetism at work in organisms and the environment. Mesmer's work has the following in common with the orgonomic view -

A universal fluid can be intensified and it;

- Fills all space
- Penetrates all matter

- Can be stored or conducted
- Is associated with the nervous system
- Mesmer's baquet can be charged with the universal fluid (Reich's ORAC does the same).
- A loss of muscular irritability (Mesmer) is similar to muscle armouring (Reich)
- Sudden release of this muscular holding and energy blockage (irritability/armouring) leads to profound crisis and then healing (and can need management due to possible medical crisis).
- Health is wholeness.
- Both views argue for the unhindered development of children

Some specific quotes:

'Emotional Plague v. Animal Magnetism', Jerome Eden (1967) Journal of Orgonomy Vol1 Num1&2 pp172)

From pp175:

"Grounded as he was in his postulation of a universal fluid, Mesmer considered every disease process to be nothing more than a disturbance or disequilibrium of the universal fluid of the body. In searching for the cause of this disequilibrium, he arrived at the conclusion that it was always the muscular fibre which, being either chronically contracted or expanded (or because of its inability to expand or contract at all), impeded the normal flow of the universal fluid. Mesmer therefore sought for the means whereby 1) the patient's universal fluid might be increased sufficiently so that it could 'overthrow the cause of the malady,' or 2) the impeding muscular fibre might be restored to its normal condition of elasticity."

From pp178:

"In order to accommodate the scores of patients who flocked daily to his clinic, Mesmer invented a simple structure for 'accumulating' the universal fluid and applying it directly to several patients simultaneously. He called this device a 'baquet' or tub. Essentially, it consisted of a large, covered wooden tub filled with glass bottles. In the 'wet' baquet, the bottles were filled with water and iron filings. Small iron rods protruded through the cork of each bottle. These small iron rods were connected by larger, flexible iron rods that emerged through holes in the lid of the baquet. The flexible rods were held by the encircling patients. Also, in the wet baquet, water and iron filings were added to the tub itself. In the 'dry baquet,' sand and iron filings were used. Individual baquets, or 'magnetic boxes,' were constructed for patients who were not ambulatory' Those familiar with Wilhelm Reich's discovery of orgone energy and his invention of the orgone energy accumulator and the DOR—buster can readily understand the basic similarities here."

From pp180: The quack 'investigation' of Mesmer:-

“Twenty thousand copies of this voluminous report were printed and distributed throughout the world. (This in the days of hand typesetting and hand press demonstrates the incredible effort employed to obliterate a ‘non-existent’ discovery.) At the same time, however, a secret report was drawn up by the commission and presented to Louis XVI-its subject; the dangerous moral aspects of animal magnetism.”

‘Mesmer, Reich and the Living Process’, Marc Shapiro (1965) The Creative Process, Vol4, Num2.

From pp64:

‘The great common discovery underlying the work of Mesmer and Reich is PULSATION. Pulsation is the main action (called intensification and remission by Mesmer, expansion and contraction by Reich) of what Mesmer called the ‘Universal Fluid.’ This Universal Fluid, like Reich’s orgone energy, filled all space and was the agency of all movement.’

From pp65:

‘This question brings us to the most remarkable and significant relation of Mesmer’s work to Reich’s, for Mesmer discovered muscular armouring.’

‘This could be seen in breathing which Mesmer called the ‘universal expression’ of the Fluid.’

‘However, Mesmer not only passed his hands over the body; he actually pressed the chronically disturbed muscles in order to bring them back to irritability.’ (Southgate note: this is the same process as in the physical side of orgone psychotherapy: pressing on the stuck muscle whilst breathing).

From pp66:

‘The muscular spasms, the strange sensations of movement within the organism, the trembling and the convulsive movements are all typical effects observed within orgone therapy. It goes without saying that this is not all of what happens in orgone therapy – but neither, I believe, does it fully describe Mesmer’s treatment. Mesmer describes people sitting around the famous bacquet having sudden outbreaks of laughter, anger or weeping. From the descriptions of Mesmer by his contemporaries, from his writings and from his general attitude toward life as

shown in these writings, I feel he had a strong sense of contact with the patients he was treating, a sense of his own moving energy mingling with theirs.'

From pp67:

'Mesmer and Reich both believed that the functions of the living organism were the expression of a cosmic process. Mesmer stated what amounts to an early view of self-regulation.' (My note: Reich believed that healthy children were not truly known in our armoured, sick society but that we should attempt to study what health in childhood constitutes and that children should be free to express themselves safely without undue interference from adults, apart from loving care. Mesmer believed children should be **'unimpeded'** and would naturally find his own **'development and instruction'** if given freedom to express movement. Like Reich he believed children should be surrounded by children of their own age without overt adult interference and that infants should be immersed in the contact of their mothers. Both believed education should follow natural principles and follow the child. Mesmer believed children should not be taught words till later in childhood (6 or 7) according to this article.

Article also notes that both men believed that the true perception of the universal force was often hidden within distortions of mysticism and religion but not that these things are in themselves untrue. Reich would say that 'everyone is right in some way'.

From pp69:

Table of Correspondences

Mesmer –

1. Universal Fluid, (Intensification and Remission, Fills All Space, Penetrates All Matter, Carried by Nerves, Can Be Stored, Conducted)
2. Baquet, (Becomes charged with universal energy, employed therapeutically).
3. Loss of Muscular Irritability
4. Health is Wholeness
5. Unhindered Development of Children

Reich –

1. Orgone Energy, (Expansion and Contraction, Fills All Space, Penetrates All Matter, Carried by Nerves, Can Be Stored, Conducted).
2. Orgone Energy Accumulator, (Becomes charged with universal energy, employed therapeutically).
3. Armouring
4. Health is Wholeness
5. Self-regulation

An extra note that has just reminded itself to me is the following: both Mesmer and Reich used iron or iron-based metal to attract the 'force' and water to 'ground' it. Also Oriental medicine uses iron-based metal (steel needles) to attract or disperse qi. It is not a coincidence because it is simply the same 'force' functioning in similar ways...

One of Mesmer's Original Baquets



A Medical DOR-Buster

(tubes grounded into moving water)



An Orgone Accumulator Cabinet



My Orgone Cabinet



Chapter 6

Article 4

A short article from my blog which just gave condensed versions of some words that I use a lot in AI and consciousness research and which I seem to define differently from many.

Chapter 6 – Article 4

Some Definitions of Terms in Consciousness/AI



There is some confusion around the use of words in consciousness research and especially within AI fields so I thought I might outline some of my own suggestions for working definitions...

ORGONE - A life energy field which can exist in the cosmos (here it is similar to the Victorian Aether) or in the organism (here it is similar to the Chinese Qi or western Bio-energy) or as an aspect of a mind-matter-energy continuum (My Orgone continuum definition, Hegel's Absolute Spirit, Mesmer's Animal Magnetism, Russian Torsion fields or the Biblical spirit).

See <https://www.psychorgone.com/philosophy/the-orgone-continuum> . Orgone has three main aspects (not two as some think). There is quiescent orgone in its natural state, energised orgone or oranur and lastly deadly orgone or DOR. Orgone can be accumulated in cabinets, captured within a matrix (orgonite) funnelled with tubes (cloudbuster/dorbuster), projected (spacegun), condensed (water/matter) and energised (forming charged particles).

CONSCIOUSNESS - This is generally given to be a hard one to define but I often argue it is physicality that is hard to define, consciousness is reasonable to outline. It is any and all experience, awareness, cognition or perception. It matters not what is doing the perceiving or the nature of that knowing. Some people break it down into types and say true 'consciousness' is only the full self-awareness that a human experiences but that is a type of 'experience'. A type of cognition, it is not a different thing in itself. Some people separate consciousness from perception but again this is a blurring of the lines as true perception must be consciousness of something. This will become clear when we define what can be misconstrued as perception, namely 'reaction'. Perception won't be defined separately here as it is a form of consciousness. One cannot truly perceive something (experience it subjectively) without consciousness. Whether we are talking about universal awareness, cosmic awareness, the perception of an animal or the ego perception of a human these are all sub-types of consciousness and not different things in themselves.

REACTION - This is an important term to define in AI and in machines as an apparently non-conscious machine can 'react' to stimuli or data and we could say that the machine has 'perceived' this data. But unless the machine has a pan-psychic consciousness of which we are unaware then it has not perceived but reacted. It receives one input and changes its output accordingly. We might say that an ant merely reacts when it finds sugar and heads back to the anthill to report the food source. But if we

believe that the ant perceived the sugar then we are ascribing it consciousness of some degree. Perception is entirely separate to reaction.

PHYSICAL - This is the hardest term to define properly. Some say physical is the opposite of spiritual. I don't think this is true, why I will shortly outline. Some say physical is the opposite of mind. This is also untenable at some point. So all these terms define physical by what it is not. It isn't spiritual, it isn't in the mind or imagination. But what 'is' physical then? Most say that physical is the mundane material universe we see around us that we can measure and touch and which behaves in certain predictable ways. If scientifically, we define the physical as that which can be measured, then that breaks down soon enough too because what is a measurement apart from a collective consciousness? If we define the physical as the consensus material reality we observe then that fails eventually. What is a material reality apart from a collective consciousness? So the only definition of physical that does not break down I believe is that the physical is a continuing cognition of one or more conscious entities. So a tree outside the house which has stood for hundreds of years is physical because thousands of people have seen it, millions of animals have interacted with it and we all perceive something with some commonality over time. The bee might see ultra-violet shades whereas I might not but still the bee avoids flying into the trunk which I concur is roughly in the same space as that navigated by the insect. But according to this definition everything is physical, even a dream. But a dream would be less physical than a tree in shared reality - usually. So this is not idealism as idealism does not usually make allowance for different degrees of mind-reality or substantiality. I call it ideo-physicalism in my essays. When people say physical what they actually mean is 'material' or 'energetic' - something which is made up of particles or energy. Both particles and energy however are subsets of the physical and in the proper definition of the word (in my view) particles and energy are just a form of consensus consciousness anyway. Which is not to say they are not real just their reality is an expression of how consciousness functions. They don't have a separate reality. This is different to saying everything is illusion and just in the mind. Physicality has consciousness or consciousness has physicality but one cannot have one without the other. So in a nutshell the physical is that which we perceive but the more we perceive it the more physical it is.

SPIRITUAL - This is a word commonly used to denote non-material or spirit realms or to denote the mind. If physicality is merely a shared consensus consciousness with some continuing aspects (the tree outside your house is still there) the spiritual is in fact a form of the physical. If one were to be in a higher spiritual realm it would have continuing consensus reality too. So my definition of spiritual would be a higher form of physicality.

INTELLIGENCE - This is another word that gets mixed up a lot. As someone who has read my essay on AI and its philosophical connections to orgone might agree, it is entirely separate to consciousness. In fact you don't even need a separate consciousness to be intelligent. A shock absorber reacts intelligently to the road conditions. Intelligence can be defined as the ability to react usefully toward a goal or function. One doesn't need a computer to have artificial intelligence. Mechanisms can possess intelligence too. Intelligence does tend to increase as entities evolve so it could be considered a 'pre-consciousness' characteristic at some point. But in itself it is simply the ability to react profitably. See the essay on intelligence in Chapter 1.

MACHINE - Most AI engineers did not until recently give much thought to what a machine actually is. A brain for example is not a machine. So creating a machine which is an analogue of a brain might be a self-defeating project. A machine is a created body which performs work toward an outside goal. It can be under direction or semi-autonomous. I separate machines from tools as if one looks at the AI essay above there is a pathway from Tool to Machine to Narrow AI to Organism to Consciousness. Computers have also travelled along this path and are between steps 3 and 4 currently (Narrow AI to Organism).

TOOL - A tool is an extension of a living body, a stone for a bird to break a nut on, a metal 'hand' to dig the ground with (a fork) and so on. Tools are different to machines in my view as a machine has

its own 'body' and can be autonomous. A tool is an extension of someone's body. As a tool is a step on the pathway to a machine and thence to AI and consciousness I feel it is important to distinguish it from a machine.

ORGANISM - A pulsating, plasmatic, living entity with an outer membrane or edge and an energetic core. It has its own self-derived goals and it comes into existence when the conditions are right (it is not built or created by an outsider - it emerges). The term could be expanded in the future if we find that something akin to organisms exists outside realms to which we currently know life exists within, though it is likely to hold broadly true I believe. Organisms, can be nested (Sheldrake/Hegel/Chinese/Reichian Medicine). This means they can live within each other or be composite. For example, each organ can be viewed as an organism in its own right which together make up the super-organism known as a human body. If a machine becomes conscious it is likely that it will have, in some way, crossed the border from machine to organism. Both organology and Hegel's philosophy (and Chinese medicine) have such an organicism approach. I have proposed elsewhere that enough complex algorithmic information behaving under its own dynamic rules could become a 'digital organism'. However, as someone within organology has noted, computers appear to lack an energetic 'core' at present.

NARROW AI - a computing system which behaves intelligently but is not apparently conscious. This is what we currently have in usage generally. AI is different to past computing as it uses algorithms which are dynamic, evolving and self-changing, see below.

GENERAL AI - a computing system which behaves intelligently and which in addition can generalise learning from one area to another. Sometimes called Artificial General Intelligence - AGI or Deep AI. This is misleading because it mixes up intelligence and consciousness which are two separate, though related things.

MIXED AI - I've just made this one up because in a recent discussion of AI with some learned academics and philosophers they didn't note that AI doesn't neatly fit into one or other category anymore. There is narrow AI which is gaining some limited generalisation ability, like the ability to apply learning from words to pictures. Human intelligence is narrow in some areas.

INTELLIGENT SYSTEMS - I've suggested elsewhere this would be a more accurate name for what is now narrow AI. Update 2023 – the term narrow AI appears to have already fallen out of use.

CONSCIOUSNESS SYSTEMS - Again I have suggested elsewhere this would be a more accurate term than AGI or Deep AI if it were found that a computing system had consciousness.

ALGORITHM - In the same discussion algorithm and computing got mixed up too. They are not quite the same necessarily. Something can be computed mechanically, gates opened and shut, a process performed, operations conducted, logic steps taken or mathematical calculation 'computed'. Even a pencil dropped in the air calculates the speed of gravity. An algorithm on the other hand can be run on a mechanical apparatus like a computer but is a mathematical process that can self regulate and change as it goes along - like an organism. So when a computer runs complex algorithms that self-regulate and change it has already become less machine-like. One of the qualities of an organism is it self-regulates and changes, learning from the past. Algorithms can do this too.

MACHINE INTELLIGENCE - A form of statistical analysis and learning. Differentiating different forms of intelligence, say 'machine' from 'true' (presumably relating to humans) is somewhat false in my view as all intelligence is not the same thing as consciousness. Machine intelligence is just intelligence using statistics and algorithms to sift data.

THOUGHTS - A thought is an awareness of a conscious moment. Process is different, a machine can process something without having a thought necessarily.

CREATIVITY - Creating something which didn't exist before and which could not be entirely predicted from the prior process. AI has a degree of creativity already. Organisms and nature have creativity. Once machines exhibit creativity they are becoming more organism-like. To increase this process one could increase the chaotic element of the algorithm. Chaos, as in some mathematics, cannot be entirely predicted and hence has creative aspects.

TIME - The orgone theory definition of time outlines it as the flow of consciousness.

NATURAL - Arising from the universe.

ARTIFICIAL - Created by mankind. If an algorithm creates something new it then re-enters the former category of 'natural' interestingly.

LIVING - An entity possessing awareness. Different to life-form or organism which would, particularly from an orgonomic point of view, be defined as a pulsating, plasmatic, spontaneously generated entity (see ORGANISM).

MIND - An aware entity. If ever we are convinced a computer has a mind it is not necessary that it was created. It might merely emerge when the conditions are right. We might midwife a conscious system into existence but we may never actually create a mind even if one becomes evident within a human-initiated system.

Chapter 6 – Article 5

Discontent and its Civilisation?

This article was written as a blog piece to explore how in my view we as a species are not that different from our animal brethren. Also to elucidate how we are being farmed.

Discontent and its Civilisation

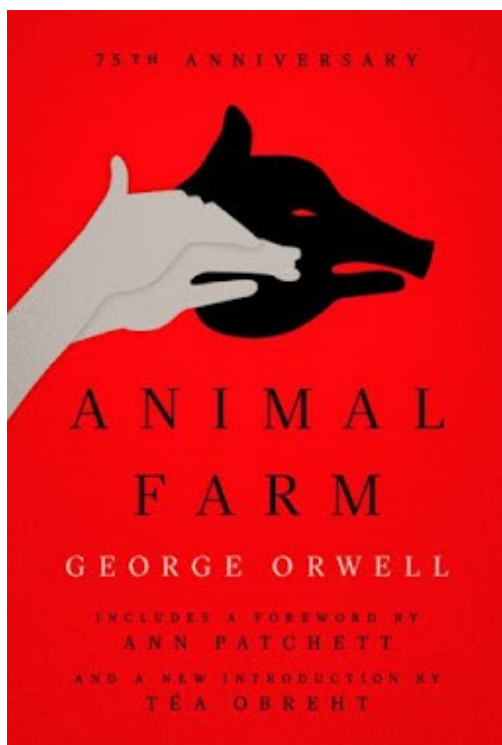
In what way are we as a species different from animals? It is given lip-service in our society that a human is just another form of animal, albeit a special one, but people do not really believe that. Some say that both evolutionary and religious theory accords us a special place. One way or another we are at the top of the tree psychologically speaking. Either we are God's most special creation or we are the end result of blind processes that somehow triumphs in the human (despite the protestations against specialness of the Neo-Darwinists). Either way most people still believe that humans are somehow different from our animal brethren. Perhaps we are. But if that is indeed the case then what makes us uniquely different?

The main question I would also like to ask in this essay is:

Are we civilised or just domesticated?

I think this is an important question. One that Orwell perhaps hinted at. Perhaps the book, 'Animal Farm' was more than just an allegory of how a socialist society may go awry. Perhaps society actually is a farm. A humenero as someone once put it.

Domesticated Humans



But before we can get to those questions let us first examine if humans are different to animals, and if so, in what way.

Are Humans Different to Animals?

What makes us uniquely human? Not much it appears. Some within certain religious groups might argue that humans have a soul whereas animals might not. But what evidences the existence of a soul in a human? If it is our emotions then that is not unique to humans. Animals display the full range of emotions and tendencies as humans, from happiness to anger, jealousy to pride, grief to love. Parrots get very emotionally attached and can die of heart-break if their beloved human passes away first or emigrates without them, as has been known from various cases (1). A paraquet is a small parrot-like bird and one would not expect them to have an uncannily human-like range of emotions. I inherited a paraquet and it has become quite attached to myself. It thinks it is my partner and gets annoyed if someone pays me attention in front of it. It enjoys snuggling into my chest whilst I watch a documentary or video. Talking of which dogs and cats can enjoy watching videos but usually they don't.

Humans and animals have similar recreational needs. Young animals like to play like young humans. Most animals don't like music with repetitive beats however many dogs and cats will listen to quiet classical music. There is an exception, again parrots which both enjoy music with a beat and will dance to it too.

What about language, surely that makes us unique? Animals have vocal and body languages but they can also use systems similar to our own abstract systems, albeit to different extents. Are we the only one to use abstract symbols? Apparently not. Dogs can recognise abstract symbols and use dozens of words. It is said by animal psychics that animals communicate mostly in pictures and telepathically (2). This form of communication has been evidenced and seems surprisingly consistent. It does not mean that animals cannot use symbols. It is seen that dogs and other animals can use human created symbols and understand their meaning but animals also create their own. Weaver birds, with tremendous effort create beautiful nests, the design of which represents their skill and their ability in life. The mate chooses her partner on the basis of the skill in presenting a unique nest (3). The puffer fish creates abstract art, we could say that this done solely for attracting a mate but how many human artists gain emotionally or socially from doing their art in addition to any intrinsic enjoyment? Certainly the abstract forms themselves are both symbolic and artistic (4) and the puffer fish may well enjoy the process.

Puffer Fish - Symbolic, Abstract Artists



Ants can farm/enslave aphids, some species of weaver birds build apartment blocks of nests, bees live in hyper-social super structures, lions live in feudalistic prides. Some animals have a degree of democracy, certainly there is much politics in a group of monkeys. Other animals seem to have achieved an almost ideal level of positive anarchy where everything functions well but no one is in overall charge. This can be seen in a flock of birds which swoops and turns in unison but with no conductor or the virtually telepathic, decentralised anarcho-communism of bees and ants.

Democracy, even different forms of democracy like representative can be noted (female lions approving the male leader in block 'votes') to direct democracy (herd animals making decisions based on a level of consensus above a certain percentage). Such democratic patterns are even seen in insects and less social animals like pigeons (5). Like humans some animals prefer to be on their own in the wilderness – the rugged individualist. Even capitalism and private property exists in nature, animals are territorial, plants own their spaces, social and material capital is accumulated, a hunting ground is a form of capital.

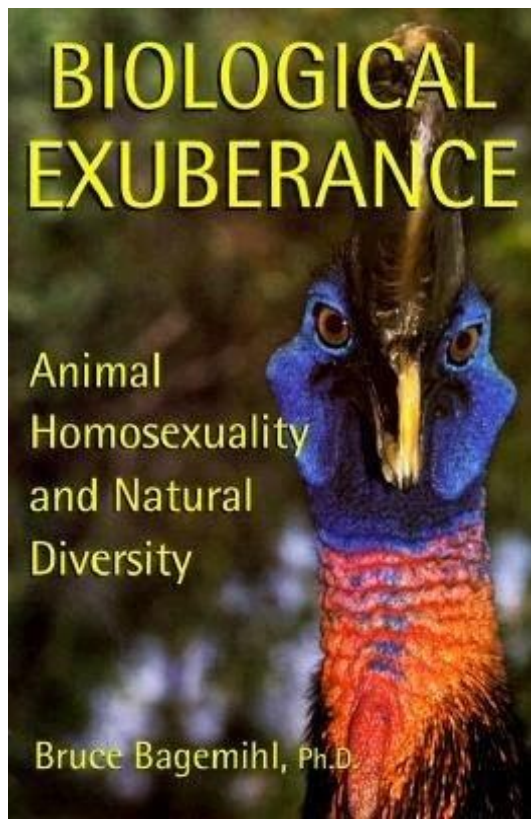
We are finding that intelligence is much broader than we ever imagined, everything from a slime-mould to fish have complex intelligent behaviours. So it is not intelligence that makes us unique, our machines are already more intelligent than we are in certain areas. Could it be our capacity for good and evil? Again here it is a no too. Animals will sacrifice themselves for their young, they will look after siblings of another species, they will go without to feed their offspring. On the other side, lions will slowly eat an elephant alive and killer whales will wear down their prey over days of pursuit, yes they are driven by hunger but the process is still torturous to the victim. Cats will purposefully maim. Most humans are driven to evil by things seemingly beyond their control at the time too. Like animals we become victims of our own drives and reactions. Dolphins, seals, lions and even ducks can practise behaviour which most would class as evil, beyond what is needed for survival and catching prey. Animal behaviour, in all our worst traits, except perhaps large scale organised war are seen in the animal kingdom (6).

Good and Evil in Ducks



Even our sexuality is in no way unique. Animals can enjoy sex, they have strong sexual drives and a certain percentage are gay and bisexual depending on the species. Different family forms are also practised by various species particularly birds. The homosexual behaviour is not on the whole just replacement behaviour as in certain bored captive animals, much of it is genuinely gay and seen in the wild, some species even are preferentially gay but not many (7).

Gay Animals, Diverse Families



The author's contention therefore is that humans are not in any way unique, we are an exaggeration and a generalisation perhaps. But beyond that not different in kind. We are a very strange animal though in some ways. We sweat and are mostly naked like a sea mammal, so can run for very long distances as we can keep cool. Very few other mammals sweat like we do. Other creatures make tools but we have exaggerated this ability. We seem to have a digestive system that is neither herbivore nor carnivore, having teeth that are mostly herbivore but the oversized brain and small guts of a carnivore. We are closest to a pig and a capuchin monkey in the dietary regard, not at all like most primates. We seem to have averaged out the opposing ends of the dietary spectrum just as we are a generalist in other ways. We are also strange in that we appear not that well suited to our surroundings physically and need to use tools, cook and build complex shelters just to survive in most habitats.

Discontent and its 'Civilisation'

By culture we tend to mean a society's set of beliefs and ways of living. It is often used in an interchangeable way with the word, 'civilisation'. Civilisation most basically defined is just living in a city type structure but usually it is more broadly defined around a set of factors generally implying what is considered a developed society: a political state, social classes, urbanisation, work specialisation and writing being central characteristics. On the other hand, a farm is defined as an area of land used to grow crops or raise livestock, usually as a business.

We undoubtedly have many of the characteristics of so-called civilisation but is all as it seems? We have a political state but it is often not of our making. Most people do not live in the kind of state they would choose. The people they do want as leaders have been assassinated in the past and those they

don't want put in their place. We do not control the actions of the states we live under. The state decides when to go to war not the people. The state decides what economic system will be in use and who will benefit the most from it, not so much the people. You vote for a conservative party with traditional values and get globalism. Or you vote for a labour party for the working class but get globalism too. Unless you live in China, where you might be able to influence local politics but get a national technocracy. In Africa, leaders who go against the wishes of globalism get their countries invaded or their presidents assassinated. We are not in control. Certainly, through great resistance and in parts of the world where we are fortunate enough not to be too amenable to the imposition of empire, such as Europe, with its dividing seas and mountains and local lords (was feudalism as bad as we've been told?) people have been able to gain some level of freedom over the centuries. This has often been through protest, turmoil, civil war and civil disobedience but it is constantly worn down and tampered with, re-engineered until nothing of the original impetus is left. If the British people were in control of their state, we would have a genuinely conservative government not the communist one we see, we'd have a young King and his mother would be the pre-eminent royal - Princess Diana who would be married to a Muslim with a mixed lineage of descendents. Instead we had a horrible sacrifice and a Royal family that most thinking British wouldn't give tuppence for, not that our opinion means anything.

There are certainly classes in existence so this might make us a civilisation but who in our society wants such huge differences between the elites and the rest of us? Who wants an underclass who can't afford to eat? No one does except the controllers and they are mentally ill psychopaths. Hunger is not accidental, technology and the means to provide for everyone is systematically destroyed. Even our most basic technologies could provide for everyone, let alone the suppressed technologies which could provide for everyone many times over. All these things are not accidental, they are built into the system. Disturb the balance of the system and it tries to destroy that trigger.

Urbanisation is a central part of civilisation and yes we have that but who amongst us would choose to live in an atomised city, wouldn't we rather be living in small communities which join together into larger ones forming a community of tribes in an area or a humanised city? Do we want to live in soulless conurbations? We live like farm animals facing the feeding/transport troughs rather than each other. We are a tribal, herd animal so why are we forced to live such lonely, mass-produced lives? It is not of our choosing. We have below an idyllic - supposedly, set of houses facing a river in a northern country. The houses don't face each other as in a small self-contained community but look out onto the thoroughfare like in a farm.

Farm Housing



In a farm the power supplies are centralised. In our so-called civilisation power supply is also centralised. We have had inventor after inventor who provides ways for decentralised power production and decentralised transport but each time they get killed or suppressed. Our society is held back by hundreds of years by evil schemes. But why do the evil ones always have the upper hand? It is almost as though there is a rule that humans in 'civilisation' must not get beyond a certain point, the point where they would cease to be intelligent farm animals. Technology is only allowed if it centralises and creates power for the few and whoever sits behind them. Decentralising, humanising, empowering, healthy technology is killed. Centralising, power creating, dehumanising, rapacious technology is enshrined to be worshipped whilst the susceptible are brainwashed into thinking it 'green' and somehow good.

Farms are pan-opticons. The farmer wants to be able to view all his livestock at once. Our societies are organised in the same way and are fast becoming technocratic pan-opticons. Our schools and offices are the same.

Perhaps a high population was needed to enter through the industrial revolution but now that has been achieved the high population is surplus to requirements. We are without a shadow of a doubt being culled, right now. I am writing this in the summer of 2022. Every week at least a thousand excess

deaths are occurring in the UK according to official statistics. Young celebrities and athletes continue to get ill and die. But no one connects any of this with the dreaded 'V' word - verboten in the media-feed prepared for the docile farm animals. The 'health' war continues unabated whilst we wait for the next phase of the war on the population.

Closing the Karmic Loophole

Is there anyone to blame for the current situation? There used to be a sense that although planet Earth appears to often feel like a prison for some of us it can be argued karmically, that consciously or unconsciously, we all agreed to be here through our actions. So, it is our responsibility that we are here. This then justifies the traumas experienced in this earthly realm and even may put a sense that outsiders need not interfere too much - yes, it is bad, but the people agreed to it on some level.

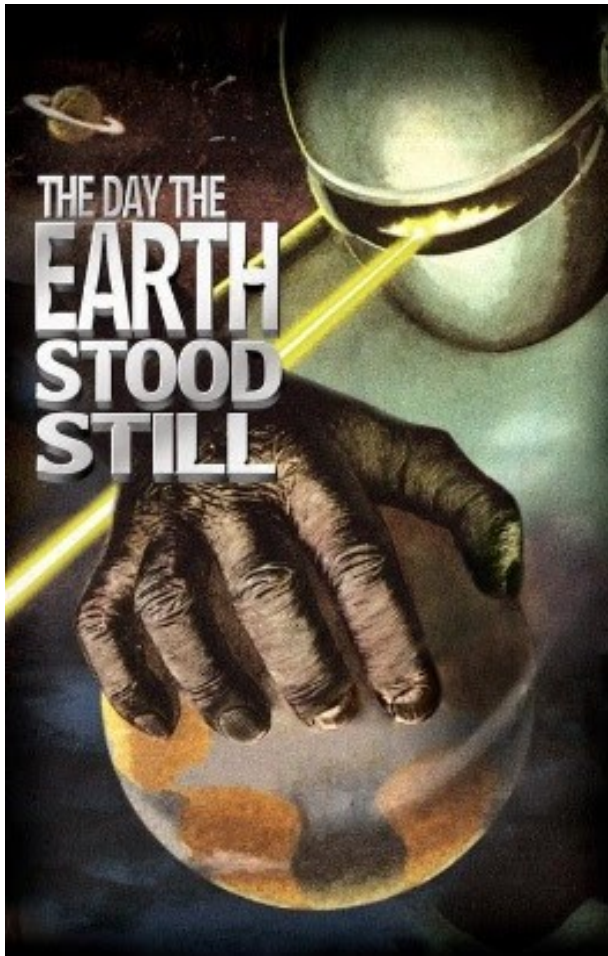
But is this actually true? If we do not live in a civilisation of our choosing but a human farm imposed upon us, then we can ask:

Are sheep responsible for their own slaughter?

Are cattle to blame for their own captivity?

On a farm it would seem to be the farmer who is responsible. The farmer moulded those creatures so they could not think for themselves. Or if they still had some freedom of mind, imprisoned their bodies. In reminds me of the great film, 'The Day The Earth Stood Still' from 1951, Wilhelm Reich's favourite movie. In the film, Klaatu is mystified at why cows don't leave their fields, they are intelligent enough to make their way into the milking parlours so why do they not just unlatch the field gates and leave? They are trained to think the way the farmer wants them to think. They are not free in their minds.

Reich's Favourite Movie



In the same way humans have been moulded and altered, until spiritually, they are no longer what they were before this process. Most humans are not fully acting as humans anymore but as farmed creatures. Therefore, our controllers, whoever they really are, could be argued to be karmically responsible for what has befallen us and for what is now stopping some of us truly being human. A farmed animal cannot be blamed for its living conditions, or its lack of free thought. The cow has been manipulated to not be able to see the latch on the field gate, it cannot think beyond the milking parlour or the cattle shed. Even if it can vaguely see there is a better life than this it is too fearful or too comfortably numb to take action. The runaway sheep tends to just get run over or end up lost and hungry.

That part of humanity which is still fully human chooses not to live as we do. That part which is no longer able to function is perhaps not as responsible as we may think for the world as we see it now. The controllers made that portion of humanity into cattle so perhaps they carry that karma. Any bad karma of the inmates has already been repaid in the suffering of being a farmed animal, it could be said.

So What To Do?

One thing we can do is try and minimise the suffering created by other creatures within the multilevel farm we exist within – the ‘farmed farmers farming the farmed’ is what we humans are currently. We can avoid factory farmed meat whenever we can. If we do not want to be unhappy cattle we should not impose it on other creatures. Most people want other animals to live as good a life as we can make it, whether they eat meat or not. We can decentralise and become responsible for ourselves in small little ways, like collecting rainwater and purifying it or starting a vegetable patch, or even just growing some cress on a windowsill. We can try and connect to people in our communities and form work and housing cooperatives. We can start moving toward living in tribes again. In the meantime we can join a local ‘tribe’ whether it is a gardening club, a golfing club, a local football team or a farm direct scheme. Any way we can move away from centralisation is required. We can set up our own healthcare systems on a small scale and start to rethink how we live in atomised separate houses. We can stop using the globalist system as much as we can, using cash instead of cards, getting away from mobile technology overdependence. We can find alternative commerce schemes and get creative again. Or simply live in sharing based groups where we don’t need money as much or at all even. We are going to need as much community as possible to get through the collapse of the centralised system that appears to be on the horizon.

The most important thing we can do though is spiritual, energetic. We can imagine the world we want to live in. We can start to feel its reality in our meditations. We can dream again. We can reawaken to our own innate power as the creators.

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Chapter 6 – Article 6

Biological Economics

An early article I wrote after reading Graeber's account of money from ancient times. I was wondering if economics could be made to work in a biological, more natural way.

Chapter 6 – Article 6

Biological Economics

Introduction

At present, we live in a global, borderless, world. If I have £100 and you produce a service or good that is ‘worth’ that amount you may well let me purchase it. Apart from this virtual money system (by virtual I mean that the ‘money’ system mainly exists in our minds and conventions) there are few borders between people’s property and services. Exchange between people and entities, far removed from each other, happens continuously.

Borderless Exchange

This is not how nature works. Nature does things for free – there is no virtual, numerical debt system in nature (which is all that money really is). But, and this is a big but, nature allows things to be shared for free only within increasingly larger borders or membranes that limit the free movement of energy and things. Nature is a world of free exchange - but a ‘contained freedom’ that exists only within borders – or membranes.

Membranes in Nature

As Graeber pointed out in his history of debt, money, contrary to popular belief, may not have evolved from barter after all. There are no anthropological indications of societies based on barter. People probably worked the land tribally or cooperatively until cities emerged and with them the first known temple-banks about 3500BC. There are occasional clay tokens found in the early agricultural societies (8000BC to 4000BC) but their use was not widespread – perhaps tokens were used between tribes that on an individual basis farmed and shared land cooperatively. We do not know. However, we do know that most of human history is a record of cooperative living, and in the native societies, where they still exist, societies are cooperative and without a debt system (money). Atomistic, trading peoples who swap and pay for each other’s services with money appear to have only existed since about 3500BC and then only within the developing cities until modern times. The version of human history as portrayed by modern economists - the individual farmer/trader who barter and trades with other hardy individuals is mostly fictitious according to Graeber. The other modern myth – that of the increasingly specialised tribe’s people who find that they now need a money system, is also mostly imaginary.

Modern money may actually have emerged fully formed as the records of loans kept by the ancient Sumer temples. These records were inscribed on the clay tablets in the ancient cities and are some of our earliest known writings. They recorded and quantified a person’s debts and were stored in the temples. Money is a virtual, numerical accounting system for debts, or in other words, a formal record of our obligations and promises. This was what money was five thousand years ago and nothing has changed since. Money doesn’t need to evolve – it is the same today as it was then.

You can sell the representations of this debt (the clay token, the clay tablet, the tally stick, the bank note, the sophisticated banking ‘instrument’, the electronic information) or use it to buy things. However, this requires that the new owner of the debt token/debt symbol be convinced that he can use that representation of debt (the bank note, the ‘instrument’, the electronic info’) to collect on what he is owed in the future. So money is not a non-moral system of exchange that simply smoothes the wheels of commerce and industry. It is rather a mathematical record of debt, of obligations. Whoever controls the issuance of this debt often claims extra payments on the principle quantity loaned (in the form of interest payments). Interest-bearing debt means there is always more actual debt than the ‘money-debt’ in circulation.

Clay Debt Records

Coinage has a separate history it appears and is not the same thing as ‘money’ though the two are easy to confuse. Graeber argues that coins may have partly developed as a way of feeding and clothing soldiers. Instead of having a huge working estate and slave population to maintain your army you simply issue coins and demand taxes paid in those same coins. Thus the king or government can turn its entire population into an unpaid army-maintenance outfit. According to Graeber, this is how it works: king issues coins to soldiers, soldiers give coins to population in return for goods/services (the market), population pays some of those coins back to the king (tax) - the circle begins again. All the while the king can claim the coins are there for the citizen’s benefit.

Early Coins

So money may have emerged in two ways: as a system of debt ran by the temples and secondly as a way of maintaining early armies. Money always was virtual, numericised debt. The credit card has been with us for thousands of years – whether the credit, debt and interest exists on a computer or a clay tablet is of no consequence, except perhaps for computers being more efficient. Coinage may have been a separate system of endebting civilians to the army.

It is interesting that both our banks and our religions are still based on ideas of unrepayable, eternal debt. We owe the banks for our houses even though they take no risk beyond typing the value of our homes into a computer. We owe God, for our lives and hold a debt of sin that cannot be repaid in this life. It is interesting that Mohammed was a merchant-warrior and was the only world religious figure to specifically believe in free markets. He believed prices were set by God and one must not interfere with them. However, the market has usually been a by-product of the state and has always been closely controlled by it Graeber argues. In Islam the state and religion are officially fused in any case. In London, now the centre of the world’s financial markets and the inheritor of the Sumerian tradition, the districts of Temple and Bank stand side by side. Capitalism emerged in Sumeria, it is not a Western idea. The free market is also a Middle Eastern idea. George Orwell made the government buildings in his prophetic book ‘1984’, black pyramids – a pyramid is something we associate with the Middle East. He knew exactly what he was doing.

Orwellian Pyramid

States may develop markets as a way of paying armies and of creating subjugation in conquered populations. This might be why the ‘market’ is now so highly revered in the West by our politicians. Not because the politicians want to relieve you of the nation state but because they are working, consciously or otherwise, towards a bigger, more powerful, global state. States cannot exist without markets. A world state needs a world market. In reality, a free market has never existed. It has always been a sloping playing field with the most powerful nation playing at the top end. Free markets are only for poor countries, state-assisted markets for the rich ones.

On an individual level, in the past, if you have been conquered and wanted to live you had to produce what your conquerors wanted you to – otherwise you wouldn't be able to buy enough food at the local market (where, since the destruction of your cooperative community, you are now forced to obtain provision). If you don't produce what is wanted and sell it at the market you won't have enough coins to pay your tax and the conquerors will relieve you of your life, property or family as punishment. Debt and usury (high interest-bearing loans) were always seen as a subtle means of warfare by conquering armies against native populations. This is the historical reason most religions are against usury or interest payments, if only in theory and not in practise.

Today, most people work, in jobs they would rather not do, to pay taxes and mortgages they would rather not pay, to benefit people who fraudulently own their homes. A bank owns most people's homes for most of their working lives yet it has taken no risk to acquire that property beyond typing a number into a computer. If you fail to pay for their profit (interest) they take your property away from you as though they had personally taken the risk. What gives a bank the right to issue money and then claim payment for issuing that money? The person who actually created the new money was me and you. As money is debt, the person who took out the mortgage or loan actually created the new debt-money from scratch – the bank merely formalised this process (with the government, police and army acting as enforcers for the bank's privileges against the interests of the people). Perhaps a 'money' formalisation service is worth paying a modest amount for – but not a service we should all be enslaved to forever. As a side-note most of the money today exists as electronic credit. The only true control on the money supply is the bank's willingness to supply new credit. 'Fractional reserve' where a bank loans a greater proportion than what it holds in stock and 'fiscal' rates have little effect on this. The amount of money is mainly affected by how much the banks will loan. The banks have a great power over which sectors will prosper and when. This is less so in Asia where governments have retained more control over banking (basically the Chinese government tell their banks how much to loan in which sectors),

Most anthropologists agree that before states emerged people exchanged most goods and services without markets, debt systems or barter. This was done either through community-based sharing, often facilitated by the local matriarchs or cooperative work and living. Markets appear to have developed alongside centralised states, warfare and debt. The three are inextricably linked according to Graeber. Barter has always existed but not as the main means of the exchange of daily goods. No barter-based society has ever been found anthropologists now believe. So the economics textbooks just made them up to support their story of money being a non-emotive, non-moral means of exchange. What modern economist would want to admit that money is a subtle, mathematical accounting system of debt through which we are all coerced? It sounds much nicer to say that money is just a facilitator of the exchange of things and services. Nice, but not true sadly.

We've had capitalism – the existence of virtual 'capital' or in other words, 'money' and its increase through interest-bearing loans, for five and a half thousand years. Our modern world has only been around a few hundred years and is based practically on industrialism. Modern democracy on the other hand owes its existence to many complex philosophical and practical considerations from religious ones such as Catholicism (and the separation of church and state), Hinduism (and non-centralisation) to the Enlightenment (and the individualist pursuit of 'reason'). Certainly our modern world has roots extending far beyond capitalism. Our two topics here (capitalism and industrialism) are not necessarily dependent on each other. They are certainly not connected in time. So perhaps we could profitably have one without the other. Henry Ford, who encapsulated industrialism, implied that the banking system was not a friend of the people. His cars would have been a success with or without interest-bearing loans and virtual money. Humans would still have a society where energy and things

move around, where new ideas occur and inventions are invented, where people play music, eat and have a good time, whether or not money and capitalism exists. Humans are not going to stop being humans just because their lives are not controlled by a banking system.

In our current system we pay for our houses over and over again. One family buys a house. They pay the bank (which fraudulently owns this house) many times its natural value in interest payments over the course of 25 years, until they eventually acquire the property for themselves. All this happens just a few years before they may need to sell it again, to pay for nursing care or some other expense. The kids have grown up and moved away to find work in our atomised society – they are also paying into the banking system. The house gets sold and the whole process begins again, with another family paying many times the house's real value to the banks. So the banks get paid the value of the house over and over again. In a cooperative system, the house would be bought once, at its real value and could then provide accommodation for perhaps centuries. Children could live, grow and retire in the same community property without ever having to spend their lives paying a bank for the privilege.

To start the main part of this essay we need to first agree a simple definition of economics. I have defined economics as the way energy and things move around society, which seems a reasonable definition to me.

1. The First Principle of Biological Economics - Membranes

How does nature conduct its economics? To answer this, we must first enquire, what is the simplest form of biological entity? If we can get some clues as to the energy economy of the simplest organism we can then move onward from there.

Wilhelm Reich discovered an organism halfway between living cells and inanimate matter. It is formed when matter is heated to very high temperatures and then placed in water. It is not much bigger than a small clump of half a dozen viruses. This delicate bag of living plasma has been missed by most mechanically-minded scientists, who prefer to kill and stain their high magnification samples or to examine them alive but at relatively low magnifications, say 100x. Thus they miss the 'bions' which can only be seen at 4000-5000x in living samples. Some mainstream scientists have documented similar vesicles to bions (such as Cell Wall Deficient Forms) but are not usually aware of their biogenetic origins (biogenesis means the emergence of the living from the non-living). A number of maverick scientists have discovered biogenesis vesicles very similar to Reich's bions but no one else has documented the entire bion process and its relationship to health and illness.

Bions

Ironically, bions exist at a kind of 'post-Pasteurisation' phase (Pasteur refuted the notion of biogenesis). Bions emerge in a kind of super-Pasteurisation environment. In other words, beyond simple heat treatment of food ('Pasteurisation' to kill germs) when intense heat completely breaks down matter, tiny new living formations can emerge from non-living matter (biogenesis). Modern scientists simply haven't looked at live samples at very high magnifications under the right conditions (after very high heat has been applied to matter which is then immersed).

The most basic form of 'life' appears to be just a bag of living plasma surrounded by a membrane – the bion. The simplest form of life is therefore not the animal/plant cell, which biologically speaking is very complex. That such a complex entity could have spontaneously formed, at some point in the distant past is entirely unfeasible, but that is another story altogether.

I have personally seen living bions appearing from completely sterile superheated iron particles in sterile lab conditions. There is absolutely no doubt in my mind that these vesicles are alive and no

doubt whatsoever that they could not have been the product of contamination, or due to the erroneously named 'Brownian Motion'. No living thing could survive being heated to the incandescence of iron particles. I saw clearly living entities forming from the once molten iron which moved around and pulsed like the living biological entities that they clearly are.

So the bion membrane is the first structural principle of life. It is also the first principle of this theory of biological economics. I realised membranes were the key to how nature exchanges energy and things. Nature does not simply do everything for free. It is more complex than that - yet still quite simple. Nature exchanges things for free but only within, and limited by, increasingly larger membranes.

Within the first membrane, which I equate to the individual in society, we have simple, free movement of plasma and energy. The individual considered alone is like the bion floating in solution. Our current society economically is actually quite simple, despite appearances otherwise. In an organism the smallest structure belongs to myriads of more complex structures – the organelle belongs to a cell, the cell belongs to an organ, the organ belongs to a body, the body to a tribe of animals, the tribe to an ecosystem. In our current economics we are just atomised individuals belonging to nothing but an amorphous mass. From a biological viewpoint our current economics is no more complex than protoplasm.

The individual in society, from the biological perspective, could be likened to the simplest membrane-covered structure inside a living cell, the organelle. So, for the purposes of this theory, I am comparing the individual not to the simplest biological structure in nature – the bion, but to the smallest functional unit in a complex organism – one of the 'organs' of a cell – an organelle. This is rational as in society we are within a complex 'organism' and as individuals we are the smallest 'functional component' of this social 'organism'.

Within the cell's outer membrane each organelle performs its functions and takes whatever nutrition it needs freely according to the dynamics and structure of the cell. So if we were to copy this principle of the body cell to society we would perhaps form a cooperative of a certain size – cells tend to have an approximate number of organelles. Within the basic cooperative goods and services would move more or less freely, according to the functional needs of each individual by methods agreed by the individual cooperative. Nobody would be coerced or expected to do anything in return for their sustenance. Like in a cell, everything functions according to its own intrinsic nature, no part is left out or forced to do anything by another part.

Each cell's outer membrane performs the function of allowing some things to cross and denying access to other things. So there is not completely free movement beyond the cell outer- membrane. Again applying this to society, within the basic cooperative energy and goods would move more or less freely but less freely beyond it, and according to the conventions of the individual cooperative.

At the next level upwards we have more complexity - cooperatives of cooperatives – in other words, in biological terms, organs. Within the liver for example, blood is processed and moves around the organ's different structures. So in societal terms a group of cooperatives might have a set of functions that it specialised in and a set of rules for sharing goods and services within the 'cooperative of cooperatives'. So for example, one group of cooperatives might be good at music. Knowledge and goods, services and performances could be shared between that 'cooperative of cooperatives' relatively freely but in a slightly more limited way than within each individual music cooperative. Another 'cooperative of cooperatives' that specialised for example in making things might have a different more limited way of exchanging goods and services between their constructive 'cooperative

of cooperatives' and the music 'cooperative of cooperatives' for example – but it could all be done for 'free'.

So for an individual music co-operative to get, for example, a vehicle, would mean passing through a number of 'membranes' – those of their own individual cooperative, the slightly larger 'cooperative of cooperatives' that the individual cooperative belonged to and then those of the manufacturer's cooperatives. However, if the vehicle had been made to last a century and could do 200 mpg no one would mind - even though it might be quicker to go down to your local car dealer today and put your credit card in the machine (assuming you are 'good' for the newly created debt-money). The nature of goods and their quality would be radically altered in a cooperative, biologically-based society. There would be less goods, delivered less quickly but the goods themselves would be more personalised and of very high quality. Technology is also changing toward supporting this kind of society. Three dimensional printing and decentralised energy creation could be two key components.

There are analogies with the Hindu system of working and goods-producing castes but I would hope that nature is not as authoritarian or as circumscribed. Hinduism itself may have been more much more egalitarian, matriarchal and free in the distant past before patriarchy violently affected it. In any case, in nature there are free-moving cells, the blood-cells, which move between all the body's 'cooperatives' and there is energy in the form of 'breathe', 'electricity' and indeed 'life-force' which moves relatively freely beyond most boundaries (but still according to certain conventions or functions). Perhaps some individuals or enterprises would reflect this moving, circulatory function in a nature-based economy. Thus the presently circumscribed, static aspect of Hindu working collectives/castes would not be reflected in a truly nature-based economy. Also cells can change their function under certain circumstances or move from one area to another. Nothing is set in stone in nature. However I believe the actual idea of Hindu working cooperatives, based on function, probably emerged in the long distant past from trying to copy nature. Also it has been argued that Hinduism's antagonism toward centralisation, partly because of the decentralised collectives it encourages, has helped India to become the world's largest democracy.

So if economics were to reflect nature we would have I believe a system of inter-circling inner and outer cooperatives and groups of cooperatives where goods and services move increasingly less freely but without charge or numericised debt. Membranes allow free movement of energy and goods within the membranes but they also restrict the passage of energy and goods beyond the membrane. Within the individual cooperative, energy and goods would move more or less freely - all the basic needs of the living would be taken care of within the individual cooperative. You don't get a situation in nature where one part of a cell allows another part to wither away if it can be helped.

Within the next level of cooperation, the 'cooperative of cooperatives', goods and services would move relatively freely but in a more controlled fashion. Individual cells within the liver exchange energy and perform the functions of the liver together but energy and material is mediated by their cell walls and moves less freely than within an individual cell. Between cooperatives of cooperatives goods and services would move more slowly again and so on. Cooperatives of cooperatives would be like the organs, all organs exchange energy and material, free of debt or charge, but in controlled ways that help the functioning of the whole organism.

So the individual in society would be like the organelle.

The basic community, the cooperative, would be like the body cell.

The specialised wider community, a cooperative of cooperatives would be like the body organ.

A group of cooperatives of cooperatives would be like the organism.

And so on.

At each level goods and services would move free of charge, debt or payment but in increasingly controlled ways. Goods and services would move freely and to each 'organelle' according to their needs within the basic cooperative. Within the 'cooperative of cooperatives' goods and services would move according to certain rules agreed by the individual cooperatives. Between the 'cooperatives of cooperatives' goods and services would move according to agreements made at that level and so on.

There might also be circulating individuals or groups moving between the cooperatives at all levels who would be serving the function of the body circulations.

Biological Economics

The existence of membranes limiting the movement of goods and energy automatically makes nature local in terms of its economics. Nature is not known for its outsourcing. Lions don't purchase food from another part of the world or travel further than is needed. Some animals travel great distances in their migrations but this is about flow, they are still living locally, just that their locality changes. A cell gets most of its nutrition directly from the local blood and lymph supply, a foot cell doesn't take blood from the hand, it takes it from the local network in the foot. With an absence of virtual money systems to enable distant entities to trade with each other most sharing of goods would occur between local cooperatives. That is not to say that goods and services wouldn't circulate widely, without charge. As in a body some things do travel to enable the body as a whole to function. The immune system and various circulatory systems are networked. In fact if a health service were to be made to be more 'biological' we could perhaps concentrate on a distributed, localised service that concentrates on prevention rather than cure – just like the immune system does in a body. In terms of consciousness, nature is non-local - scientists have shown that a non-local telepathy exists in animals for example (Sheldrake). So a universal access to society's consciousness would reflect biology, and indeed we already have this today, in the form of the internet for example. But in terms of physical, practical exchange of energy and goods, what economics is primarily concerned with, nature usually localises through using inter-circling membranes.

2. A Second Principle of Economics in Nature - Cooperation

A second principle of biological economics is cooperation. Every single cell in your body is a non-hierarchical cooperative. The organelle is the basic functional component of a living cell. Within a cell there is no hierarchy. Rather each organelle has a specific, equally important function within the cell. Yet thanks to Darwin and his cohorts, we are supposed to believe that competition and hierarchy is the basic condition of nature. This is like saying black is white, peace is war. How have we been so thoroughly fooled by a philosophy of such unadulterated fascism? There is no greater theory of fascism than Darwin's evolution that only the fittest are to survive. Yet people who claim to be humanistic claim that nature itself is a fascist system, and somehow that is alright, because it's scientific. I believe it is not scientific and it is fascist. It is often the same people who want to prevent any other theory of life, other than their own, being taught – in the interests of the truth. Hitler recognised that Darwin's evolution was a fascist theory – although he lauded it and thus thought he had nature's support for his Nazi doctrines.

You can't have complex biological life without its basic material unit, which most agree is a cell. A cell is a cooperative, it is non-hierarchical and non-competitive. Cells are organised into groups of cooperatives which are also non-hierarchical, non-competitive and organised according to function. This is what we call a body. Most people agree that bodies are useful to being alive. Where do we find competition and survival of the fittest within a body? Nowhere - unless it is sick.

Between bodies, in 'nature', there is some competition but only as a secondary, less important principle and only then, when there is health, within a larger cooperative framework. Why is it that many natural programmes on TV focus only on competition and survival of the fittest? Is it to programme us? For example, saplings compete for light it is true, but the forest itself is a cooperative ecosystem. In health, trees communicate and assist each other. Animal predators and prey compete to survive but the actions of, for example, wolves, assist the trees and herbage to maintain free of overgrazing. This then enables a greater variety of prey species to live. There is systemic cooperation even between predator and prey animals to maintain an environment for the benefit of all.

The more health there is in an ecosystem the more cooperation is evident, the more degraded it becomes the more competition takes over as the remnants of the previously abundant ecosystem fight it out for survival. Lions only start to attack elephants for example when deprived of easier prey by a degraded environment. In other words, competition and survival of the fittest only become the guiding principles when an ecosystem is actually dying.

3. A Third Principle of Economics in Nature – Pulsation/Balance

Organisms pulse, seas have tides, the Earth rotates through night and day, galaxies spiral. Everywhere in nature a homeostasis (or balance) is maintained through pulsation. But three hundred years ago we threw the living, pulsing universe out and accepted an alternate proposition - that the universe was dead as a doornail and came from a cosmic egg. This tiny cosmic egg exploded in the biggest explosion ever and then continually expanded like a clockwork machine – the Big Bang. It is utterly ridiculous when you think about it. Apart from sounding completely stupid, there are many scientific problems with this idea. Firstly it was a theological idea that became 'science' when background radiation and the so-called expanding universe were 'discovered' (evidenced by the red shift effect). It was a theological idea because the Big Bang implies God – if there was nothing before the Big Bang there was no prior natural cause to create it. Therefore no natural explanation can account for the cause of the Big Bang as traditionally conceived by science. Scientists have made up all sorts of fairy tales to try and get around this, none of them at all convincing or evidenced.

But in any case, the universe is not actually expanding evenly – there are young galaxies right next door to aged ones (don't even mention that some galaxies appear to be fusing with each other energetically). The background radiation could be evidence of something else, like life-force, rather than the discarded wrapping paper from the Big Bang takeout. So the Big Bang, and with it all the philosophical implications we have taken onboard, maybe just imaginary. See Halton Arp, a groundbreaking astrophysicist, for more on the Big Bang controversy and problems with the expanding universe view.

But despite this quite probable wrong turn of the scientific mainstream, the idea of a mechanistically expanding, clockwork universe and its eventual collapse into the Big Crunch has been enshrined into our economic system for us all to worship mindlessly. To stop expanding continually in present economic terms is 'death'. But the universe may not be expanding continually. Parts of it are probably expanding with other parts contracting, possibly forever. In any case, whoever is right, pulsation is undoubtedly the central tendency throughout nature and homeostasis – balance - the result. The need

for continual expansion is not natural, it is a crooked philosophy based on our manipulation into a non-living machine.

We could house, clothe, feed and entertain all 10 billion of us without having to continually 'expand' (there is some consensus that our numbers will probably peak around the 10 billion level). And of course, as we get richer our numbers would naturally decline as they are already in fact doing (our rate of growth is declining but our overall numbers have not yet peaked). The depopulation crisis may be next centuries worry. We already have more than enough food to feed 7 billion people. There's no reason why we can't feed 10 billion, unless we remain slaves to our present system of inequity that allows a billion people to go hungry whilst the food to feed every last one of them is simply wasted.

4. Would it Work?

Previous economic systems are based not on how nature or our planet actually works but on the consensus ideas of societies. These ideas are not naturally evident - they have often been enforced by ruling classes or conquering armies through violence or deception. America, for example, did try to free itself of Europe's banking systems but got ensnared in its traps eventually with the Federal Reserve and its numerous economic deprivation being the result.

Societal ideas are often derived from the hierarchic and violent nature of leadership and of the family. The family has in the past often been a mini-army with the man as a head of state in miniature. This naturally extends to a village, a city and a state – just as Plato and Aristotle imagined. The state with its 'head' is just an authoritarian mega-family, a more controlled, legalistic version of the tribe with its 'strongman' leader. Corporations are just armies for making stuff, with their own mini-head of state, the CEO. Countries, an even bigger army with democracy often relegated to voting for the overall war general. Organised criminals are a central part of this system, they are organised in exactly the same way as kingly states – they are just mini-Kingships and an essential part of the 'system'.

Future needs might be simpler, especially if everyone isn't working most of their time for the benefit of the system. If we are not continually making more stuff to throw away perhaps we wouldn't need to work so many hours a week - we're not cows, monkeys have more leisure time. If the system wasn't being continually milked for increasing profit because of interest-bearing loans perhaps we could make things that last or share higher quality devices. A cooperative could have a washing machine that might 'cost' in terms of labour and raw materials, the equivalent of ten machines today – but it would last a lifetime and serve many dozens of people, the same for cars or other goods. If it did break down it could be repaired or upgraded easily if new technology came along. And if someone wanted a sports car or a grand piano, there's probably someone, somewhere, or a cooperative that would enjoy making it. In reality, it takes thousands of people to make anything- if you take into account every step in the process from raw material to end product. The whole history of civilisation has had to occur before you can use that kettle or pop some bread in the toaster. The whole human race and the whole planet contributed to each product you use. So it would make sense to share stuff according to function or need perhaps. But it needs to be remembered too that scarcity itself is also an illusion. There's enough for everyone to have whatever they need. Without continual brainwashing most people just want a nice life, to express their selves and to be loved. Ownership is to some extent an illusion too, we don't own things - they own us to some extent.

But I am not proposing a left-wing utopia. If people want to own things they could, no one would stop them in a genuinely cooperative society. A person may be said to own their own body and the things we use and create are like an extension of the body. If most individuals were free of the worries currently imposed by banks, government and other authorities their priorities might change. We might be more concerned with what we can create and contribute than what we can own. Also a cooperative

society is not to be confused with a communistic one. Many cooperatives today incorporate private property for families or individuals, some call this co-housing. Just because something is cooperatively run doesn't exclude private, individual ownership of parts of it. Also the atomistic, individualistic society of today is not very old. We lived in extended families until as recently as the 1950s, even in the West. As our society becomes ever more authoritarian it is becoming more communistic in a bad way. The USA, which used to be a bastion of individualism, wants to tell people even what drugs and vaccines go into their bodies. We need to start to reverse that process.

But all of this change need not happen overnight, it could happen gradually or in phases as cooperatives become more prominent in living and business or in education. Revolutions have often put the even more violent in charge. Besides which the current system is not new, it has been around since the birth of the ancient cities in Sumeria and has successfully survived many a revolution. The credit and debt, interest-bearing system of virtual money emerged with the Sumerian temples. Five and half thousand years of capitalism doesn't need to be changed in one day. Cooperative enterprises appear to be growing, perhaps biologically-organised cooperative societies could be our next economic system – or a part of it perhaps.

It could be said that we already have a cooperative system to some extent. The family is the 'cell' that nurtures us and the wider society, the body. We belong to our family 'cell' but we venture out into work groupings, social organisations and online groups like blood flowing through an organism. Perhaps these processes are like the biological system I've been describing. On closer examination it is not really like a biological system presently. We are more like atoms that retreat into a shell of family but move around through various environments like individuals moving through a maze. Here we are moving through the work part of the maze or the part of the maze where we have fun, perhaps we feel we belong here or there for a while but essentially we are atoms moving through the intricate mass of a society to which we do not truly belong. Just look at our cities from above if any proof of this concept is needed – our cities do not look biological from above, they look like a circuit board and the cars and people move around like electrons mechanically hurtling through a maze.

City Circuit-Board

It could be argued that this picture of a biologically-based cooperative economics is communism or would only be suitable for those on the edge of today's society. However, many aspects of what has been outlined could just as equally be called moderately right-wing – the pulling away from a centralised society and the independence of small communities for example, the reliance on ones reputation in the community and between communities, self-reliance of small groups, rejection of overt state authority. Those who would say that individualism is the cornerstone of human freedom are right in many respects – valuing non-conformity and allowing individuals to express themselves is important. What can be overlooked however is that humans have never existed as individuals – most of our history has been of humans existing in groups and acting cooperatively. The idea of the rugged individualist bartering for their survival with other independent souls is mostly a modern myth. This myth may have come about when economists such as Adam Smith imagined what life would be like without money. They took their own money-based society and imagined it exactly the same but without money. Naturally they imagined something that would take the place of money and so the myth of barter was born as Graeber has noted in his book, History of Debt.

We have also seen how our ideas of freedom have got mixed up with the idea of a 'free' market and 'free' monetary exchange. The so-called 'free' market came as a by-product of bloody state creation in the Middle East, the same for monetary exchange – neither of which reflected very much real freedom in society. Human societies are founded on something much deeper than markets and money - being human - and our economies should reflect this.

5. Conclusion

Economically, nature is a cooperative system I believe. It is on the whole maybe mainly stateless as there is no overarching, overt, external authority. However on more recent reflection I am beginning to think that a state that doesn't impose too much might be reflective of how a certain region of the environment works to provide the parameters for the organisms within it to function. Say a forest or moorland environment or a marsh or ocean environment provides different parameters and 'rules' for its inhabitants. It appears to be mostly private or shared on a small group level as each organism or collective of organisms 'owns' its own body or group of bodies. The environment can perhaps be considered as an organism too. Machines are on the whole poor analogies for natural or cosmic environments, an organism is much closer to reality – see Sheldrake's arguments in *The Science Delusion* for more on this. Descartes appeared to believe that the world and its contents should be viewed as a machine with mind only existing via the human pineal gland from the realm of spirit. Although at least in Descartes's schema of the universe there was recognition of the place of spirit and consciousness in a dualistic system. That is more than can be said for purist materialists. Perhaps Newton (and Descartes) didn't privately believe the wider universe was a machine anyway, Newton believed in many things, including a pan-psychic universe.

Nature is overwhelmingly cooperative in practise and its basic unit, the cell, is an absolutely ideal example of the cooperative. A lot of people are unhappy with our current system. A billion people are not even getting enough to eat when there is plenty of food. It should be noted on the positive side however that in recent decades we have taken hundreds of millions of people out of absolute poverty and are feeding more people than ever before.

I had thought that although animals all have body cells with a similar number of internal organelles* they actually organise in many different ways and in many different numbers of groupings, from the often lone cat to the industrious army-like ant. However, humans seem to be a multipurpose amalgam of nature - we don't fit completely into any one single category, being a bit of everything it seems to me. We are a mostly naked, semi-aquatic, sweating omnivore biped with an oversized brain, small guts and sensitive skin. We are so weak an infant chimp could give us a good thrashing yet we can run for 26 miles at a time through a London marathon on a hot day – thanks to our strange nakedness and ability to sweat. So perhaps averaging out how nature organises things could be a fair starting place for such bizarre creatures as us. I've been told by someone working in co-housing that there are natural numbers that seem to be ideal for different groups. Orgone itself has a quantisation, although little is known about it apart from a single statement or two from Reich that such factors exist.

*It is quite hard to find out how many organelles on average there are in an animal cell.

Chapter 6 – Article 7

Directed Energy Weapons and an Aether/Orgone

An article from 2016 first published on Andrew Johnson's website –

www.checktheevidence.com about the dustification of the twin towers complex and a possible connection to orgone.

Directed Energy Weapons and an Aether / Orgone Field



Dr Judy Wood has noted in her book, 'Where Did The Towers Go?' that somewhere between a million and a million and a half tonnes of material did not hit the ground, in solid form, during the 9/11 attacks on the World Trade Centre (WTC) complex. Each quarter-mile high tower had approximately 500,000 tonnes of material. In addition WTC7, which also “dustified”, was a 47 storey skyscraper with not insignificant weight. The rubble from these disappearances didn’t even reach to the original height of the lobby of the Towers. Fourteen people survived in a central stairwell within one of the Towers (Stairwell B), despite a supposed half a million tonnes of matter collapsing on their heads. There were strange field effects, cold fires, instant rusting of hundreds of nearby vehicles, internally melted and swirled metal beams, ultra-fine dust, cold glowing objects and force-fields which threw people and heavy objects despite no commensurately high winds.



In her book, Dr Wood first examines the Pancake Collapse theory, which is the official account, and the Controlled Demolition (CD) theory, which is the theory promoted by Architects and Engineers for 9/11 Truth and other groups. She found both of them to be inconsistent with the actual evidence, particularly that of “dustification”. These theories cannot explain the absence of one million tonnes of matter and many other pieces of evidence besides. Not a single toilet was found in the debris for example – all tens of thousands of them were completely dustified – yet paper survived intact in large quantities. Also, despite more than a million tonnes of material supposedly being blown up above it, the delicate underground waterproofing structure (the ‘Bathtub’) survived virtually unscathed. There was also minimal damage to the tube train tunnels underneath WTC. Even a nuclear explosion cannot cause such specific effects so how could thermite, or any other explosive, possibly consummate such a process?

The seismic evidence was less than expected for WTC1 and 2 and virtually absent for WTC7. The minimal damage to buildings adjacent to the WTC complex was not consistent with the WTC being “exploded” or “pulverised”. Wood gives alternate explanations for the presence of thermite material in the WTC dust and for



most of the other arguments for a non-conventional CD put forward by Architects and Engineers for 9/11 Truth.

She then examines the actual evidence that a Directed Energy Weapon (DEW) was used. She takes into account in great detail at least fifteen different types of observed evidence. She finds the evidence to indicate effects for which mainstream science has no explanation. It is as almost if an atom bomb were to be used in the 17th century. It would appear incomprehensible and the people back then would likely either outright deny or try to account for the effects in their own terms. Terms which would completely fail to explain the actual observations.



Wood concentrates on actual evidence rather than theories. The evidence she narrates causes her to have no other choice but to put forward the hypothesis that the effects, in her view, inconsistent with either the Pancake or CD theories, can only have been carried out by an unknown type of technology. It would have to be a technology that can reduce huge amounts of matter to ultra-fine dust. She then searched for similar effects that are already known and came across the work of Canadian inventor and researcher John Hutchison (www.thehutchisoneffect.com). Based on the pioneering work of Tesla (www.aetherforce.com/tesla-the-aether-by-eugene-mallove), Hutchison developed a system of multiple, interactive electromagnetic fields. Hutchison used Tesla coils, an electrostatic field generator and other equipment. His work provoked the interest of the military but Hutchison resisted and his lab was broken up and destroyed by government agents. Hutchison continued his work nonetheless putting much of it in the public arena. He has demonstrated strange effects such as levitation of objects, melting of different objects at a cold temperature, fusion of different types of material such as wood and metal, anomalous cold fires and dustification of objects to name but a few. These effects are similar to some of the effects Dr Wood noted occurred on 9/11, but on a massive scale. She therefore had to assume some kind of energy weapon was used to destroy the WTC complex. She called this a Directed Energy Weapon (DEW).

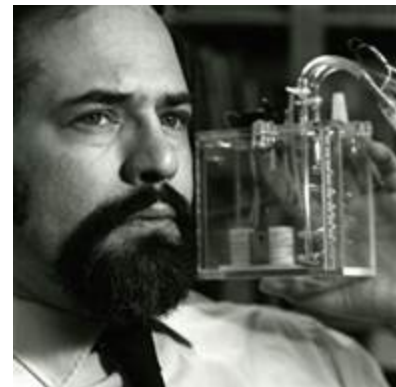


Hutchison's experimental work was based definitively on Tesla's pioneering turn of the century work in electromagnetism. Tesla was a genius whose work has provided much of the modern electrical infrastructure we take for granted. However, because Tesla was such a genius, both practically and theoretically, his work took him well beyond simple electromagnetism. This is why his work and name are much less well-known than they should be. He overstepped the mark and went into a physics I believe the US military want kept top-secret. The aether is perhaps the military's biggest secret. That is why physics is so confused today. The aether was falsely excised by the fraudulent 19th century work of Michelson and Morley and then banished, seemingly forever by Einstein's metaphysical theory of a non-existent space-time plenum and Quantum Physics (QP) equally metaphysical particle mechanics in an empty space. A non-substantial "aether" keeps getting reinvented however. Sometimes it appears in the "safe" form of Einstein's space-time or QP's wave/particle duality. Otherwise it re-emerges as the non-substantive Zero Point Field. Physics doesn't really make much sense otherwise. The reason physics is so hard to understand is not because it is inherently complex but simply because it is missing something crucial in its foundations.

If one is observing ducks floating in a bathtub but swears blind that the water doesn't exist then one would have to make up all sorts of incomprehensible theories in order to explain the behaviour of the floating plastic ducks. Relativity physics and QP similarly are both



'empty space' paradigms that deny the existence of the bathwater. Electrical charge and field effects are mediated by a field of nothingness – the metaphysical space-time. Prominent physicists, academics and cosmologists who challenge the physics paradigm of empty space are either marginalised, ignored or find themselves living rather short lives. Some examples are Caroline Thompson, a Welsh academic who was very critical of mainstream physics (her posthumous website has been taken down unfortunately), there is Eugene Mallove (www.infinite-energy.com), a



prominent physicist who was murdered the day after talking about aether on mainstream radio (he was also interested in orgone).

Then there is Dayton Miller (www.orgonelab.org/miller.htm) a physicist and contemporary of Einstein who showed very good experimental evidence for the existence of a dynamic, cosmic aether. His work shows that Michelson and Morley's aether dismissal was spurious. Miller was constantly undermined and sidelined, his work being falsified and misrepresented and finally buried altogether after his death by Einstein and his colleagues. Then there is the cosmologist Halton Arp (Seeing Red) who showed that space is not empty but full of cosmic plasma (also that the Big Bang did not occur

and the universe is not uniformly expanding). Russian physics acknowledges that 'space' is full of plasma.

Perhaps, as argued at aetherforce.com, mainstream Western physics is directly the result of a conspiracy against humanity. It is a physics of plastic ducks minus the bathwater. So why is the bathwater, the aether, so dangerous? In a nutshell, because you can power anything from it for free and, as we are discovering, it can be weaponised.

Many people admire Tesla in alternative knowledge fields. However, not as many people realise that Tesla was not only a genius of electromagnetism but was also a genius of the aether. In fact it was upon the aether that his work was actually based. Therefore, Hutchison's work, being based upon Tesla, is also emergent from aether properties. Aether and a cosmic orgone are more or less the same thing. There are some subtleties differentiating the concepts but not enough to be that meaningful, see the previously referenced work by Demeo on Miller for a fuller description of aether and orgone.

Tesla's radiant electricity was transmitted without wires. He realised this was possible because there are in effect, two types of electricity, the normal "hot" type of electricity which travels in transverse waves and another "cold" type of electricity which travels in longitudinal waves as a wave in the aether. It is this aether wave which can be sent a distance from its source allowing the wave to be downloaded and transformed into 'electricity' at a distant point.



Tesla always suspected that there was an aether but he proved it to himself with his glowing vacuum tube experiments indicating the presence of a very light gaseous aether.

Here's what Tesla said about the aether,

"Only the existence of a field of force can account for the motions of the bodies as observed, and its assumption dispenses with space curvature. All literature on this subject is futile and destined for oblivion. So are all attempts to explain the workings of the universe without recognising the existence of the aether and the indispensable function it plays in the phenomena. My second discovery was of a physical truth of the greatest importance.....There is no energy in matter other than that received from the environment."

So here Tesla is saying relativity theory is futile (he refers to it obliquely as space-time curvature). He is also saying no physical phenomena can be understood if we throw out the bathwater (the aether) so this pretty much cuts out particle physics at it is known today. Lastly he returns nuclear physics back to its Victorian conception by denying that energy comes from matter itself but rather from the aether. The early Victorian experimentalists thought that the nucleus of the atom was too small to account for the huge amount of energy that appeared to radiate from it.

In fact, Tesla didn't think of electro-magnetism as an electrical phenomena at all. He thought of it as an aether phenomena. Tesla stated,

"Electricity acts like an incompressible fluid.."

or in other words, electricity acts as a wave in the aether, the aether being a fluid.

Tesla stated this even more concretely,

"Electricity and aether phenomena are identical."

(from aetherforce.com/tesla)

The orgone/aether scientists, the Correias (www.aetherometry.com) confirm that,

“Tesla coils emit a special form of mass-free radiation that is not electromagnetic in character and not sourced in ionic emissions.”

So if a Directed Energy Weapon (DEW) exists, and is based on Tesla and Hutchison type effects, it cannot be fully understood without understanding aether/orgone. All the greats of the discovery era of electricity believed in an aether – Maxwell, Faraday, Thomson, Crookes, Kelvin, Mendeleev and Tesla. They did this not because they were misinformed or lacking intelligence. They did this because they were right! It is obvious that waves occur within a medium and that particle effects presuppose a medium in which to occur. This medium has been hidden from humanity in order to keep people suppressed.

Wilhelm Reich stated that orgone is a life-force that exists everywhere, is compressible, measurable with instruments and has effects on organisms and on matter. It flows in space where it could be described as a cosmic aether. When orgone is irritated by nuclear radiation or by “hot” electricity (such as X Rays or microwaves) a life negative, destructive form of orgone is created called oranur (ORgone Against NUcleaR). Oranur can make people feel sick, it attacks people physically and mentally, causes high Geiger counts and is impossible to shield.

Here is some of the common ground between the effects that Dr Wood outlined for a DEW as compared to the effects of oranur:

1. Ultra-fine Dust

Wood notes that there were some very odd effects regarding the dust at 9/11. Explosions and Controlled Demolitions create coarse dust which settles in minutes. They do not cause ultra-fine dust which then continues to dustify after it has hit the ground. Wood calls this effect “Fuzzballs”. When the first responders were walking through the dust pile, clouds of even finer dust formed around their feet. This wasn’t even dust. It was nano-dust, particulates the size of DNA. Again explosions don’t cause this effect. As discussed the Hutchison effect was known to cause small examples of dustification. There is something else which might cause this effect – oranur. In “Blackening Rocks” in the First Oranur Report (See Selected Writings of Wilhelm Reich, Oranur Chapter) Wilhelm Reich notes how oranur literally eats away at rocks causing them to lose their structure. He also notes how strange substances he called orite and melanor can be formed when oranur is very high.



2. Rapid Degradation of Steel into Rusted Iron

Wood notes hundreds of strange vehicle effects around the WTC and nearby areas including vehicles where instant, extreme rusting can be seen in just one part of the vehicle.

Orgone is attracted most strongly to steel and iron. Orgone is non-entropic. It goes from less to more, from lower to higher, from less complex to more complex just as you would expect a life-force to do (life is itself a non-entropic process). However the negative aspect of orgone, oranur, is a destructive energy that tends to work in an entropic direction. Oranur can be created either with nuclear or electrical irritation of an intense orgone field. So if a supercharged electro-oranur field existed it might be expected to be attracted to metal, especially steel, as orgone is attracted to steel and iron. As

oranur tends to degrade matter an electro-oranur field might also be expected to degrade steel into iron.

3. Continuing Breakdown

Oranur also causes what is known in orgonomy as bionous breakdown in cells or even in rocks. Reich observed tiny vesicles, the size of a clump of viruses, that were an intermediate entity between living and non-living things. Living cells and non-living matter under the influence of oranur, can break down into bion vesicles. It is quite conceivable that an electro-oranur field could break down both organic and inorganic matter into bions. One of the things about bion processes is they are self-sustaining to some extent once initiated. Wood noted that the WTC dust continued to break down even after it settled. This may suggest some kind of bionous process.

4. Non-destruction of Paper

Wood noted that not a single toilet out of the tens of thousands in the buildings was found in the rubble. How can a force that can dustify over a million tonnes of material in minutes not be capable of dissolving all the paper in the buildings as well?

Orgone and its offshoot oranur, is absorbed by non-conducting, dielectric materials. It appears paper is an extreme example of such a dielectric material and therefore some of it escaped being dustified.



5. Charge Build-up

Wood notes that there seemed to be a 'charge build-up' in the buildings that may have precipitated their collapse. She noted that the aluminium cladding on the towers may have helped keep this charge within the buildings. If an electro-oranur field was used, this is exactly the effect one would expect – metal attracts and then reflects orgone type energies. The outer metal cladding would attract and then reflect the oranur internally into the building amplifying its potency.

6. Amplification

The metal cladding, in effect, turned the Towers into two gigantic orgone accumulators (metal attracts and then reflects orgone, dielectric materials absorb orgone, layering of the two can cause a preferential flow of orgone). Oranur produced by nuclear irritation can greatly amplify certain physical effects such as Geiger counts. An electrical oranur could amplify Hutchison type effects.

7. Cold Processes

Orgone is a cold energy. A concentration of orgone in a cabinet can cause a small rise in temperature but generally orgone processes run without generating heat. Reich developed an orgone motor which produced motion but without heat. The Geiger readings for high oranur concentrations were noted by Reich to show extremely high counts. Counts this high would normally indicate a 'hot' nuclear process of dangerous proportions. However, Reich noted such readings, safely, at room temperature with high levels of oranur. So it appears oranur could partly fit the bill for the anomalous cold processes such as the cold glowing fires and the cold glowing materials in the rubble. The dustification was mainly a cold process too as there was no heat noted anywhere near capable of dustifying all that material.

8. Similarity to Low Energy Nuclear Radiation or Cold Fusion (LENR)



Wood notes that the dust exhibited signs of molecular disassociation consistent with LENR. Such processes are unlikely to be matter based – dependent on energy from within the nucleus of the atom. Certainly, this would be in keeping with Tesla’s view and with all

the other greats of the electromagnetic discovery era. It is likely that LENR is dependent on an aether/orgone process for its energy.

9. Radio Communication Suppressed

Wood noted that radio communication was suddenly blocked within the Towers before their dustification. One quality of orgone type energies is that they are antagonistic toward electrical fields. Orgone clouds XRay photographs and can suppress electrical circuits.

10. Unusual Magnetic Phenomena Over a Wide Geographic Area

As orgone is a natural earth energy its manipulation could have effects far afield changing the earth’s magnetic fields. Orgone is known to magnetize or demagnetize in certain circumstances. A high oranur charge would be expected to suppress magnetism generally. This is exactly what was noted on 9/11 in various measuring stations.

11. Weather Manipulation

Wood notes that hurricane Erin, off the coast of New York shortly before 9/11, was ignored by mainstream media. This was despite it being on a “collision course” with New York. On the day of 9/11 the hurricane suddenly changed course, moved back out to the Atlantic and then headed north.

Orgone fields have been shown to possibly deflect hurricanes on two occasions. Once was in the 1950s by Wilhelm Reich (Hurricane Edna) when a hurricane was threatening the coast of Maine in the US. The latter time was in the 1970s by Dr Blasband again on the East Coast of the US (Hurricane Doria). Both anomalously changed direction and headed back out to the Atlantic when cloudbusters depleted their energy. A single orgone cloudbuster can move orgone over an area as great as half a continent and appears to be able to de-energise a hurricane. There is solid, peer-reviewed academic and field evidence for cloudbusters. The spectacular results from Demeo’s field operations in Africa were for a while supported by the Eritrean government. See Synopsis Section, pg 228 of Southgate’s Reich Bibliography for overview of cloudbuster research.



12. Power Sources

It has been posited that directing orgone streams against the natural atmospheric flow using cloudbusters, could create swirls of dangerous energy. This could result in hurricanes or other dangerous phenomena. It is possible that hurricanes could be created artificially using energy manipulation. The hurricane during 9/11 may also have served as a power source, the orgone energy being siphoned off and channelled into destructive oranur activity.



13. Gravity

On page 95 of his book, “Contact with Space”

Reich mentions “**negative gravity**”. Wood notes how witnesses near the WTC reported being levitated during the unfolding events. Photographs of some vehicles also show they have been flipped upside down. (Reich’s mention of “negative gravity” is in relation to his earlier study of “Ea.” Reich’s abbreviation for “Energy alpha” – primordial energy. He also used this abbreviation to mean “Visitors from Outer Space”). Reich additionally stated that he had equations for negative gravity but did not disclose them publically, although the American Air Force may have been aware of them (Selected Writings of Wilhelm Reich). Reich also kept the “Y Factor” undisclosed – a central aspect of his orgone motor. The orgone motor itself may have had anti-gravity effects. Reich stated that the orgone motor was related both to the cloudbuster and to certain oranur functions in its mode of operation. A change in the feel of gravity has been subjectively noted near to the operating field of active cloudbusters (as related by Dr Baker, who inherited the leadership of Reich’s organisation the ACO – American College of Orgonomy in their Journal of Orgonomy).

14. Desiccation

Oranur is very “thirsty”. Exposure to concentrated oranur literally pulls moisture out of the body and from the environment. The dustification process on 9/11 must have involved an enormous depletion of water from the million plus tonnes of materials – we see little evidence in what was left – of all the water that would have been in tanks and pipes in the towers (i.e. why didn’t we see more “sludge” as opposed to just dust?).

15. Glowing Objects

After the nuclear oranur experiment that Reich conducted, some of the metal sheets in the orgone room glowed red and purple for weeks without producing heat. Unusual glowing fogs were also seen. An electric oranur might produce similar anomalous glowing materials to those detailed by Wood in the rubble on and after 9/11.

Conclusion

Reich originally conceived of orgone counteracting nuclear radiation in case of a nuclear war between the US and Korea back in the 1950s. He thought that it might be possible to immunise people against radioactivity. That is why he originally undertook the orgone versus nuclear experiments that resulted in the discovery of oranur energy. There is no published research within orgonomy regarding the study of oranur as a possible weapon. Neither has any interest been expressed along these lines. However, one long time harasser of orgone researchers did once make claims about knowing how to weaponise oranur. This person seems to have had outside financial support so it is possible he is on a payroll and a government insider may have suggested the idea to him.

The processes involved in the Hutchison Effect and in Tesla’s radiant electricity are dependent, in Tesla’s view, on an underlying medium – an aether. Orgone and its negative counterpart, oranur, are a cosmic and biological force which acts in the environment, and in space, like an aether. The effects noted on 9/11 by Wood are consistent with various behaviours of a type of negative orgone energy called oranur. Thirteen specific types of orgone/oranur behaviour are possibly consistent with these effects. It appears that the destructive processes on 9/11 may be a combination of Hutchison/Tesla fields with an oranur field. Orgone can be excited into an oranur state by both nuclear radiation and

‘hot’ electricity, particularly microwaves and X Rays. It appears possible that the WTC destruction was caused by some type of DEW weapon that incorporates both an electrical Hutchison type component and an aether/orgone/oranur component – an electro-oranur directed field weapon.

Chapter 6 – Article 8

Good and Evil

This was a long website article on www.orgonecontinuum.org and most of the ideas have been superseded, or will be superseded by views based on the Orgone Theory of Time (see Philosophy Chapter) which presents a much more developed theory. However there was some key ideas in this article and some good quotes about Reich's spirituality in his last year or so which are worth repeating here.

Chapter 6 – Article 8

Synopsis of Good and Evil Article

In this early essay I attempted a theory of good and evil from an orgonomic viewpoint. It had its value in helping my thinking evolve but it was fairly rough and incomplete. It basically suggested seeing good and evil as directions of orgone flow, good being from a spirit type energy through to matter and evil being from matter dissolving back to spirit. However I would now characterise that as far too simple and just about creation and destruction which isn't necessarily completely tied to good and evil. However in the Orgone Time essays the movement of orgone (as time itself) could be used to enquire more deeply into the nature of good and evil. The transcendent aspect of time, the universal time or universal flow of orgone could be likened to the primordial state of innate good. In order to experience other realities a flow away from the primal state is created via individual and mass time streams and hence the appearance of evil perhaps (as a movement away from the natural state). This is perhaps a more sophisticated way of viewing orgone flows and good and evil. However the early view of directionality and orgone might have helped me develop the later views of orgone and time.

This early essay also elucidated some of the main views of evil in orgonomy and generally about it. Firstly the desert view, put forward by Reich and Demeo. That the DORisation of the planet and the creation of deserts externally and internally in man's psyche is the foundation of negative being. However I point out that any desert process and its effects on consciousness are just a step in a process and not causative in themselves. Mechanical processes always go back to something earlier in a chain. Some other views of evil were also explored in the essay – the medical view for example. Evil is seen as a psychological disease, in Reich's view caused by armouring (which Reich in turn hypothesised might be caused by consciousness turning in upon itself, though he had doubts about this). There was also the oranur view of evil – good and evil as actual energies in the universe (however my more mature view of oranur views it as just excited orgone, and that is not good or evil in itself). Lastly the eternal warfare view is espoused (wherein two equal and opposing forces are hypothesised). Funny enough, in the orgone theory of time the transcendent aspect of orgone as universal time would be beyond evil and entirely good but the individual and mass aspects would have an element of 'eternal warfare' as they have departed from the innate primal nature in order to experience other things.

Lastly there was a useful categorisation of Reich's work into five consecutive periods:

1. Character Analysis

2. Bioelectrical Studies

3. Bioenergy Studies

4. Cosmic Energy

5. Orgone and Spiritual Aspects

Some may wonder, given Reich's early criticism of mysticism, whether Reich really did believe in the existence of God and for that matter, of evil. Reich not only repeatedly pointed to the unity of aether and God and confirmed the validity of the religious feeling in his books but in his letters in prison specifically stated the following,

'I was deeply moved. I felt a new, universal faith in Life and Love, comprising all monotheistic beliefs..' Wilhelm Reich, A Personal Biography, Ollendorf, pp146

'...You know and have learned to trust in God as we have understood the universal existence and rule of Life and Love.' a letter to Peter Reich from Wilhelm, **Ollendorf**, pp146.

He felt that the reception of his work was affected by a fear even deeper than that of sexuality, the fear of knowing God (see **Offshoots of Orgonomy**, Num. 12 pp8).

Reich also believed in the existence of evil,

'I have won the battle against evil,' from letter to court, **Ollendorf**, pp 135.

He spoke of an,

'Enemy of Man,'**Ollendorf**, pp 146.

I will leave the concluding words to Reich,

'The sharp boundary lines between physics and what is called "metaphysics" have broken down. The metaphysical intuition has a physical basis: "God" and "Ether" are one.'

Selected Writings of Wilhelm Reich pp422.

'All boundaries between science and religion, science and art, objective and subjective, quality and quantity, physics and psychology, astronomy and religion, God and ether are irrevocably breaking down, being replaced by a conception of the basic unity, a basic CFP (Common Functioning Principle) of all nature which branches out into the various kinds of human experience.'

Selected Writings pp423.

His wife Ilse noted that he appeared to have had a religious conversion in prison.

Chapter 6 – Article 9

Y Factor, Parts 1 and 2

An essay exploring the secret Y Factor which enabled Reich's orgone motor, first published 2017 on my website.

The Y Factor Part 1

'The Cosmic Energy Motor will be the lever switch which will turn our present civilisation into that of the coming Cosmic Age. The Cloudbuster and the Spacegun are the twin brothers of the OR motor.' JO Vol2, Num1, 1968, Blasband, USA Vs Wilhelm Reich (Court Briefs) pp42.

'The high counts at the GM counter represented the energy discharge and sudden release of highly pent up energy. OR energy in discharge is always motoric and in the states of pointed existence'
- Contact with Space, pp256, WR.

I think there is a possible solution to the Y Factor mystery, the component of Reich's orgone motor which has been secret for 70 years. I've attempted to condense the information about the Y Factor and the orgone motor into one diagram (above) but in more detail:

In 1947 Reich start experimenting with Geiger Muller (GM) nuclear radiation detectors. He was reluctant to buy one at first thinking they wouldn't work with orgonotic phenomena. Initially, the GM detector showed no reaction to the ORACs (Orgone Accumulators) or to the Orgone dark room (a room sized orgone accumulator). Then after the detectors had been soaked in orgone for some weeks they started reacted strongly, stronger than if the GM counter were next to a nuclear reactor.

Reich's GM counter had a dial which could do a full rotation. The dial would at times completely revolve. Reich immediately realised he had discovered a motor effect of orgone. Previously he had known that orgone (pre-Atomic energy) was antithetical to electrical and mechanical energies (post-Atomic energy) but he didn't understand how the two types of energies were interrelated. At first Reich called the motor effect the Geiger Muller effect (The Geiger Muller Effect of Cosmic Orgone, Orgone Energy Bulletin 1951 - http://www.wilhelmreichtrust.org/oranur_experiment.html).

A Typical Commercial Geiger Muller Counter Circa 1940 was a huge device with big glass tubes. Reich came to see the tube of the Geiger counter as a mini-ORAC. So he decided to get some specially made vacuum tubes which had inner metal electrical plates surrounded by glass so they would be like a mini-ORAC too (but like the Geiger tubes with an electrical input). He called these VACOR tubes and charged them with orgone for weeks like he did the earlier GM tubes.

Reich noted that mechanically minded scientists would have missed the motor effect. Reich knowing that orgone works slowly allowed time for charges to accrue. Once the tubes were charged up, after some weeks, he connected an ordinary battery to a set of VACOR tubes then to an ORAC and finally to an electric motor (see bottom part of top diagram). The battery provian initial 1/2 volt stimulus to the orgone - not enough to run the 16V motor. The VACOR tubes and ORAC boosted the activity of the orgone still further. The orgone, when very excited and concentrated, spontaneously converts into electricity turning a small electric rotary motor. The motor function is not in fact complicated - if the orgone was activated enough the VACOR tubes could be removed. In fact, as Reich noted in his last published book, **Contact With Space**, all ORACs have a weak motor function already because they cause a spontaneous rise in temperature (which can be seen as moving particles). This spontaneous rise in temperature has been extensively confirmed scientifically in this paper by Demeo. See also www.orgonelab.org Dr Demeo's research site.

Maglione's Study of the Ark and its Similarity to Reich's ORAC

The Orgonomic Potential (OP), the charge of the orgone in a certain space, is the key to understanding the Y Factor Maglione believes. Through showing that the Ark of the Covenant was a very strong ORAC, Maglione has revealed that the Y Factor is based on a very high OP. Maglione believes the Ark of the Covenant achieved its very high OP through activation by a radioactive compound called Shamir. Shamir is similar to the radium Reich used in the Oranur Experiment and to aspects of ORUR, orgone treated radium, although this isn't a simple one to one parallel. Both orgone activating radium, ORUR (Organised Radium) and Shamir change over time. See the post-scripts below for more on this.

Reich didn't feel the time was yet right to reveal the orgone motor fully because he feared what would happen if the world, especially the totalitarian states, had unlimited power. This was his given public reason anyway and I know of no other rationales to offer. But he left numerous clues and the basic principle is not actually that hard to work out. Basic repetition would involve no more than a very strong ORAC and a GM Counter, at least at first.

One clue Reich left is a little known statement from his court proceedings reprinted in Journal of Orgonomy in 1969 (see header of article for full reference). He states that the Cloudbuster (CB) and Spacegun (SG) are the twin brothers of the Orgone Motor. A Spacegun is a cloudbuster activated by radioactive/post-radioactive substance called ORUR (orgone treated radium). We can interpret 'twin brothers' to mean 'orgonomic variations' in a orgonomic functional diagram. So the CB and the SG are the orgonomic variations and the Orgone Motor is the CFP (Common Functioning Principle). The CB pulls orgone from a low Orgonomic Potential (the sky) to a high OP (a lake/river). A SG shoots orgone from a high OP (radioactive ORUR) to a low OP (the sky). So the CB and SG represent OR moving in two directions, pulled from low to high (CB) and shot from high to low OP (SG). The CFP is orgonotic movement of high orgone charge. So in an orgone motor you have a high OP of contained but moving activated orgone. That the Spacegun is related to the orgone motor also implies that there is a radioactive component to the orgone motor.

Reich loved acronyms and initials, but no one has yet been able to work out what the Y Factor stands for. To produce a motor effect from orgone you simply need a high OP moving in a contained space as Reich evidenced with his GM experiments. To get that effect you need something that causes the orgone to have high OP as Maglione has noted in his excellent book, **'The Legendary Shamir'**. I would strongly recommend this book as it has nearly all the relevant details on the orgone motor collected in one place. It also reveals the basis of the orgone motor's functioning and common ground with the Ark of the Covenant. The radioactive factor of orgonotic radium (ORUR) has some correspondence to the activating factor in the Ark of the Covenant - the Shamir, except as Maglione has worked out the Shamir was hundreds of times more powerful than the ORUR in quantity if not in quality too. Order direct from author at **robert_jumper@yahoo.it**.

Any radioactive/post-radioactive substance (Shamir or ORUR) or electrical stimulus inside an ORAC or Ark such as from the Geiger Muller Counter's electrical charge or Reich's initiating battery in the orgone motor set up would have an activating effect upon the orgone sufficient to create a motor effect. In fact, as noted previously, all ORACs already have a weak motor effect because of the rise in ambient temperature inside an ORAC (To-T). Reich probably had radioactive sources in Orgonon in 1947 (this was before the Oranur Experiment and his ordering of small amounts of radium which he

used inside strong ORACs to see if radiation could be subdued by orgone in about 1951). He had XRay sources for testing equipment which might have been radioactive, possibly Cobalt-60. Also he had a radium dial watch which had been subdued by the high orgone charge at Orgonon. Perhaps if Reich had already used a small amount of radioactive substance with the orgone motor this might be why he was confident that orgone might subdue nuclear radiation in the later Oranur Experiment. If he had called the secret factor of the orgone motor the OP Factor (Orgonomic Potential), OM Factor (Orgonomic Movement), R Factor (Radioactivity) or A Factor (Activity) then it would have been easily guessed and rightly or wrongly he wanted to keep it secret. So considering his love of acronyms and initials, perhaps it was a reverse initial - radio/activit'**Y**'. Although he referred to the Y Function occasionally, it was mostly referred to as the Y 'Factor'. A factor is just a part of a process - not how that process functions. The orgonomist, Lois Wyvell's recollection was that the Y Factor was 'with' the ORAC connected to the orgone motor suggesting a physical component. That the Y of Y Factor looks like an orgonomic functional symbol, Reich's key symbol is a background meaning which connects in with his hint about the CB and SG being twins of the OR Motor in Contact with Space. Both myself and Maglione believe the Y Factor is primarily a physical component.

Zamboni Dry Pile Battery

It should not be that difficult to recreate a orgone motor from what is now known thanks to Maglione's new book and the outline here of the probable basic principles. I suggest a Zamboni type dry pile (a type of multi-layered dry battery itself similar to an ORAC) contained in an activated ORAC might be sufficient <https://www.youtube.com/watch?v=Ec5Ydsf1dT8> and <https://www.upsbatterycenter.com/blog/make-zamboni-pile/>

If the OR Motor is an area of interest I would suggest the following literature: the oranur experiment (http://www.wilhelmreichtrust.org/oranur_experiment.html), details on the orgone motor which is condensed from various sources by Maglione, The Legendary Shamir available from author at robert_jumper@yahoo.it, **Contact With Space**, Reich's last published book with much on oranur (http://www.wilhelmreichtrust.org/contact_with_space.html), and a review of my Annotated Bibliography of the Post-Reich Journals, which condenses most of the orgonomic journals from 1957 to early 2000s and is available free, some 300 plus pages of info (<http://orgonecontinuum.org/reich-biblio.html>). See the sections on experiments and cloudbusters in particular. Also it would be helpful to get advice from experienced orgonomic researchers before attempting any such experiments as there can be side-effects of experimenting with oranur. At a minimum I would recommend the following: only use small amounts of electrical stimulus (less than 1/2 volt) or a small amount of naturally occurring radioactive substance or mineral such as trinitarium as an activator of the ORAC. The ORAC would need to be kept away from living areas. Oranur created by these experiments can overcharge people who are not accustomed to it and can cause old illnesses to arise if one is not careful. Grounding oneself in water and salt can lessen overcharge. **I do not recommend anyone undertake experimentation in this area without advice from experienced orgone resarchers and without reading the background literature above.** Feel free to contact me about this.

I would recommend Maglione's book as it has all the relevant information concerning the orgone motor all in one place and brings the information together in a uniquely understandable way in the context of both ancient science and modern orgonomy, illuminating both in the process.

Post-script - Reich continually **simplified** the Geiger counter reaction for about a year to arrive at the orgone motor. The vacuum orgone tubes are simplified versions of the Geiger tubes (both are mini-

ORACs with an electrical current but the orgone vacuum tubes don't have a gas filling). The essential aspect is simply orgone charge activated by electricity. Eventually the Vacuum tubes could also be discarded with just the Y Factor providing the activation until the orgone spontaneously converts into electricity. Also Reich called the OR Motor 'dirty' which again indicates to me that radioactivity might be involved, although electricity from an ordinary source can also initiate at least a weak motor function.

Second postscript - The Orur - Shamir comparison in the above post is not quite as simple as I have indicated. Orur is in a kind of 'post-radioactive' phase and as such the Orur may be quite different in nature to untreated radium in its reaction to orgone. Orur may not be as useful as an 'excitant' of orgone as untreated radium in Maglione's view. The Orur might correspond more closely to later stage Shamir in it's activity. My impression is that it is possible the early stage Shamir was originally just a fair quantity of radium, or similar radioactive substance (certainly many times more powerful than the 1mg pieces Reich used). There is also another possible correspondence between Orur and later stage Shamir (when after decades or centuries it loses its radioactivity and becomes a new post-radioactive substance) and the existence in the past of items known as Philosopher Stones. There is so much we don't know about Orur, Shamir and also regarding untreated radium as an orgone excitant. The properties of these items change over time.

THE Y FACTOR, PART 2

There may be some further possibilities with the meaning of Reich's secret Y Factor.

Reich says the following in the paper, The Geiger Muller Effect of Cosmic Orgone Energy pp208, The Oranur Experiment,

“Another important point is this: one fails in OR physical experimentation if one works with the electrical theory of ‘positive’ and ‘negative’ charges. One succeeds if one adheres to the specific interaction of ‘two organotic systems’: they are not charged in opposite directions, but with one and the same type of nonpolar charge. *But there must be two organotic systems if any reaction is to occur.*”

Reich appears to state that it is essential to have two organotic systems in order to obtain an orgone-electrical reaction, although, perhaps Reich is referring just to organotic reactions such as the organotic potential from a lower to a higher energy system. He does go on to outline both of these principles as being essential to the orgone motor function alongside a third principle (that orgone is not itself electromagnetic). Reich outlines three principles behind the motor function:

- 1. Interaction of two organotic systems.**
- 2. Organotic potential from low to high.**
- 3. OR energy is different to electromagnetic energy.**

(Geiger Effect pp208)

He also stated that the key to the orgone motor function was the practical solution of the relationship between the organotic potential (from low to high) and the opposite discharge process, or the mechanical potential (from high to low), (ibid pp210).

So movement from lower to higher potential must take place, two organotic systems need to interact and there must be a conversion process taking place as orgone is not itself electrical.

Reich discovered the orgone to electrical effect by using an orgone-charged, gas-filled tube. Essentially, a glass, gas and metal cylindrical orgone accumulator (ORAC). The antique detector tubes of the pre-1950s style Geiger Muller radiation counters were like an ORAC made of glass. A glass outer layer and two inner metal layers (the plates or electrodes). Reich's Geiger counter – a large gas filled ORAC with a metal cylinder covering, was charged in the first case for about 9 weeks in the highly organotic main hall about 15 foot from the large, metal-lined orgone dark-room at Reich's Orgonon laboratory in 1947 in Maine, USA. Reich had reluctantly acquired the expensive counter device to see if it would react to orgone as a possible additional measuring device. He certainly was not expecting it to react strongly to orgone fields. The second Geiger counter Reich acquired was purposefully charged inside an ORAC, near the orgone room for just a few days before showing the posited motor reaction, which was seen in the first counter completely unintentionally.

Late 1940's Geiger Counter

Reich was using a glass and metal ORAC (the Geiger counter tube) which had an electric current running through it when the device was switched on to make readings. This glass and metal ORAC counter tube had been previously charged by a second strong ORAC or by the metal cylinder casing and orgone room nearby.

The first Geiger counter was battery-fed, the second used a line voltage. As discussed, the Geiger tube was first soaked in orgone by being placed near to or inside a bigger accumulator (an ORAC or

orgone room) for some time. Then the counter tube had an electric current passed through it once it had previously reached a high orgone charge. Thus the Reich orgone motor (which was developed from the Geiger counter effect) may also need two organotic systems, the organotic tube and the surrounding orgone field. It also perhaps needs an initiating electrical current, for example, the ½ volt battery Reich may have used to initiate the orgone motor effect (which he then disconnected whilst the motor still ran according to the witnesses at the orgone conference of 1948). This battery and perhaps the motor itself could also be considered separate organotic systems. Reich went on to develop his own glass and metal ORACs which were vacuum rather than gas filled (Vacor tubes). They were used with the orgone motor.

I believe glass based ORACs might be an essential aspect of gaining a high level of conversion from organotic to electrical energy due to the possibly stronger compression of the orgone energy inside them compared to traditional ORACs.

Electric Charge in ORACs

Although Maglione and Ferrari (<http://www.psychorgone.com/orgone-biophysics/electric-currents-in-orgone-devices-3>) have shown that ORACs may precipitate a small amount of electricity continuously, this is currently in the region of mV. It nonetheless appears to be present and not the result of static charge. My initial work with orgone and capacitance in batteries and electronic capacitors also indicates that strong ORACs may possibly have a continual passive electrical conversion, though small. My work is at a tentative stage presently. There does however appear to be a small, continual organotic to electric conversion in ORACs. But this is probably not how Reich's orgone motor worked. It appears to me now that the arrangement Reich employed (that led to a motor force arising from the orgone units) could be considered more an 'amplifier' of electricity. My visualisation for this is that once the primordial aether/orgone envelope reaches a certain energetic threshold (via electrical or radioactive stimulation) the orgone continues to convert into new charged particles continuously. This also depends on a strong organotic field being 'squeezed' sufficiently. In the case that the organotic excitation is not confined adequately the potential motor force could manifest as heat or light instead as Reich describes in his last book, Contact with Space. Much organotic phenomena relies on passing energy thresholds, for example the bions (tiny living vesicles created from non-living matter) only appear when an energy threshold has been passed with super-heated matter in water.

Multiple Meanings of Y

I believe Reich may have used three layers of meaning for the Y Factor. Firstly, as he loved acronyms, an opposite initial as I have described in my first article on the Y Factor – radio/electro-activitY (the activating factor for the organotic to electricity conversion). Secondly, when I noted on rereading the Geiger Muller paper that Reich underscored the existence of two organotic systems, I thought how would that look on a graph. Then it further occurred to me that a Cartesian graph system usually uses two axes, Y and X. So this is an additional reference to the two organotic systems. Y is also the second to last letter of the alphabet. So Y can mean two. If the X horizontal axis refers to the independent variable as is usual then this would be the orgone charge or organotic potential. The Y axis would refer to the changing vertical line, the so-called dependent variable. So as the Y axis (the electrical or radioactive stimulation) increases so the X axis goes higher (the organotic potential or orgone charge) until an orgone to electrical particle threshold is passed and electric currents become evident.

Geiger Counter Research since Reich - Demeo

Demeo describes his work with orgone charging Geiger Muller radiation counters (<http://www.orgonelab.org/Report2006.htm>). Demeo obtained a number of Geiger tubes which, unlike Reich's, did not appear to react to orgone charging. Reich charged his large 1940s antique style, metal covered counter tubes either near to or within the strong orgone room at Orgonon. Reich tried a number of locations for the counter tubes but they were mostly close to the highly charged extended field of the orgone room, or within the orgone room itself or close by and within an additional ORAC. This is presumably stronger than the ORAC Demeo first used to charge the small RadAlert counter (which also had no metal casing to its internal tube). Demeo's RadAlert was at first only turned on electrically outside the ORAC periodically. Reich used his Geiger counters with their electric current running both outside and within the orgone room (thus causing the electrical-orgonotic excitation effect Reich noted in the orgone room). Reich noticed that the operation of the Geiger counter device within the orgone room caused high levels of orgonotic excitation. He also received an electric shock from the device at a time when it was not switched on to its electrical supply. Demeo did report on a later period of a few days when the RadAlert was switched on and continuously monitored inside Demeo's orgone room but again it showed no reaction in the days reported. Demeo does note however that his original RadAlert counter tube may have been insufficient to take up an orgone charge (due to its small size and internal placement of the counter tube within the device). Reich's counter tubes were much larger than the RadAlert's and were covered by a metal casing (which Reich had found to greatly increase the motor effect).

Demeo obtained some further Geiger tubes. The other unspecified Geiger tubes Demeo subsequently used were charged using orgone blanket materials for an unstated period of some months. Demeo did not obtain an effect similar to Reich's with this method. It should be noted that Demeo's treatment of his Geiger tubes appears different to Reich's. It seems there was a lesser orgone charge involved. Also, it was not stated whether the tubes were of a similar size to Reich's or had a metal casing around them like the antique tubes Reich used (Reich found this casing was important as it acts like an extra accumulator, naked counter tubes did not have the same qualities). It does not appear Demeo's counter tubes were generally connected to an electrical current inside the orgone room as Reich did with his Geiger sets (though Demeo did do this with one set of experiments, partially reported).

Demeo did get two effects which could be considered to be related to the preliminary orgone motor effects Reich found. Demeo, after some years of orgone charging obtained an anomalous reaction in the Ludlum Neutron detector of up to 4000 CPM, an 'hysterically' fast reaction, he notes. The neutron detector is like a Geiger Muller counter but much less reactive to radiation. It has a large globe detection unit surrounded by thick plastic (this is perhaps why it took years to orgone charge). Its normal count is 1 CPM or less. Demeo also confirmed Reich's finding that orgone charged vacuum tubes glow when rubbed (**Pulse of the Planet Num5 pp255**). These two experiments can be taken, I believe, as confirmation of the preliminary conditions for the Reich orgone motor effect, although Demeo does not discuss them as such. However I now believe personally that glowing in tubes or anomalous very high neutron or Geiger counts to be evidence of orgone spontaneously converting into charged particles. Charged particles can be made to perform work. Performing work is a motor function. Reich obtained counts as high as 10,000 CPM with his Geiger set up (**Geiger Effect, Oranur Report**).

Particles and Orgone Units

One could argue that the glow in the orgone charged vacuum and gas tubes is not particle based, that the non-differentiated orgone simply glows when condensed, though I believe it probably is an orgone-to-particle reaction, at least partly. Reich thought the orgone had quantized properties (Contact with Space and elsewhere) and there is no reason not to consider orgone to be capable of becoming particle-like. It displays properties normally associated with particles (experiment XX, glowing anomalies, electrical effects). Those orgone charged gas/vacuum tubes usually only glow when a strong electric current is passed through them. Perhaps the orgone itself is converting into charged particles within the tube. When the charged tubes are rubbed causing a spontaneous glow to occur, the motion may be acting as the Y Factor – the activity factor initiating changes in the highly charged ‘X Factor’ of the condensed and contained orgone field.

The counts at the neutron detector appear to be only explicable as some sort of particle or organotic unit effect (the same thing perhaps). Moving particles or units performing work (glows or anomalous high counts) could constitute a basis for a motor effect. Demeo has never argued that he has found evidence for the motor effect - in fact he doesn't usually connect the Geiger or neutron counter effects to the Reich motor function at all despite the historical connection. The glowing vacuum tube effect has been established by Reich, Demeo and others and Reich also of course first demonstrated the radiation counter reaction. I believe both these effects possibly evidence newly created particles, or organotic units, doing work. Particles or organotic units doing work could be argued to be a forerunner to an organotic motor function. Certainly, it was the Geiger Muller effect that led Reich directly to the orgone motor function (it was a ten month period between the two discoveries). The motor force, for Reich, started there. If one strongly excites the orgone units in a highly charged ORAC like the Geiger counter tube or vacuum tube (a very confined environment) a motor force may be obtained when an electric current is applied through it and the condensed and stimulated organotic electrical energy converts into mechanical work.

Magnetism

I've noted that the very strong multiple system, activated ORAC set up I have currently appears to have a magnetic field around it with different rings extending up to about 6'. Movement within magnetic fields can create electric currents of course. Reich doesn't appear to have investigated ORACs and magnetism or commented on there being magnetic fields around ORACs.

Cosmic Joke

Could the Y Factor just be a cosmic joke? Something so simple no one might even see it? Just, ElectricityY? (Using my reversed initialisation). Reich was thought to have used a small 1/2V electric battery to activate the orgone charged vacuum tubes which may have powered his 16V electric motor as demonstrated in 1948 to various doctors at the 1948 conference at Orgonon. This would still be in keeping with an activity factor as I have outlined previously.

Electronic Circuit for Transformation of Orgone into Electricity

Reich did actually specify the exact part of the electronic circuit of the Geiger Muller Counter in which the orgone transforms into electricity. He only mentions it once as the transforming circuit in the Vacor Tubes section of Oranur First Report so it is easy to overlook:

“Question: Could organismic OR energy activate the impulse recorder?”

Experiment: We attach a dry cell battery, for the purpose of isolation only, to the grid of the extension amplifier, and touch the battery with our hand.

Answer: Yes: The recorder needle starts rotating as soon as we touch the battery or the grid wire directly.... We have obtained for the first time....transformation of OR energy into electromagnetic energy.” Pp260 Oranur First Report.

Reich also unknowingly repeats a Henry Moray type of energy device set up on pp262 when he uses an aerial attached to the electronic grid amplifier system of the GM counter and thus acquires high counts without an orgone accumulator.

So in other words, if body orgone (via touch) or atmospheric orgone (via an aerial) is injected into the grid circuit of the amplifier tube within the circuitry of the Herbach and Rademan 1940s Geiger Counter, or if an atmospheric aerial (like a Moray aerial) is attached to the grid electronic wire then about 3000 CPM was obtained, or an equivalence of 10-70 Volts in Reich's experimentation.

Other Notes

Reich used the steel casing that the Geiger tubes came with or even lead casing. He found these were an essential component.

He also measured the atmospheric pulsation of orgone with an oscillograph and found it to be around 900-1100 ppm, humans were around 160-200 ppm. There is a riddle of why some tubes charged up and not others (pp243), and also the dead non-charging period of 1948. 1947 was a severe sunspot year, the vacor luminance effect stopped after the great snowstorm of 1947. Line and Battery voltage also react differently to orgone charge and only the negative cathode Reich noted to have an orgonotic effect (pp255).

Seven Principles of the Reich Orgone Motor

The first three are principles directly from Reich but paraphrased in my words (see Reich's Geiger paper). The last four are my own interpretations of Reich's working processes.

1. Duality.

(Two or more Orgonotic Systems interacting).

2. Potential.

(Low to high - Orgonotic)

3. Transformation.

(Orgone is not electrical).

4. Containment.

(Glass ORACs).

5. Exchange.

OR potential (low to high) exchanges with mechanical potential (high to low).

6. Y Factor.

(The activitY Factor) electro-activitY, radioactivitY or simply electricitY - all as stimulus for the orgone to charged particle process.

7. Electrification.

(The charged, contained orgone field has an electric current passed through it to initiate the process of orgonotic to electrical conversion).

CONCLUSION

Multiple Meanings of Y

I believe there may be at least three meanings to the Y in Reich's Y Factor.

- 1. Radio/electro-activitY** or the excitatorY Factor using a reversed initial (Reich liked acronyms).
- 2. Two orgonotic systems** interacting (X axis is orgone energy. Y axis is the excitatory factor).
- 3. Y** being the second from last letter of the alphabet again underscores the importance of two orgonotic systems.

Multiple Methods of Orgone to Electrical Conversion

There are possibly at least four methods of obtaining electrical activity from orgone.

- 1. Passive** – a continual conversion from 'foggy' to 'pointed' state (Reich's terms). This charge has been measured by Maglione and Ferrari (see link below). It might be possible to capacitate this charge (Maglione, Ferarri, Southgate). Currently further sets of experiments are underway.
- 2. Mechanical** – rubbing of charged tubes producing glows.
- 3. Active Electrical** – an outside source of electricity stimulates further charged particles to manifest (amplification) (Reich).
- 4. Active Radioactive** – an outside source of radioactivity stimulates charged particles to coalesce from the orgone field (Reich/Ark and Shamir – see Maglione link below).

Initial Experimental Evidence

As well as the recent work of Maglione and Ferrari (<http://www.psychorgone.com/orgone-biophysics/electric-currents-in-orgone-devices-3>) which appears to evidence the passive and artificially increased conversion effects of orgone to electricity in mV in ORACs, Maglione's description of the Ark and Shamir double system (<https://www.amazon.it/Legendary-Shamir-Roberto-Maglione/dp/8892326597>) illustrates the active radioactive effects of orgone to electricity conversion in a historical context. In addition the work with orgone charged vacuum/gas filled tubes which glow with rubbing or with small electrical charge could evidence the coalescence of charged particles from the orgone field. The anomalously high Geiger and neutron counts may also evidence charged particle initiation and an active electrical amplification principle of the Reich orgone motor.

Thanks to Roberto Maglione for his critical appraisal of this article.

Chapter 6- Article 10

Freud and Reich

This is an old article and much has grown in my views since I wrote it but the key idea – that Reich physicalised something psychic (Freud's drives) and Freud made psychic something which is also physical is perhaps the key idea. There is a lot of background and discussion from Contact with Space and on armouring generally hence the whole article is here.

Chapter 6 – Article 10

Freud and Reich - A Reconciliation

In my article on consciousness and orgone, mainstream and Reichian views of consciousness (1) are discussed. They are mostly found to be lacking and a new orgonomic theory of consciousness, the Orgone Continuum theory is suggested. This theory can be classified as orgonotic pan-psychism, although it has idealist aspects (energy being seen as a mode of consciousness). Orgonotic pan-psychism is different to other pan-psyche theories in that it outlines a scientifically discernible continuum (orgone) as the physical basis for the immanence of consciousness in the universe. It describes a monistic continuum which has three parts: orgone consciousness[1], orgone energy and orgone matter. Consciousness itself is defined broadly as any and all experience.

Reich's view of consciousness was alternatively classified as a pre-runner of the system's theories of consciousness. In system theories, consciousness is an emergent property of the behaviour of matter or energy. This unfortunately turns consciousness into epiphenomena, an effect of something else.

System Theories

Epiphenomena approaches unavoidably deny people personal agency (our minds are reduced to the level of an automaton). One recent approach describes how materialism can, after all, explain consciousness. The experience of personal cognition is downgraded to a 'passive' side-effect in their view (2). Their endorsement of a pure emergence also makes consciousness divorced from physical reality as it implies dualism – of the material world and the emergent consciousness. If the realm of physicality generates the realm of consciousness, these realms have to be separate otherwise consciousness would be pre-existent in matter. Pre-existence of consciousness would imply pan-psychism rather than emergence.

In Sheldrake's evolutionary pan-psychism, the universe, although already conscious, can evolve consciousness in its constituents, such as individual organisms or even in non-organisms like planets and stars (3). Sheldrake puts forward a limited emergence within a broader pan-psychism. Reich's middle period of work however was characterised by the now traditional type of materialist, epiphenomena view described earlier, broadly categorised as the system theories of consciousness. They view cognition as a newly emergent phenomenon of mechanistic or energetic processes in a previously non-conscious universe.

Consciousness is an emerging characteristic of an orgonotic-material system in Reich's view (during his middle period).

The Oranur Period

During a rereading of the oranur material[2] the author has found evidence that Reich may have actually begun to change his viewpoint closer to the author's own view of consciousness. This was before Reich's imprisonment and prior to the spiritual awakening he may have experienced there. It indicates that this possible spiritual change is in keeping with prior changes expressed in published material in the late 1950s.

Reich often waited years before publishing new material. He would make sure he was certain of any new observations before putting them before the world. Also perhaps he liked to give things time to develop. He was acutely aware of the 'too muchness' of his work (4). The main paper I quoted in previous essays as illustrating his earlier, materialistic conception of consciousness was published in

1956 (5). He may well have written or conceived of this paper years earlier. In any case, it very precisely reflects his most materialist views on consciousness during his middle period of work in the 1940s. Also Reich didn't have time in 1956 to monitor the subtle philosophical implications of what was being published in other areas (in this case how his work differed from Freud's in psychological and physical terms).

From 1951 to 1957 he was under tremendous pressure. He mounted the first ever desert cloudbusting expedition in 1954. He was under attack from all sides. His life and liberty were under threat from officialdom. He felt like he was living in a 'glass house' (6). At the same time he was discovering many new things very quickly such as the use of a post-radioactive substance called ORUR (orgone charged radium). He put this to use in cloudbusting, making the even more powerful Spacegun (a radioactively connected cloudbuster). He was successfully desert greening in Arizona (at first purposefully without rain) and charting the effects of DOR (deadly orgone). He was also using the powerful ORANUR energy[3]. Reich was interacting with space vehicles and their occupants, which he called Ea for Energy Alpha. It was an intense and turbulent time when he published much more quickly as he notes in his last book, published in 1957, Contact with Space (CwS) (7).

The Beginning of Consciousness as Primary

Through Reich's views on the causation of deserts in Contact with Space (CwS) we can ascertain that Reich was perhaps changing from viewing matter and energy as the primary reality to viewing consciousness as primary. But before discussing this further one needs to review a central dilemma in orgonomy that relates to this change in view – a dilemma that has been unresolved for decades despite a claim otherwise.

Armouring and Deserts

Reich identified muscular and psychological armouring – the hardening of the human soul and body (in response to trauma) as the mechanism of human misery. Reich had noted a connection between deserts and armouring since the 1950s when his work with cloudbusters and deadly orgone (DOR) got started. Reich noted the, '*red thread that connects the first formulations about the character armour thirty years ago with the problems of desert development*' (8). He traced the connection between deserts and human character, drawing a correlation between the physical desert and the emotional desert in mankind, '*desert souls will enhance desert development; and desert development will increase DOR or staleness in the human emotions*' (9). Reich observed that desert life-forms tend to be hard and spiky. It is a harsh environment that can produce harshness in one's character. Reich connected DOR with the actual physical creation of deserts through a DOR substance (orite). He observed that deserts develop both in people and in the environment at the same time.

Demeo had completed a successful MA in Kansas University doing the first academic study of cloudbusters. He wanted to go on to study them at PhD level but his PhD cloudbusting project was scuppered by the intervention of a US government agency (the National Science Foundation) (10). Reluctant to leave his university in Kansas, he turned to another central topic for him – human behaviour. Demeo took those connections Reich had found between deserts and emotions and developed his Saharasia thesis. Demeo found evidence for a connection between deserts and armoured societies with characteristics such as circumcision, female genital mutilation, lack of freedom for the young, female repression, harsh treatment of infants, slavery and a tendency to warfare. He argued that these characteristics found expression in desert cultures before spreading to the rest of the world through warfare and conquest. Demeo found a correlation between the start of our present armoured societies and the formation, 4 to 6000 years ago of harsh external conditions in the inception of the great deserts – the Sahara, which stretches from Morocco all the way to China.

Previous to the great deserts north Africa was wet and lush and there is no clear evidence of warfare he argues.

Demeo states,

“The great ‘drying up’ of Saharasia was accompanied by a massive shift in human behaviour, as recorded in the ‘stones and bones’, and other human artefacts of that period”.

The findings of Demeo illustrated what, **“Reich called the ‘riddle of the origins of human armouring’.”** [4](11).

Reich in his writings noted two great riddles:

- 1) The existence of consciousness.
- 2) Why there was an initial creation of armouring leading to widespread human misery (12).

Reich noted a connection between deserts and human armouring but he didn’t believe he had solved the origins of human armouring. Reich found a correlation, a step in the process but not the actual cause of human misery

Reich certainly charted a connection between deserts in the world and deserts in mankind, but to say deserts are the cause of armouring (or that deserts explain armouring completely) would imply one knew the solution. If the cause of man’s problems is just environmental (deserts) then the solution should be environmental too. This is not the case as Demeo has himself evidenced. Bringing lush conditions back to previously arid countries (through cloudbusting) doesn’t bring a quick end to war and conflict, though we don’t know the longer term effects of increasing environmental lushness. The Saharasia thesis does appear to evidence a correlation between armoured societies and desertification, it doesn’t however indicate the actual cause, or primal origin of armouring itself.

However, none of this is in any way a criticism of the Saharasia theory itself. One can support a connection between catastrophic changes in the world environment and changes in human behaviour, whether from Velikovsky, Demeo or even in the Bible and other ancient texts. The only criticism here is the use of Saharasia as a sole foundational explanation of human misery. As can be seen shortly, Reich agreed with such a position and this is documented in CwS.

Human misery, which is perpetuated by armouring, is an effect that exists within our own consciousness. If it weren’t for the current state of human consciousness we could transform the deserts and have enough water and food for everyone. Consciousness therefore might be a logical place to look for a cause of armouring. It is important to know the cause of things if one wishes to address effects fully. It is certainly difficult to treat an illness without knowing its cause, especially one as deep and as intractable as human armouring.

Good and Evil

In an essay on orgone and good and evil (13) functions in consciousness are associated with the genesis of good and evil. These functions express themselves through orgone and DOR energies respectively. In other words the primary aspect of orgone could be a physical consciousness[5] that becomes manifest as orgone energy or as DOR energy (and both later can become matter). Orgone matter is fundamental to life (for example as SAPA Bions[6]). DOR matter (such as orite) is fundamental to death and deserts as Reich notes in CwS. There is a neat circularity between the

breakdown of sand heralding the bions (which led to the discovery of orgone) and the breakdown of lush living environments which leads to the sands (of the deserts). The actual cause of good and evil however is not likely to be material but to lie within the most fundamental strata, an organotic consciousness. Orgone and DOR energies are but the expressions of this consciousness. Matter is in turn, the expression of orgone and DOR energy and so is twice removed from the deepest reality. Looking for causation in matter looks somewhat futile therefore.

DOR and Consciousness

Reich believed that deserts were caused by DOR energy which in turn may have been initiated by consciousness. **He believed that deserts were in the first place created by evil consciousnesses, in the guise of extra-terrestrials.**

Once created it is perpetuated by armoured man's outside-influenced and weakened consciousness and emotional state. This is quite a fantastic statement and it has hardly ever been commented upon within organomy.

Reich notes that,

'DOR is the basic drought-supporting factor...DOR "eats mountains and levels them off to sand dunes"...Sahara sands is caked, crystallised soil mixed with Orite' (14). (Orite is a DOR orgone substance).

'Ea causes strong DOR' (15). (Ea being Reich's term for UFOs and their inhabitants, meaning Energy Alpha).

'The American Sahara...The Tucson basin, the hottest spot in the US south western desert, may for 25,000 years have been submitted to Ea attacks without man having been aware of it. Were the Ea which we saw in the sky possibly space machines which had been keeping deserts going for ages, preventing rain all along the times?' (16).

'Ea has caused the deserts of the planet, supported by earthman's emotional desert.' (17)

'...Twig by twig they die until the stem topples over, too. Armoured man passes by this devastation over the ages without noticing it....he is slowly deteriorating himself.' (18).

'He believes all deserts to have been man made over the past twenty five thousand years.' (19). Reich is quoting a TV reporter talking about his cloudbusting in Arizona.

'The first victories in combating desert, and its makers, the Ea, had been won.' (20).

'Man himself is responsible for desert making and desert breaking. Man has the tools of knowledge and the tools of technology at his disposal today to combat desert development, and even to turn existent deserts back into green, rich pastures for man and animal alike. The first obstacle in the way of OROP Desert is not the outer desert, but the inner, emotional desert of man' (21). (OROP means Orgone Operation of cloudbusting).

'Man himself had obstructed this redemption for which he had prayed all over the globe so long, so hard,' Reich goes on to note that in face of these challenges, 'How patient life is...' (22).

Reich noted a correspondence of the inner desert to the outer one in the environment, but the inception of the desert process he thought was way back in time, at least 25 thousand years ago (23). It doesn't matter whether Reich was right or wrong in the naming of ETs or other persons as the initial cause of deserts and thus possibly armouring, the key thing is he is saying a conscious entity or entities created the deserts, which in turn may have led to the mass armouring on Earth. This is the same as saying a force within consciousness created the deserts. So in effect, Reich is pronouncing the primacy of consciousness over the energy and material functions of orgone and DOR on this planet. Reich clearly spelled out this conclusion in his last book (CwS). Reich was by then on a road to a more spiritual and consciousness related view as not long after this time he was of course imprisoned and had a possible spiritual awakening there as detailed in this essay (24) and as discussed in Katz's blog posts and radio shows (25). At the very least, the armouring change in people's consciousness and the desertification, were simultaneous as anatomically modern man lived through both the prior Ice Ages and the latter birth of the great deserts.

Reich certainly connected DOR with social and environmental negativity. Noting that there had been a 15% decrease in crime in Los Angeles since his desert cloudbusting operation in nearby Arizona, he asks, ***'Had DOR removal and the betterment in the drought situation brought this about?'*** (26).

Reich ascribed a, ***'functional identity between organismic and atmospheric OR energy'*** (27). Which means, in practical terms, that orgone in the atmosphere can behave in similar ways to orgone in an organism – it chases out DOR energy and does battle with it. Reich states, ***'I had the impression of a tug-of-war between the forces of Life and the forces of Death, between OR and DOR.'*** (28).

Reich noted a number of parallels between living organisms in a state of DOR and deserts:

- Staleness
- Dryness
- Secondary drives (and secondary vegetation)
- Eventual adjustment
- Excitation upon breakthrough of DOR
- Functional fevers and functional tornadoes (clearing out DOR).

The common factor in all of this is OR versus DOR, whether in the organism or the environment. This anthropomorphism is the closest Reich gets to directly ascribing consciousness to OR and DOR functions. In fact if Reich were to stick to his view from his middle period (that OR and DOR functions energetically but has no consciousness) Reich's statement above would not make any sense. How can a non-conscious OR in the atmosphere be functionally identical to a conscious OR in the organism if OR lacks consciousness in its primal state? This functional identity, but without consciousness, is just an assumption, an assertion without rationale.

Freud and Reich - A Reconciliation

It should be noted that it might not be entirely correct to call orgone simply a life-energy. As Reich stated in CwS, orgone is both the force of 'Life' and of 'Death'. Further to that, as Reich was possibly beginning to touch upon, orgone is perhaps also a non-energy consciousness, a consciousness 'force'. Freud recognised the psychic elements of this force as Eros and Thanatos or Libido and the Death drive but denied this 'force' a physical reality as energy (although the early Freud, fresh from his neurology studies did think the libido, or Eros, might be materially based in some way).

Reich recognised the physical, energetic elements of this force as orgone energy and then its counterpart as the DOR aspect but denied this force any psychic reality of its own. Orgone does not have independent consciousness according to Reich in his middle period[7]. It is clear that this view of Reich's was a judgement rather than a position based on evidence or even a position that was thought through in any detail. Reich never really examined the consequences of his views about consciousness, he just assumed that orgone had no independent consciousness and left it at that. He criticised Freud's psychological conception of the life and death impulses but did not examine the implications of his own purely energetic, de-psychologised conception of the same processes. Reich saw both life and consciousness from a Darwinian, gradualist, linear perspective. It would have been very hard for him to imagine either life or consciousness as pre-existent in the climate that permeated science at that time. This gradualist, step-by-step structure-building approach also influenced Freud to a great degree.

Freud and Reich are like two halves of the same puzzle and will always belong together because of this perfect fit between what each man couldn't see for himself. Freud psychologised a dual aspect, energetic force (into the Eros and Thanatos instincts). Reich physicalised the psychic aspects of the same force (into Orgone and DOR as pure energy). Both men were correct and at the same time incorrect. As argued in my prior essays, (29) there is some evidence to believe that orgone and DOR have their own consciousness. Without a consciousness to orgone, orgonomy can go no further than where Reich left it and orgonomy where Reich left it cannot explain consciousness. So Freud may well be correct, a Life Instinct exists - even Reich in his middle period could not argue that orgone energy did not behave as a Life Instinct would behave. A Death instinct may also exist and again even Reich in his middle period had to admit that DOR behaved exactly like a death instinct would behave[8]. However, Freud was incorrect to psychologise the Life and Death Instincts as only existing in the mind. It is true that they have reality as orgone and DOR energy, as Reich argued.

Reich on the other hand made the opposite mistake and denuded Orgone and DOR, or Eros and Thanatos, of their independent consciousness. This makes it impossible to understand consciousness from Reich's middle period point of view apart from as mechanistic epiphenomena. The author's organotic theory of consciousness attempts to correct this imbalance and is the first organomic theory of consciousness. Reich's theories were not organomic but system theories.

The Re-emergence of the Freudian Unconscious

Reich notes he would not have discovered orgone without Freud, without him, *'it would not have been possible to penetrate beyond the word language, beyond the unconscious into the bio-energetic expression..'* (30).

However, the unconscious itself, a cornerstone of the Freudian approach, Reich sees as an artefact of repressed orgone, *'Freud's irrational unconscious is but the temporary result of the thwarted primary functioning of the cosmic energy.'* (31).

From an orgone continuum point of view however the unconscious becomes more than just a temporary phenomena of armoured man, but the actual repository of both orgone and DOR consciousness. There is no need to suppose that the unconscious will disappear whilst orgone or DOR energy still exists. This whole reality itself is a repository for the battle between the two aspects of this singular force. If there were only orgone and DOR energy, with their separate consciousness, this would be a Manichean view of the universe, an eternal battle between good and evil. But both energies are transcended by an organotic consciousness from whence they came, so the Manichean Yin and Yang is subsumed by a wider Tao of consciousness. Or in Western terms, Nietzsche's good and evil is indeed transcended by something which is beyond either aspect.

Without admitting the consciousness of orgone and DOR, organomy cannot comprehend evil apart from as a mechanical slip-up, the accidental thwarting of a mechanically functioning energy. This seems a superficial position. By admitting the consciousness of orgone and DOR the universe as it actually is becomes understandable, both in its good and evil aspects: the lush life-giving plains and forests, the harsh desiccating deserts, growth and decay, the Wagnerian operas and the senseless destruction, life in all its greatness and the ubiquity of death. Also a sentimental romanticization of nature as unarmoured and a condemnation of man as armoured and fallen is avoided – good and evil exist everywhere, from the armoured human thug to the trickster parasite eating its victim alive, to the loving mothers and camaraderie of both the human and animal worlds. Orgone versus DOR, and armouring, become shades of grey rather than a black and white existence only applicable to degenerate man.

Orgone and DOR as consciousness might cause the lines between science and religion, between what can and cannot be known in these fields to become blurred. However, with sufficient humility and a lack of one-sided claims this can be navigated and new vistas opened with the cooperation and inclusion of people of both perspectives.

Had he lived longer this author believes Reich might have realised the implications of his views in CwS and affected a new organomic view of consciousness and possibly a rapprochement between the Freudian and Reichian views of reality. Freud and Reich's views seem perhaps to be no longer quite so at odds within this conception. Reich was denied the chance to continue his work by a deadly conspiracy. He would have had another decade or two at least of productive work. We owe it to his legacy, as one of the world's greatest ever scientists, to continue his quest and not to be satisfied with where he left it. That would be what he would wish in this writer's view.

Energy Versus Consciousness

It could be said that these arguments are trying to downplay the realities of energy functions in man's misery, or are making orgone and DOR into mere mystical concepts. Perhaps the author is elevating consciousness as, '**The Real Thing**' (which was Reich's term) and downplaying the gritty reality?

No, human misery (and human happiness for that matter) are quite real and down to earth. Connections between desertification and societal changes have evidence. Orgone and DOR energy are also real. Matter has reality at some level. Even the most ardent idealist recognises the lawfulness of this reality and tries to avoid undue physical risks - pure idealism does not explain why consciousness manifests in such a lawful manner in this world. It just observes that this is so and leaves it at that. It is a theory of minimal explanation even if it is entirely correct. Idealism also leaves one isolated from the contents of one's own experience. The products of consciousness are divorced from the conscious observer in some idealist perspectives. However, subject and object do not truly separate in this manner, they segue into one another. As the conscious observer one can observe one's innermost core as an object. Objectivity is itself changed by the subject. Neither is separate. The main alternatives to

idealism however also do not always work. The complete opposite of idealism, pure naturalism, leaves one a subconscious anima submerged in nature, isolated from a higher mind. The ‘other’ opposite of idealism, pure materialism, leaves one a ‘philosophical robot,’ one is no more than a machine that accidentally ‘makes’ consciousness.

Orgonotic pan-psychism avoids these pitfalls. It recognises the fundamental nature of consciousness as an irreducible element of reality but it also recognises energy and matter as real variants of this consciousness. It agrees with other pan-psychic theories in that consciousness is immanent in the universe but it also outlines how this immanence actually works practically (within an orgone continuum). It includes an element of idealism in that it recognises the only way to apprehend orgone is through consciousness. So consciousness is primary, rather than energy or matter. Perhaps therefore orgonotic pan-psychism could also be called an orgonotic, Neo-Cartesian monism – a concept to be explained shortly.

Perceptio, Corpus, Orgone

No one has ever, in this author’s opinion, lucidly argued against Descarte’s core position - that the only thing that can be known for sure is that thought, or more widely, consciousness, exists – **Cogito Sum**. His dualism did not work but he did find the one sure knowledge, which even Nietzsche couldn’t convincingly dismiss in this author’s view. Yes, we cannot conclude from the existence of consciousness (or more narrowly in Descarte’s conception – the existence of thought) that the individual self exists, or that God exists or that any other entity, without a shred of doubt, exists, as Nietzsche argued (32). But then to dismiss from that that there is no sure knowledge, or that reality is fundamentally uncertain in all its aspects is incorrect.

One cannot doubt the existence of consciousness itself. It is hard to imagine consciousness without a perceiving self, but it is of no consequence whether there are many selves, one self or no selves, consciousness still exists. That one sure knowledge is enough to end at least one aspect of the uncertainties of nihilism which Nietzsche discussed. The other existences that Descartes built up (self, God) and that the other philosophical proofs of God maintain[9] are not entirely beyond doubt, but consciousness exists – and that is enough. Philosophers often accept that Nietzsche was correct in asserting that human existence is fundamentally uncertain but there is at least one fundamental certainty - consciousness exists now. Who can argue against that? The future as such is only a concept and not a reality so any claimed future uncertainty of the existence of consciousness cannot be used to argue against the certainty of its existence now. Now is all we have and it contains both the concepts and any reality of the past and future.

Nihilism also dismisses that reality has any ultimate meaning, but meaning is something that only relates to consciousness. For example, a wedding ring cannot have much meaning to itself (or not much more than the consciousness of inanimate matter may assume). The meaning of the ring may depend more on the consciousness of the person wearing it. So the nihilist claim that there is no meaning or goals to reality is really just to claim that there is no consciousness to reality, which is clearly false. Nihilism of ultimate meaning is contradicted by a conscious universe. Consciousness always strives towards goals, great and small - and always creates and strives for meaning. It could be said that one is conflating consciousness and reality in this argument but there is no way to separate reality from the consciousness of it so the two are to all intents and purposes, identical. ‘The thing in itself’ does not exist, there is only consciousness.

Instead of Descarte’s, ‘**Cogito, Ergo, Sum**’ (interpreted as ‘I think therefore I am’) in a Neo-Cartesian, monistic[10] sense, we could have, ‘**Perceptio, Corpus, Orgone**’ – consciousness exists therefore body exists, both consciousness and body exist as orgone. The one sure knowledge is that

there is consciousness. This consciousness always perceives and anything that is perceived is a body. This conscious, universal body can be described as the orgone continuum. So, '**Nihilism is dead, Nihilism will remain dead and we are the Orgone!**'^[11] (to misquote Nietzsche).

If orgone is the fundament of the universe it has to have this basic characteristic of consciousness. It cannot be left as a mere energy if it is to give a sure grip on a wider reality. Without a non-energetic aspect, orgone as a description of reality breaks down at some point and can only ever be a partial description of the universe.

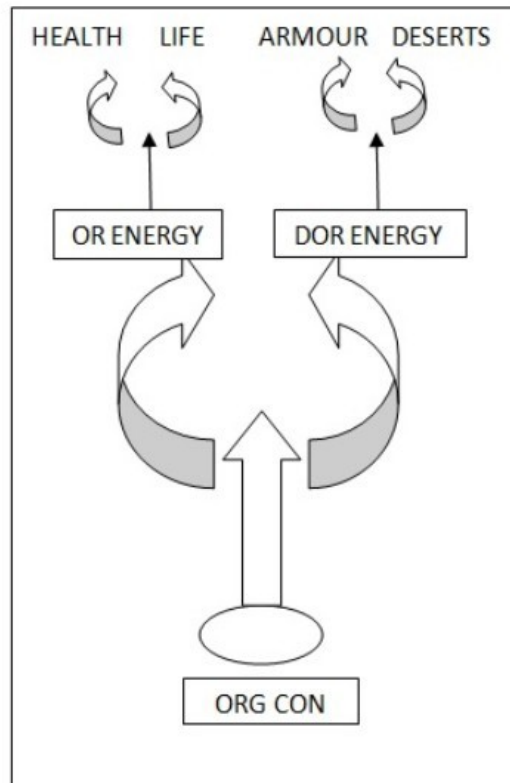
Conclusion

The essence of the overall argument in this article is that the cause of human misery (and human happiness) lies within consciousness itself and no system or material event, such as desertification, can take the responsibility for what lurks within, good or bad. Likewise no outside system, however seemingly enlightened, can protect us from DOR and evil. Overly strong faith in politics, ideologies, systems, even science itself could also lead into evil. There is a need to look within one's own consciousness to find the root of Orgone and DOR energies, the birthplace of Eros and Thanatos. Just as no enlightened system can prevent a DOR consciousness from emerging or usurping control over people, the worst of the controlling systems lain upon mankind is always vulnerable to the growth of an inner orgonotic consciousness. From this orgonotic consciousness arise both orgone and DOR energies and from that comes all that we call physical reality in this view. It appears that Reich too was on the path toward this type of outlook as detailed above in CwS.

Reich may not have been fully cognisant of the implications of his Ea statements in CwS (for a view of consciousness as primary) but he was heading in that direction from around 1951 onward this author believes (the time of the oranur experiment to his imprisonment). The continuity of Reich's thinking in this last period evidences the arguments that have been made here and elsewhere in the author's essays on consciousness and orgone (33). Had Reich left prison and made it to Switzerland as he planned, this author believes he may well have developed and looked into a theme of a primary orgonotic consciousness.

The relationships charted in this essay can be summarised as follows:

The CFP of ORGONOTIC CONSCIOUSNESS



CFP means *Common Functioning Principle*, an Hegalian dialectic but in reverse. Orgonomic dialectics trace backwards from the variations towards the root, the **CFP**.

By contrast, in Hegalian dialectics, the interplay between two variations traces forwards and creates a third, new entity.

‘**ORG CON**’ means *physical Orgone Consciousness*. This is the overall **CFP** in this diagram.

‘**OR Energy**’ means *Orgone in its life-positive state of energy functioning (Eros)*, which is one variation of **ORG CON**.

‘**DOR Energy**’ means *Deadly Orgone or Orgone in its state of life-negative functioning (Thanatos)*. This is the second variation of **ORG CON**.

Each variation (**OR Energy** and **DOR energy**) becomes the new, lesser **CFP** for the second part of the diagram.

As can be seen above there appears to be no direct causative relationship between deserts and armouring. They are only related through DOR energy. The foundation of DOR is itself ultimately rooted in an orgonotic consciousness.

Freud and Reich’s conceptions of *Eros* and *Thanatos*, **OR** and **DOR** are unified in this view which elucidates both the existence of good and evil psychically and energetically as well as their life and death functions in reality and their ultimate transcendence by a thinking, bodily orgonotic consciousness.

Footnotes

[1] The term orgone-consciousness rather than simply consciousness is used for two reasons: firstly to emphasise that consciousness is defined primarily as a physical (but not material or energetic) phenomena. It might be described as physical because the experiences of consciousness appear to be 'bodily' in some way, even if this is just an imagined body in a dream or a game. Secondly the term is used to distinguish a seamless continuum - consciousness segues into orgone energy functions without a specific frontier between energy and consciousness.

[2] The Oranur Experiment and Contact with Space.

[3] The acronym means 'orgone against nuclear radiation', it describes strongly activated orgone energy, usually achieved via radioactive stimulation.

[4] Demeo went on to state that this view is in the context of 'large open questions' but a correlation between deserts and armouring still falls well short of being a 'definitive origin' to armouring.

[5] This article has already touched upon how it is that consciousness can be physical but just to expand a little - the contents of consciousness, including its experience of itself, are in effect, the experiences of a 'body' – be it a virtual one in a game, a body in a dream or a 'real' one in waking life. All bodies have a degree of physicality according to their lawfulness (i.e. their continuity in time and space and their commonality between observers). Consciousness itself, although physical in this definition, may not be purely 'energetic' as it does not appear to be entirely bound by time and space, cause and effect. Even abstract ideas and emotions might possess some level of 'body' as a pattern existing in thought.

[6] Bions are tiny vesicles intermediate between non-animate and animate matter created when matter is heated to incandescence and placed in water. They appear to be alive but are simpler than an amoeba, lacking a nucleus or DNA. They can be viewed with high end live microscopy and are about the size of a small clump of viral particles. They have been confirmed numerous times by various doctors and researchers as documented in decades of orgonomic literature (see Bion section here, <http://orgonecontinuum.org/reich-biblio.html>). Mainstream science has also confirmed the existence of such partial bio-forms but either purposefully misclassifies them as non-living proteins or misses that they can be abiogenetic (created from non-living matter).

[7] For details of this view of Reich in his middle period and his view then on Eros and Thanatos see Reference number 5.

[8] See Reference 5 for Reich's original statements.

[9] Cosmological 'proof' is based on the principle of a first cause which must by necessity point to God (one cannot have a material or energetic first cause (an infinite regress). It is either God/consciousness or no first cause at all - eternity). Teleological 'proof' is based on the principle from inherent order and apparent purposefulness of the universe. This proof has grown stronger the more physics has advanced and the more the incredible order of reality has become apparent. Strong atheism was first to decline amongst physicists as they were the first group of scientists to appreciate the growth of comprehension of cosmic order. (The multiverse explanation tries to reintroduce chance as an explanation for this intricate order but generally fails on the basis of a lack of empirical evidence). Ontological 'proof' is based on the principle from the idea of God as the perfect being as inherent and necessary in the mind. We know mind and thought exist without doubt and we can imagine a perfect being in our minds so the perfect being must also exist in reality (Descartes). Moral

'proof' (from Kant) is based on the postulate that God is a prerequisite for human morality and happiness.

*[10] Instead of the Cartesian dualism of mind and body, there could be a Neo-Cartesian monism of thinking-body or a universal bodily-consciousness. Instead of Descarte's two substances, there would be just one substance that is both mind and body – here termed orgone. In Newton's private letters a similar pan-psychic monistic view was his personal position on consciousness - for more see Dennis William Hauck (2017) *The Roots of a Science of Consciousness in Hermetic Alchemy*, Rosecroix Journal, <http://www.rosecroixjournal.org>, Vol 11.*

[11] The original quote is, 'God is dead, God will remain dead, and we have killed him'.

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- 16) CwS pp168
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33) Southgate, L. (2018) <http://www.psychorgone.com/orgone-biophysics/implications-of-orgone-for-consciousness-research-part-1> See Also Part 2 of this paper and the essays at <http://www.orgonecontinuum.org> on consciousness (orgone continuum and good and evil).

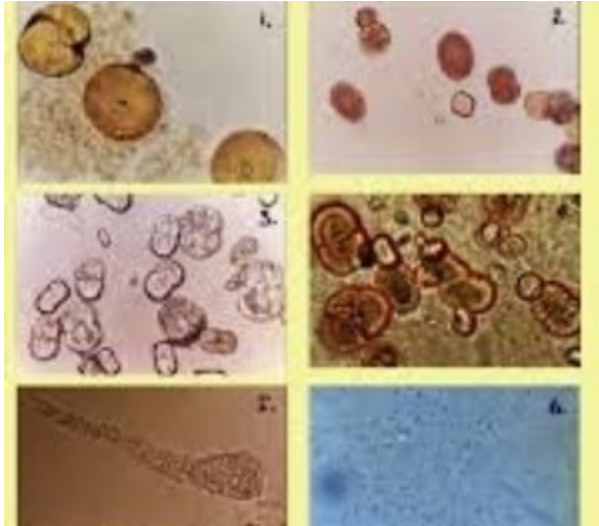
Chapter 6 – Article 11

Orgonomy and Viruses

Chapter 6 -Article 11

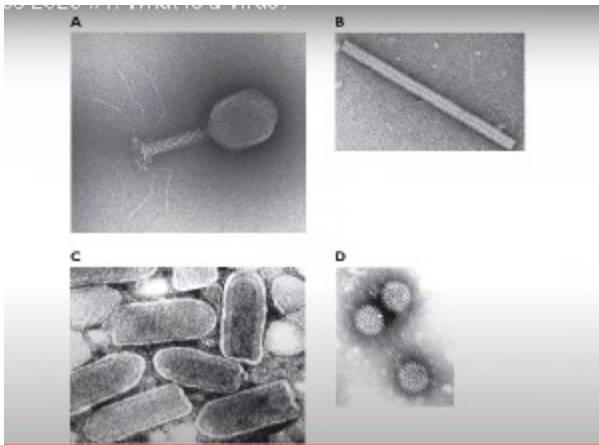
Orgonomy & Viruses

1 - Bions



(Orgonelab)

2- Actual Virus Photographs



3- Rife Microscope – Bacteria with Internal Viruses



Thankyou to www.rifevideos.com

What is suggested by non-mainstream microbiology and how does it impact the present situation?

Mainstream biology believes that:

A) Viruses are dead – **but** they are biological particles, they multiply and they travel between cells. They may have essential roles in biological communication.

B) A Virus can never evolve into bacteria or vice versa. This is called Monomorphism (one shape) – **but** is this really proven, where is the evidence?

C) Living things are generally considered to be relatively large in microbiological terms by mainstream science. Definition of living things is quite narrow and depends on first being a cell and then having DNA. Viruses are considered non-living despite mostly having an outer case/protein membrane and having DNA. It is not proven that viruses do not behave in living ways as mainstream science only observes viruses artificially prepared via electron microscopes (you can see most viruses live using light microscopy – one might lost a little detail compared to electron microscopes but they can still be observed).

D) Non-living things never change into living things except at some special event never seen according to mainstream views (no creativity from non-life - all cells from cells/all life from life – known as **biogenesis**).

E) Levels of biological organisation: organism/organ/cell (excludes virus sized entities and entities between cells and viruses). All life is dependent on a non-living code called DNA.

Non-mainstream biology argues that:

A) The question is open whether viruses are alive or not

B) Viruses can evolve into bacteria and devolve back again into viral sized particles (virus to bacteria, bacteria to virus). There is also sideways micro-evolution of one level of form into another (bacteria to bacteria or cell to cell). This is called **Pleomorphism** (many shapes).

C) Living things can go from the absolutely tiny to the large in microbiological terms. Definition of living broad and functional and not dependent on being cell-sized or on having DNA.

D) Under the right circumstances non-living things can transform into living things (life from non-life **abiogenesis** – or mockingly termed ‘spontaneous generation’ by mainstream biology).

E) Levels of biological organisations: animal/plant/organ/cell/pre-cellular entities (which may include virus sized entities). Not dependent on DNA. Views DNA as having wider functions than just coding, could be a communication or crystalline radio. Genetics could be much broader.

Some of the **main researchers** in non-mainstream microbiology are:

Wilhelm Reich

Royal Rife

Antoine Bechamp

Here are some of the **names for the entities** they claimed:

Sapa Bion – bacteria sized, pre-cell membranous entity of moving plasma – **Reich**

T-Baccili – tiny, 'death bion' virus-sized – **Reich**.

Microzyma – small pre-cellular entity, both creative and destructive – **Bechamp**.

BX Virus - death virus – **Rife**.

Similar entities to Reich's Sapa Bions have been termed:

Cell Wall Deficient Forms - Dr Eleanor Jackson.

Other terms have been **Proteinoid Microspheres, Somatids, Parotids and Jeewanu**.

Some mainstream biologists even found a pre-cellular protein sphere and accidentally named it the 'bion' not realising about Reich's prior work. Other notables in this area are doctors, **Bonghan Kim, Gaston Naessens and Gunther Enderlein**.

Sizes

Microbiology sizes can be very confusing. In the old days the term micron was used, this term is semi-obsolete now but it means a micrometer which is abbreviated μm . This is a thousandth of a millimetre. One can just about visualise a micrometer (**μm**).. A spider's web might be a couple of μm 's wide, a hairbreadth maybe 20 μm . The next level down is a nanometre (**nm**) which is easily understood as a thousandth of micrometre. One nanometre might be only a couple of atoms across in terms of real world sizes. It makes it especially difficult as writers bandy about different terms and use inappropriate scales and meaningless comparisons (who can visualise a millionth?). One wouldn't describe a walk to the local shop in inches so why is it okay in microbiology? So it's simple: a millimetre (**mm**), which one can see on a ruler, has a split into a thousand, and these are then micrometres (μm). We can measure most microbiological things in this range (cells, bacteria, even medium to large viruses are a good proportion of a micrometer). Viruses vary a lot in size but most might be a quarter to a half of a micrometre. Large viruses can even be a whole micrometer wide. If we want to go down even further to small viruses and proteins and even to atoms then we go down a

thousand fold again to nanometres (nm). An atom might be half a nanometre whereas a very small virus might be 20 nm across.

Comparative Chart

TYPES	SIZE	REICH	RIFE	BECHAMP	MAINSTREAM
Sand Bion	2 to 10 μm	Saw them with high end light microscopy called them Sapa Bions – large, blue glowing –the radiation led to discovery of orgone energy			Has occasionally rediscovered bions but mislabels them as non-alive protein spheres. Doesn't realise they can be created from non-life.
T-Baccili/BX Virus/ Microzyma	0.2 to 0.5 μg (200 to 500 nm)	Always found in disease and cancer. Sapa bions can devolve into them. All bacteria and cells can devolve into them (and reverse too). Black tiny rods, motile. Cause illness when injected. Internally produced.	The BX Virus is less than 0.1 of a micrometre (μg). (Or under a 100 nanometres - nm). In the same range as Reich's T-Bacilli. Red/purple rods. Always found in cancer. Causes disease on injection. Internally produced.	Discovered microzymas, similar to Reich's bions. They were both upwards and downwards evolution of microzymas into and from other forms of microbiology.	Has found similar forms but cannot see the evolution because it uses low end light magnifications live. Bacteria are seen from 400 to 1000x magnification. A bacteria is about 1 to 10 μg long.
		Used live light microscopy of living samples at resolutions up to 5200x. Worked at 2000x minimum though often at 3 to 4000x	Developed the first UV microscopy, used living samples up to resolutions of 20,000x – not viewable at light microscopy.	Used live light microscopy at high resolutions, the microzymas were up to 0.5 μg or 500nm	Uses light microscopy only up to about 1000x normally, is dismissive of light microscopy at its upper end (2000 to 3000 or anything above 1000x,) Reich claimed to be able to get to well above 3000x. The mainstream prefers electron microscopy which cannot reveal actual real time life

					processes only dead and stained objects. Has begun to develop UV live microscopy now which can look at real processes at high magnifications.
		Used bionous disintegration (breaking down matter through heat and water) to create bions.	Used bionous processes	Used bionous processes	Has not examined bionous processes.

Comparatively, 8 medium sized viruses would be about the size of a SAPA bion. A Sapa bion is perhaps similar to a small bacteria in size. Bacteria are put at varying sizes between 1 to 10 micrometres. The T-Baccili, BX Virus and Microzymas are more toward the small end similar to the T-Baccili bions or small to medium sized viruses.

Terrain Versus Germ Theory

Bechamp had opposite views on health and illness to Pasteur, who borrowed much of Bechamp's work as his own. From Bechamp, Reich, Rife and others we have a 'Terrain Theory' which emphasise the role of the body and the internal. No pathogenic virus can multiply to dangerous levels if the body is healthy. We have pathogenic bacteria and viruses all the time just they are at levels which do not cause disease. Various researchers have confirmed this view. This is terrain theory and is about balance. The opposite is germ theory which is an invaders and defenders, warfare type of view. We get ill when we are invaded by bad things such as viruses and bacteria. It is noted however that there is some movement toward terrain theory in mainstream biology with the idea of the biosome and the virosome – communities of bacteria and viruses that enable health and communication within the body.

Exosome Versus Viral Theory

There is the exosome theory of doctors like Kaufman and others. They say that viruses have been misconstrued as causative when they just reflect disease processes. The so called novel coronavirus they say is very similar to a particular exosome created by cells in response to difficult conditions in an emergency healing response. This is similar to Reich's view of cancerous processes. Reich saw the tumour as the end product of a long process of energetic and physical disintegration. The tumour is a reaction against the T-Baccilli associated disintegration of the body's cells. The tumour is a reaction in Reich's cancer biopathy just as apparent viruses are a reaction in exosome theory.

Questionable history of virology

Peter Duesberg's book '**Inventing the AIDS Virus**' is eye opening. He was one of the top virologists in the world. He went 'rogue' over the HIV myth. Many of the characters who are behind the way Coronavirus crisis has been handled cut their teeth with the HIV crisis in the 1980s. For example, Dr Fauci.

Even going back to the very origins of virus theory, which Duesberg does in entertaining depth, one is still left wondering, have any viral diseases been properly tied to a particular virus? In the beginning of virology, viruses were known as filterable agents. Something was causing disease in tobacco plants but this something, when transferred via a liquid was smaller than bacteria because it could be passed through a fine filter and still cause illness in another plant. Virology was lauded with great success due to polio treatment but many became ill and injured from polio vaccines and there are some who debate the claims of wonder cures. Since polio, virology has had no great success despite being overfunded.

Certainly HIV completely fails to demonstrate itself as an infectious agent, failing all four of Koch's postulates. Virology itself shows itself to be a very base and twisted science that seems to be interested in one thing only – power.

Even the father of virology, Koch, didn't always stick to his own four postulates, though they have served microbiology well as the basics for identifying an infectious virus for nearly a century. Virology claimed a great success with polio, the last major infectious disease of Western societies, but the real reason for the decline in infectious disease in the West is not vaccines but the environment – infectious diseases have plummeted since the beginning of the 20th century, decades before mass vaccination. The bell curve of public health was without doubt firmly in place by 1890 to 1940 – just when widespread public health measures were first taken. But that is all just a coincidence despite being glaringly obvious to anyone with the least common sense.

Virology was a science without a purpose - the western world was devoid of real plagues, diseases which quickly wipe out large segments of the population. So virology gave up on infectious diseases and tried to find a virus solution to cancer but completely failed despite prodigious amounts of money. Then what is known as a passenger virus (a virus that does no harm, like the majority of viruses), or simply a protein particle, got renamed as the cause of AIDS against all scientific evidence and against all common sense. Thousands of gay men died horrible deaths from failed toxic chemo drugs such as AZT. In the 2000's Foot and mouth led to the needless slaughter of thousands of healthy animals in the UK based on dubious virus tests and models from the same people who gave us the corona hysteria – University College of London. Even the same professor, who never ever gets a model right, was once again trusted with national power. The more you fail the more you are trusted in computer modelling and virology. After all this history of failure, virology then generously gives us the tools for the corona pandemic itself - a genetic test specifically argued by its creator to be **not** suited for diagnosing viral infections, an actual virus that has not been fully isolated (genetic testing and electron photographs notwithstanding) and mass hysteria computer models. All this to be followed by mass surveillance and possibly compulsory vaccinations containing God only knows what – probably yearly. Virology has served well, it appears.

So where does this leave orgonomy?

There are a number of unanswered questions:

1) Are viruses really dead?

I don't think so. My feeling is that they are alive. The T-Baccili, BX Virus and Microzymas were not dead in the view of Reich, Rife and Bechamp respectively. Reich's bions range in size from viruses to bacteria and also are not dead, but show pulsation and multiplication. What more is needed to be alive from an orgonomic point of view? If viruses are living then they may be able to evolve upwards into bacteria - which bring us to the next question. From an orgonomic point of view, live microscopy would likely be the way forward for answering whether viruses are alive. Reich always observed natural processes, as they are, not as we process them. If something moves, pulsates and multiplies insitu they are likely living. To say something is only alive if it has this or that mechanical factor (for example possessing DNA) is an artificial way of defining life.

2) Do viruses have a life cycle? Could they be exosomes at one stage and infectious agents at another stage?

3) How do bions and viruses relate?

4) Could some viruses even bions that have DNA?

5) How would orgonomy class a virus particle or virion? How would it study them?

Orgonomy is clear that there is much missing from current microbiology. Current views have no understanding of the life cycle of bacteria and smaller entities. It doesn't understand that there is a crossover stage between the non-living and the living (bionous creation). It misses two whole classes of biological entities, first between cells and bacteria (SAPA bions) and secondly between bions/pre-cells and viruses (T-Baccili, BX Virus, Microzymas etc). A huge chunk of microbiological processes are currently opaque to mainstream science. However orgonomy in turn does not appear to be questioning what viruses are or how they might relate to bions. If we understood that then our understanding of virology could be much improved. Perhaps pathogenic viruses can be evolved upwards or downwards so that they become harmless.

6) Is the T-Baccili a virus? If so then orgonomy has already observed virus to bacterial transformations.

7) Could the SAPA bion be classed as a life and matter creative bacteria?

8) Do SAPA bions, T-Baccili and other bions contain or create DNA or have other genetic properties?

9) What happens if DNA is put into a bion? Does it then become a bacteria or virus? Can bions be engineered?

This last possibility could explain why bacteriophages look decidedly machine-like (see Figure 2 A).

Extended Appendix - A Potted History of Virology

The discovery of viruses started with plants and **tobacco mosaic disease** in the 19th century. Researchers suspected something very small because by filtering and transferring particulate from one plant to another they could transfer the disease of the tobacco plant. The filters were set too small for bacteria. **Infectious filterable fluids** - this was the definition of a virus in the 1890s as first found by the Russian **Iwanowski in 1892**. Other 'filterable viruses' were later discovered but it wasn't until 1935 and the American chemist **Wendell Stanley**, that the next step was taken. He managed to crystallise the viral solution and found that the fluids were still infectious even as a crystal, thus showing that the viral solution likely was not alive. A filterable virus liquid was found for polio in 1908. Polio being the last true pandemic since modern environments banished most infectious diseases. It was very hard to culture viruses and it wasn't until 1948 when John Enders accidentally discovered they could be grown in the highly energetic placental tissue outside the body.

Edward Jenner in the 1700s injected cowpox pus into people to protect against smallpox - the first vaccination (though the Chinese also did it even earlier actually). The first artificially grown virus samples (using monkeys) were used in 1935 but caused polio in children. Jonas Salk conducted the first field test of 400,000 viral vaccines for polio in 1954. However 200 people got vaccine induced polio and 11 people died.

Many viruses do nothing virulent - they were called 'orphan viruses' because they have no 'parent' disease but continue to live quietly) in small numbers. Today viruses are being queried to have much wider communication roles and the term 'virome' has been proposed, like biome for positive bacteria.

Much of our genetic structure is thought to have viral origins. Viruses have a **set replication time** with a maximum of about 1000 viruses per cell, so to take over the body they have to replicate quickly. This means viral diseases tend to have specific latency and then active phases of illness. To create illness there has to be a lot of virus in the system, the viral load. Antibody and genetic testing of coronavirus does not indicate the viral load. Those types of tests cannot tell you if you have enough virus to cause illness. Pathogenic viruses are often in the body without problem in snail numbers.

in the early days of virus study, the concept of a 'slow' or 'hidden' viruses was proposed. But as a virus generally acts quickly for a virus to be reactivated and then to do damage the immune system needs first to be weakened.

Gajdusek in 1950s thought of the slow or **latent virus theory** studying the New Guinea brain disease, Kuru. This disease had been attributed to claimed cannibalism of tribes people eating deceased brains. Gajdusek managed to create a Kuru like disease in monkeys through injecting brain matter into other monkeys brains but never isolated or proved the existence of a slow or latent virus. Nevertheless slow viruses were claimed for Multiple Sclerosis by a coronavirus researcher in the 1960s and for various other diseases since, all without much evidence. The theory never held up.

In the early 1980s the search for a 'slow' virus for Hepatitis C, a disease that is restricted to certain groups of immune compromised people, was underway with massive funding. However the slow virus was elusive, lifestyle and environmental factors were perhaps important. But genetic markers instead were hunted as signposts to the mysterious virus assumed to be the cause of the disease. **RNA tests** were used to indicate the presence of a virus otherwise not found. Retrovirus means a virus that doesn't kill its host cell like some viruses can do but hides in the cells genetic structure by inserting its own RNA information into the cell's DNA using a 'reverser' enzyme (usually DNA goes to RNA). This type of RNA testing is now also being used to test for the novel coronavirus thought to be the cause of the COVID disease.

The **first mass-produced artificial vaccine**, polio in the 1950s, was partly grown on monkey tissues. Viral research generally was struggling to find its holy grail, a virus that caused cancers in humans, as yet only viruses that caused rare cancers in weakened animals had been found. But **simian strain 40**, accidentally found as a contaminate in the new polio vaccine, did cause cancer, though it was hard to trace the numbers of cancers caused by the vaccination. The widely used polio vaccine created awareness of a lot of 'orphan' viruses - viruses with no known disease. The well funded viral research community felt it was only a matter of time before these viruses would explain all cancers. **However viruses and cancer were at odds as processes**. Viruses act quickly and kill host cells whereas in cancer you have slow-acting long-lived cells but which are degenerated or changed. Plus cancer doesn't behave as an infection epidemiologically (the way it spreads in a population).

Normally double stranded DNA transcripts itself into protein via single stranded RNA. Apparently some of the slow or hidden viruses instead of multiplying and killing cells like viruses normally do, use an enzyme, **reverse transcriptase**, to do the genetic process backwards. They take their RNA, change it into DNA in the cell and thus hide their information. After which the virus itself goes into hiding. Thus '**retro**'.

1971 saw President Nixon declare the **War on Cancer** but by 1980 despite multiple billions of funding dollars most viral cancer hypotheses had failed. Retroviruses were not a good cause of cancer scientifically speaking.

The first swine flu epidemic was announced in 1976 by an officer of the EIS a US infectious disease monitoring system, nicknamed the **medical CIA**. This swine flu epidemic was based on a cluster of just 5 patients.

One of the 5, a soldier had died after ignoring medical advice not to exert himself. David Spencer the CDC head (Centres for Disease Control) was expecting a pandemic on the scale of 1918. It never materialised. Still President Ford called for the vaccination of 'every man, woman and child'. However, insurance companies wouldn't cover the risk because of the high rate of reactions (20%-40%) and rates of fevers (1%+) in the early test subjects, despite getting the go ahead and funding from Congress. The swine flu epidemic never happened but the treatment for it, a new vaccination got rolled out on the back of an unrelated cluster of illness attributed to legionnaires disease. 600 people became paralysed and 74 people died in reactions to the vaccination though. **Anthony Fauci**, now famous for his involvement with corona became involved with this in 1983.

The viral research community was a well-paid, veritable army of technicians and researchers but who lacked an enemy. The viral cancer enemy never materialised, a new infectious plague never happened and flu came and went each year whether or not people had flu vaccines. But then in the 1980s the large infectious monitoring bureaucracy in the US noticed a cluster of Kaposes sarcoma and various rare pneumonias. These diseases were showing up in a small group of immunocompromised young men. They were taking nitrate drugs (poppers) and had hundreds of partners and thus were not in good health. Instead of looking at the blatantly obvious environmental or lifestyle factors an infectious retrovirus was solely blamed. The normal scientific process, itself often dodgy at the best of times, was entirely circumvented by the US authorities and the scientist Gallo, partly in an attempt to beat the original French researchers (led by **Montaigner**) raced to the lucrative prize of the patent for the genetic testing for a new retrovirus. Long story short, it was not proved or even likely that the immune disease, later termed **AIDS**, was caused by a novel virus but in the rush for prominence science was pushed aside. **AIDS** was declared to be caused by a type of virus that had been studied for years but had failed to be the cause of anything. An RNA test that doesn't even detect the suspect virus directly was marketed. A hyper-toxic failed chemo drug, **AZT**, which itself causes **AIDS** in high doses, was given to homosexuals who then died by the thousands in horrible deaths.

Roll on to 2020 and we have the same type of test that was also used in the Foot and Mouth mass killing debacle of UK animals now being used to find a virus that again has not been adequately isolated.

The **current situation** is that we had, at first, a small number of unusual pneumonias in Wuhan that were assumed to be viral caused but were not proven to be. The authorities there did genetic testing but did not follow the scientific laws of viral isolation and proof of causation (called **Koch's postulates**, though even Koch didn't always follow them but now they've been pretty much abandoned).

To **prove a virus causes an illness**, according to **Koch**, the father of virology, one must first:

Isolate the virus physically from the patient (where it is growing in sufficient numbers to cause illness - known as viral load)

Photograph it

Grow the virus in a petri dish

Re-infect another organism with that **causative** agent.

Lastly everyone who has the illness **must have the causative agent**.

Most infectious viruses **do not meet this criteria fully**. It is unclear whether novel coronavirus meets these criteria even partly.

When studies talk about isolating the new coronavirus it appears they are mostly talking about the genetic sequences they have found. When they talk of the actual virus, even when they have done electron microscopy, the sample has been **stained, fixed, treated** with chemicals, set in plastic, sliced into micro sections, sprayed with fixative and various coatings before even making it to the electron microscope in the first place. What artefacts does all that create?

I'd want to see more evidence. Light microscopes can see at levels of magnification that visualise most viruses in sufficient detail - but the mainstream mostly refuses to look at living samples much above 1000x - because there isn't sufficient detail. Its like saying I won't look at the moon because my telescope can't see individual rocks. Half a century after the pioneers - see Reich's bion work at 2000

- 5200x and Rife's UV microscopy at up to 20,000x, we still fail to look at viruses in living samples. That is now beginning to change at the edges with **modern UV microscopy** beginning to be explored.

Lastly, I'd also want to see too that the virus was physically existing in huge numbers in covid patients (not genetic evidence but physical) and also that that specific virus then causes covid when injected into another organism. Genetic studies alone personally do not seem adequate as proof of viral causation of covid. Especially when the whole world is turned upside down on the back of a single virus. I'm not saying there isn't an infectious agent causing or partly causing Covid disease, just that the work has not been done fully.

*So that was the **basic history of virus research** as far as I can make it out at the moment. ...*

Chapter 7

Joint Papers

Paper 1 - Positive Findings On Constable's Orgonotic Bio-Forms

This article was published by JPOT in 2019. It was mainly the work of the foremost orgonotic bio-forms researcher in the world - Nik Hayes. His work follows on and confirms that of Trevor Constable, the great orgone researcher who worked mainly in the 1950s. I assisted Nik in producing these articles which condenses all the work on orgonotic bioforms.

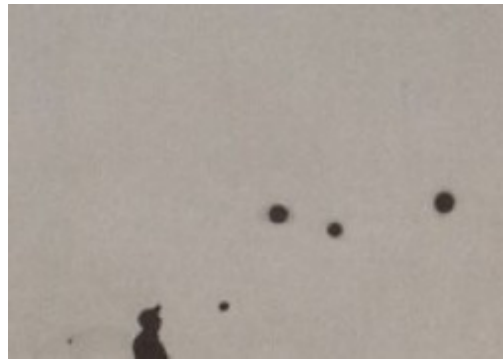
Positive Findings On Constable's Orgonotic Bio-Forms

Part One: American & European Evidence

By Nik Hayes and Leon Southgate MSc

Editor's comment,

The authors of this article revisit the work and findings of Trevor James Constable, and compared it with new data from Italian, US and Romanian researchers. When they were initially published, Trevor James Constable's work was viewed with some skepticism in Orgonomy circles, and to some was considered unscientific, even mystical. The authors of this article invoke that skepticism with regard to Constable's work. At the same time, the authors discuss new investigational findings that corroborate Constable's own findings and results. In scientific and historical terms the article should hold interest for our readers. However the editor would like to emphasis the controversies surrounding Constable's findings as well as recommend readers' cautious discretion.



1.0 Synopsis and Introduction

1.1 Synopsis

Trevor James Constable, somewhat of a maverick even within orgonomy circles, claimed to have found evidence for plasmatic living forms in the atmosphere, living orgone entities. There has been a view within orgonomy that Constable's claims have not been widely supported and that his claimed evidence has been shown to be flawed.

Part One of this paper will outline that Constable's evidence was not dismissed satisfactorily. It describes key aspects of Constable's US evidence from the 1950s. It also notes high quality but less known evidence from Italy and Romania from the 1980s.

Part Two will outline recent, substantial new British evidence.

The data as a whole is presented as supporting the proposal that plasmatic creatures may possibly be factual.

This first part of the paper is divided into the following sections:

- Synopsis and Introduction
- Summary of Orgonotic Qualities of Posited Bio-forms
- Evidence Against the Bio-forms
- Constable's Evidence for Bio-forms
- Italian and European Evidence for Bio-forms
- Conclusion of US and European Evidence

- References and Appendices.

1.2 Introduction

Trevor James Constable, a native New Zealander, first began his photographic pursuit of invisible entities in the Mojave Desert of Southern California in 1957. Having already developed a deep interest in invisible phenomena during the 1950s, Constable became particularly interested in cases where objects had been detected by radar, yet remained unseen to human sight.

Realising that the infrared portion of the spectrum adjoins the microwave spectrum, the portion of the spectrum in which radar operates, he decided to begin his search there. After initially experimenting with Kodak low-speed black and white infrared film, Constable eventually settled for the high-speed alternative. Although he would often use an 870 nanometre (nm) infrared pass filter in conjunction with the infrared film, he also took many photographs without it, with equally detailed results.

In the summer of 1957, Constable, along with friend and fellow researcher Dr. James Woods began driving at night to a remote area in the Mojave Desert between Yucca Valley and Old Woman Springs in Western USA. Once there they would set up camp, ready to begin their work at first light.

In order to attract the unknown entities to his position Constable would perform cyclical repetitions of the Star Exercise, an esoteric procedure by which the whole body and its life-force can be strongly energised. Performance of the exercise in this manner is thought to send a regular pattern of bio-energetic pulsations into the aether. Typically, Constable would stand on a large rock and perform the exercise, acting as a bio-energetic beacon, while Woods acted as photographer, although Constable also had a camera at the ready.

Constable would face the quadrant (north, south, east or west) in which the sun is closest at the time he commenced the exercise. For instance, in the morning before dawn he would face the east. Standing with legs apart and arms parallel to the ground, he would gently oscillate the body across the north – south and the east – west lines of the earth. In a sensitive person a warm sensation can then be felt in the palms of the hands, and in the region of the thymus at the point of resonance. These indications will help a person to "tune" into the magnetic and related fields of the earth.

Performing the Star Exercise involves finding this resonance point while facing east, then turning 180 degrees around to the right, and finding it again while facing west, then 90 degrees to the right and finding it while facing north, then 180 degrees to the right and finding it again while facing south. Constable would perform up to a hundred repetitions of the exercise at a time in order to attract unseen entities. This esoteric procedure is thought to create a concentration of life-force or orgone charge in the local atmosphere. This is then hoped to attract the posited entities (which are thought to be attuned to the increased orgone charge).

In order to objectify these objects, that he thought might be in the invisible state, Constable would use a technique learnt from his days in the US Merchant Marine, in which he served as a radio officer for 26 years. The technique was used for objectifying ships as they were coming over the horizon, and involved relaxing the eyes to a point where one looks past the sky, rather than actually at it. Using this simple method Constable found he could obtain impressions of otherwise invisible phenomena, such as flashes of light, or sometimes a shimmering variation in the otherwise blue sky. The authors have also found that this kind of "soft sight" is critical in observing orgonotic phenomena in the environment. Woods reported that he would often have a sour taste in his mouth when these objects were nearby. This could indicate an oranur effect as this is a known symptom of high oranur charge according to Reich (1). Oranur is an energy created when concentrated orgone is excited by a stimulus, for example by radioactive, electrical or mechanical means.

Upon later discovering the work of Dr Wilhelm Reich, through his daughter Eva Reich MD, Constable began building a cloudbuster based on the basic inventions of Dr. Reich, and on May 11th 1968 he began using it in place of the Star Exercise as an attraction technique. The cloudbuster is an array of parallel, hollow, metal tubes that are mounted on a turntable or some type of pivoting assembly. One end of the array of pipes is grounded into running water, while the other end is directed toward the atmosphere. Its use magnifies the differentials in the primary orgone energy field that may underlie atmospheric movement. This can precipitate changes in weather patterns. Orgone is attracted to water and moves toward higher concentrations of itself – a reversed entropy. Previously smooth fields of atmospheric orgone in the sky can be made to concentrate into eddies, or dissipate, depending on where the cloudbuster is aimed. Its operation also appears to affect other possible, more aetheric planes of existence.

1.3 Summary of the Possible Orgonotic Qualities of the Posited Bio-Forms

The posited bio-forms are thought to have the following orgonotic qualities:

- Attraction to areas of higher orgone charge
- Attraction to cloudbusters (cloudbusters may create an increased orgone charge in the local environment).
- Demonstrating movement within the environmental orgone streams that Reich noted (west to east) (2).
- A tube-like physiology of the posited bio-forms may reflect orgonotic flows (orgone flows within tubes in the organoscope, cloudbuster, DOR-buster and space-gun).
- Responsive to consciousness (this assumes that Southgate's orgone continuum theory is correct, see (3) for further on the continuum theory).

These areas will be explored in the paper.

2. Evidence Against Plasmatic Forms

Demeo

An article was published by Demeo claiming the dismissal of the existence of Constable's plasmatic forms. Demeo notes that he had tried to reproduce Constable's anomalies himself by taking infrared photos within proximity to a working cloudbuster. Demeo admits, '**something unusual did register on the film**' (4). He acknowledges that orgone fields from his cloudbuster did affect infrared films. However, elsewhere, Demeo puts forward a second hypothesis concerning the anomalies – that they are just mechanical camera artefacts (5). Demeo then concludes that Collin's claimed stereoscopic

pictures of a bio-form type anomaly – see below (6), showing differences in each frame, completely dismissed Constable's claims.

Collins

Collins is an esoteric writer based in the UK. He aimed to recreate the high energy situations used by Constable in the original bio-forms research by having people meditate in groups and concurrently using a small Reich cloudbuster. This was in England in 1993 and 1994. Alongside the meditations and small cloudbuster, Collins had physical parameters measured, such as Geiger radiation counts. Photography was undertaken to try and detect unusual occurrences during the meditation sessions. In particular, Collins wanted to use stereo photography to examine Constable's claims.

The stereo adaptor (Pentax Stereo Adaptor, early 1990s model) that Demeo thought Collins used on a single camera is intended for making 3D pictures from analogue film. Perhaps a manufactured twin lens camera or multiple camera evidence may have been a more reliable method of taking two exposures of the same environment simultaneously. Part Two of this paper will present new multi-camera British evidence. Multi-camera evidence is also known to have been collected by Italian researchers although we have not been able to locate it as yet.

In the picture of his experimental camera set up published by Collins, no stereo adaptor is in evidence. Rather, two cameras appear to be linked by cable to what looks like a hand-held dual timer (7). It is possible that the stereo pictures were taken by hand, using a dual timer, on two cameras. Some aspects of the picture in question suggest that this was the case as will be argued shortly.

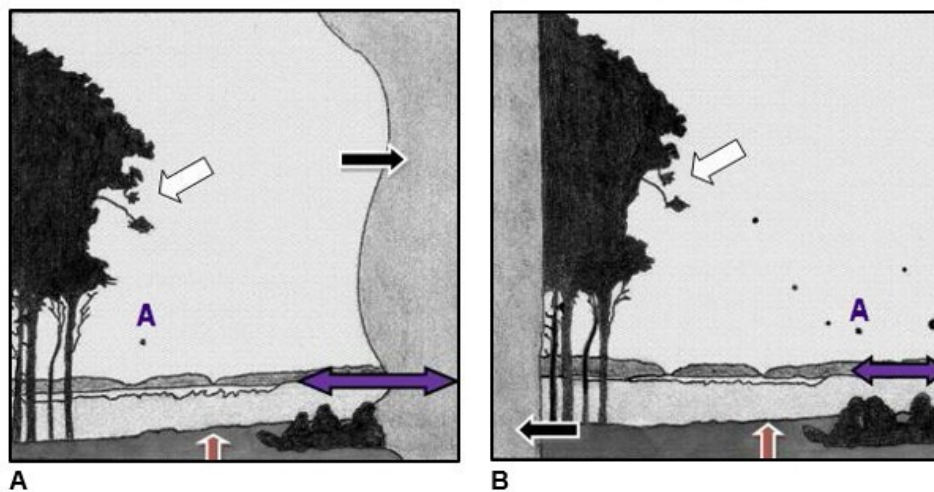
Collins published a claimed stereo image reportedly taken at the exact same time showing different anomalies in each half frame (8). Demeo reproduced this image, calling it a **'definitive'** dismissal of Constable's bio-forms (9).

The authors have doubts about Collin's photographic technique. He does not specifically outline that the stereo photographs were taken with the equipment that Demeo describes. Demeo states, **'the "sky critter" theory was eventually disproven definitively in an experiment...using a stereo image camera, which takes two photos of the same film frame, using two separate lenses on the same camera box'** (10).

Technical wording to this effect does not appear in Collin's book. However, in another separate section of the book he does describe obtaining a stereo adaptor. It is this adaptor which Demeo describes and assumes that Collins used. The actual photograph by Collins is of poor quality and this alone should cause it to be rejected as central evidence, but in addition, there are doubts as to its veracity.

Collins published a frame showing the camera set up presumably used for the stereo photographs. Collins had two tripods and two cameras set up connected, as described previously, by what appears to be a hand-held timer, though this is not actually stated (11). There are two cameras on tripods at different heights, about 2 feet apart in width and 1 foot apart in height. Neither camera appears to have the stereo attachment described by Demeo. An analogue timer, such as appears to be in the frame, could result in a tiny split second differential between the two photographs. This would depend on the types of camera used and their individual response and focusing times when activated by a common trigger mechanism (12).

Figure 1 – Hayes’ Sketch of Collin’s Claimed Stereo Image



Above in **Figure 1**, a sketch is shown of the stereo photographs in question (13). The sketches are an accurate representation of the photographs, showing the position of key features such as the group of people meditating (bottom right) and their angle in relation to both the horizon, and the edge of the grassy area they are sitting on. The positions of the multiple dark anomalies can be seen in the sky above the meditating people in **Figure 1 (B)**. However, there is just one anomaly in **Figure 1 (A)** in the sky nearer the trees. There is extensive dark smudging on the right hand side of **(A)** and also on the left hand side of **(B)**.

The white arrows point to a noticeable difference in appearance concerning the shape of the tree branches in each frame. In **(B)** a definite bend can be seen in the branch, whereas in **(A)**, this bend is not so apparent. This is probably the result of the branch being photographed at a slightly different angle in each shot, and could suggest that **(A)** was taken slightly further to the left of the tree than in **(B)**, making the bend in the branch not so prominent in the photograph (due to the decreased angle of the shot).

It is also not clear that the position of the meditating people is exactly the same in each frame, the distance between them and the head and limb angles may not be exactly parallel. Attention is drawn to the position of the people meditating (highlighted by the purple arrows). Their position in relation to the right-hand side of the frame appears to change. In **(A)** there is a noticeable gap between the last person on the right meditating, and the actual right side edge of the picture. Yet in **(B)** the image of the people is cut off at the right-side edge. This shows that the centre point for each photograph may have been in a different place. It suggests that **(A)** was taken slightly further to the left than **(B)**.

It can be clearly seen that the extreme left-hand side edge of **(A)** starts at the fourth tree to the left. Whereas in **(B)** the extreme left-hand side of the photograph continues further to the left of the fourth tree, but is ultimately obscured by the smudging. The trees also appear at slightly different angles and to be of slightly different sizes in the left and right frames. This suggests that one photograph was taken slightly further away. In **(B)** the image of the tree is cut off by the top of the photograph, whereas in **(A)** there is clearly a space above.

No reason is given why there is extensive smudging on the right side of **(A)** and the left side of **(B)**. The environmental details of a stereo photograph should be identical on both sides and free of mechanically caused defects.

The anomalies themselves are poor grey blobs lacking in detail compared to work outlined in this paper yet they are presented as a centrepiece of evidence dismissing the bio-forms. It is not clear what exposure times and camera equipment had been used.

It is known from Hayes work (see **Section 4**) that the claimed bio-forms may be incredibly fast moving. According to Hayes' approximate calculations, some bio-forms types may be travelling in the region of 140 mph (225 kph) and sometimes even faster. If there was even a tiny fraction of an instant between the shots being taken this could account for the anomaly differences in Collin's frames. These types of phenomena are also known to blink in and out of the infrared in a fraction of a second, often only appearing in one shot when several are taken. One can see anomalies possibly moving from one frame to the other in one plate that Collins published (**14**). Also the anomalies seem to be in similar places in two further pictures which Collins does note (**15**). In **Figure 1** above one can see that the anomaly marked, "A" could be the same anomaly in both frames but having moved several feet laterally within the exposure time.

There is also a stereo photograph published by Collins which does show the same images on each side of the stereo frames (**16**). However this is described as a '**fluke**' (**17**). But the same level of evidence dismissing Constable is taken as throwing '**severe**' doubt not only on Constable, but also on Boccone and Reich's work (**18**). Reich's photographic experiments (**19**) involving the blocking of light reactions on analogue plates, caused by strong localised orgone fields, is not in the same category of phenomena as Constable, Boccone and Hayes' environmental photographs. It is closer to Nordenstrum's biological work (**20**). Collins is incorrect to claim its dismissal; his work is not relevant to Reich's photography. One would have to show that apparatus claimed to produce orgone concentrations does not affect photographic equipment kept within that apparatus in order to counter Reich's claims. This has not been done.

In the applicable section it is noted that Collins does not mention the exact equipment, exposure times, camera types and environmental information pertaining to the claimed stereo photographs.

Lastly, Collins has evidence which strongly supports Constable's claims. This is because Collins other experimental data contradicts Demeo's mechanical artefact argument. Collins found that his anomalies, statistically, were concentrated in groups and were accompanied by rises in other data such as increased Geiger radiation counts (**21**). Collins also noted that his intentionally produced defects did not in any way mirror the many actual anomalies he saw, (over 70 experimental anomalies in a short period of time) (**22**). So the '**air bells**' or '**halations**' artefact explanations of Demeo concerns something which happens only very rarely, if at all, in the normal processing of films (**23**). Air bells or halations are gaps in the chemical processing caused by air bubbles on the paper occurring during development. They are rare, difficult to cause, and when they do occur, they do not have the same appearance as Collin's or Constable's anomalies (**24**).

Conclusion

Demeo found that orgone concentrations affected infra-red photography (**25**). This supports the contention, shared by Reich, that orgone energy concentrations can be photographed.

Collin's evidence against Constable's claims is inconclusive photographically. His other experimental data, such as anomaly clusters and Geiger counts are actually supportive of Constable's claims. It evidences something happening in the environment at the time of the anomalies. Collins therefore rejected a mechanical camera artefact basis to the phenomena. Some energetic or non-local process is causing the photographic anomalies in his view.

3. US Evidence for Plasmatic Entities – from Constable

Constable's first capture of a posited invisible bio-form in the infrared came on the morning of 25th Aug 1957. Whilst sitting down for breakfast at his desert campsite, he sensed an overpowering pulsation above, and saw what he describes as a, '**shimmering variation to the otherwise smooth blue background.**' (26).

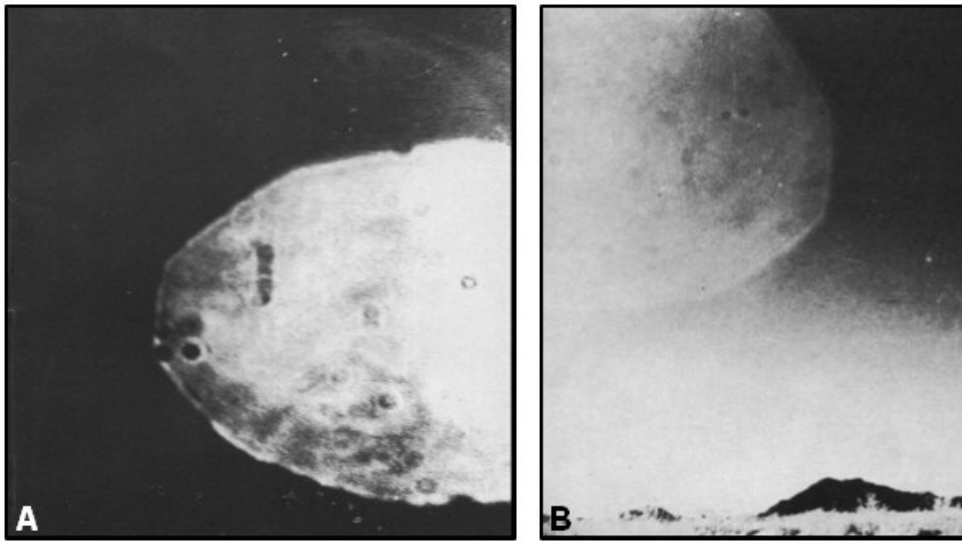
Using his loaded Leica camera, he proceeded to photograph the invisible pulsation as it moved above him. He managed to capture the object in six successive frames as it moved from overhead to positions that permitted inclusion of the local desert terrain in the photographs (See **Figure 2**).

Constable and Woods were also able to capture infrared movie footage of invisible bio-forms using a movie camera and infrared film. Five frames of this footage appeared in *The Cosmic Pulse of Life* (27). In these consecutive frames, taken at 24 frames per second, the bio-forms can be seen moving above Constable during his performance of the Star Exercise in the Mojave Desert just before sunrise. The bio-forms appear to be splitting, changing shape and position, and also seem at one point to divide like amoebae. Constable concluded through his work that such materialisations into the infrared occur as a response to certain positions, motions and orientations of the, '**target human**' (28).

Both Constable and Woods continued with their photographic work for many years, capturing dozens of examples of possible invisible bio-forms, both at their desert site, and above Mount Wilson, California. Their many infrared photographs showed a wide range of different examples of spherical, cigar-shape, ovoid, and disc-like invisible plasmatic forms. Constable would later state that only 1% of the total infrared photographs (taken when he had detected possible bio-forms being present) actually yielded any results. It is painstaking work.

Constable carried on with his photographic work away from the desert site, renting an office space in North Hollywood, California, from where he would perform the necessary attraction process prior to taking the infrared photographs. He took several photographs showing both the invisible bio-forms and apparent craft-like objects right over the North Hollywood Business District. The proximity of hundreds of workers within a few blocks argues against the idea that these objects were normally visible. He continued on with his solo work until 1979, before finally retiring from investigating the bio-forms to concentrate on weather engineering. He eventually went on to develop a marine, cloudbuster based, weather engineering system, which was later demonstrated on commercial video.

Figure 2 – Plasmoidal Amoeba-like Bio-form



Above **Figure 2 (A)** shows the amoeba-like invisible possible bio-form photographed by Constable, on the morning of 25th August 1957, in the Mojave Desert, California. This was the first photograph taken by Constable as the bio-form moved immediately above his position, and was taken using a Leica G 35mm camera loaded with Kodak High-Speed infrared film, and fitted with an 870nm infrared pass filter. The bio-form has markings resembling nucleoli and vacuoles, and has the general appearance of a unicellular organism from the microscopic world **(29)**

Above **Figure 2 (B)** shows the fourth in the series of infrared photographs taken by Constable as the bio-form moved from immediately above his position, and off above the desert. This enabled him to capture known desert features in the photograph, as well as giving an indication as to its true size. Throughout the series of photographs taken by Constable of the possible life-form, it is quite evident that the object appeared to swell and expand in size as it moves in a pulsatory manner. Many of the characteristic markings apparent in **Figure 2 (A)** above, are also visible in the other successive photographs. This demonstrates morphological continuity and development over time **(30)**.

Figure 3 – Plasmoidal Amoeba-like Bio-form, Further Shots



The above **Figure 3** shows the last infrared photograph of the series taken by Constable of the cell-like form, and indicates that the object or entities photographed were possibly living creatures. The upper entity seems to be of the same order as the amoeba-like invisible bio-form captured in the previous photographs published by Constable, and as shown in **Figure 2**. The lower of the two objects in **Figure 3** however appears slightly different in shape, with two eye-like features, a concave face, and a protuberance highly suggestive of a beak or bill (31).

Figure 4 – Trevor Constable Surrounded by Invisible Plasmoidal Bio-forms



The above **Figure 4** shows Constable in the Mojave Desert at sunrise, surrounded by what appears to be invisible plasmoidal bio-forms. This photograph was taken at 1/25th sec by James Woods on 26th April 1958, at 5am, using high speed infrared film. Both Constable and Woods objectified and photographed the invisible bio-forms independently of each other, with each taking multiple images of the same event (32). That so many anomalies would appear at the same time and on multiple cameras makes it very unlikely to be mechanical artefacts. Problems with the artefact explanation have also been detailed in **Section 2**.

The bio-forms appear to be contracting and expanding as they move through the air, only registering on the infrared film because their particular energy is nullifying the film's emulsions rather than actually reacting with the film as is the normal case. This lack of emulsion reaction has created dark voids on the photograph. Some lighter areas can also be seen that are a direct result of the bio-forms movement as they expand within the 1/25th second exposure. Constable, as well as Boccone also reported instances where the images of these objects had burned themselves directly onto the infrared film despite the camera shutter being closed; manifesting between frames, albeit with diminished intensity (33). This may indicate, from an organomic viewpoint, that the possible bio-forms could have a very high oranur charge. Oranur, as an excited state of orgone, could have an enhanced photographic effect over an ordinary concentration of orgone. The posited entities themselves, as possible living forms, would likely have a significantly raised level of orgone compared to the environmental background. Any excited state of orgone possessed by the entities would itself qualify as oranur, due to oranur being simply stimulated orgone. This possible oranur quality has been noted instrumentally with raised Geiger counts associated with the passing entities by both Hayes and the Boccone team (34). The Geiger counts may reflect excited orgone (oranur) converting or partially converting into particles, which are then picked up by the Geiger counter. There is a period of approximately one or two seconds where an oranur charge might precede the immediate field or appearance of the posited bio-forms. This charge then quickly tails off within approximately 1 to 3 seconds, with radiation levels quickly returning to their usual background levels (see below). Hayes has also experienced some instances where these sudden high peaks have lasted a mere fraction of a second. The alarm had indicated that radiation levels had momentarily reached or exceeded the 0.20 microSieverts per hour ($\mu\text{Sv/hr}$) threshold but the reading on the Geiger counter display would be unaltered at background levels. This indicates that the increased radiation, though picked up by the Geiger counter alarm, was very fleeting.

In instances where invisible energetic phenomena have manifested very close to his position, Hayes has sometimes noted instantaneous high peaks of between 0.30 and 0.50 $\mu\text{Sv/hr}$, which have remained constant for up to 10 seconds at a time. Occasionally, it has taken up to 30 seconds for radiation readings to return to the normal background levels of between 0.09 and 0.12 $\mu\text{Sv/hr}$.

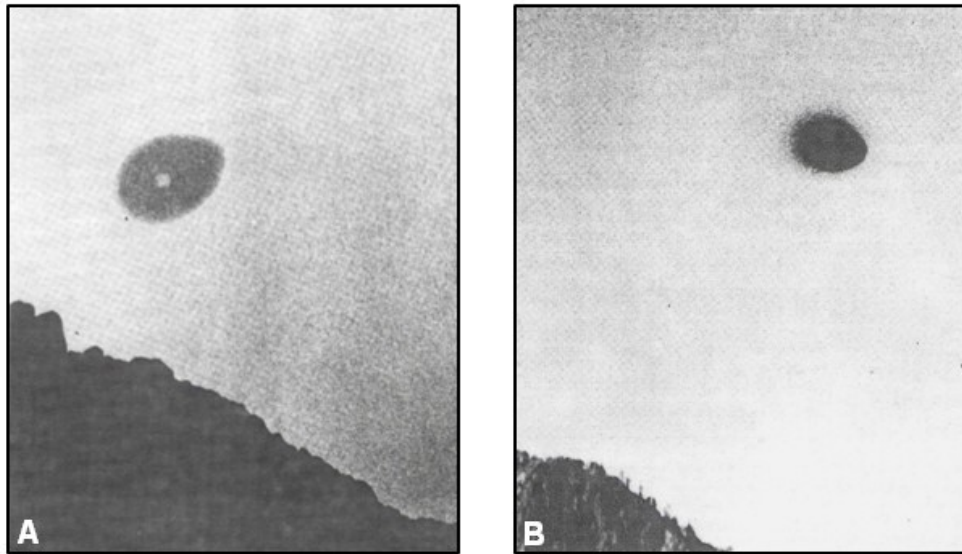
Figure 5 – Plasmoidal Bio-forms above Mt. Wilson, California.



The above **Figure 5** shows a possible group of invisible plasmatic bio-forms photographed above the summit of Mt. Wilson, California, by Constable in January 1959 **(35)**. Photograph was taken using a Praktica FX-2 camera in combination with high-speed infrared film, and exposure was 1/100th second. According to Constable, objects like these that pulsate and change their form when sporadically visible, account for numerous UFO reports.

The location is approximately one mile from the famous observatory where Dayton Miller strongly evidenced the existence of aether. For this remarkable scientific achievement he was not lauded but rather was expunged from history (aether is similar to cosmic orgone conceptually). See Demeo for further information on Miller **(36)**.

Figure 6 – Ovoid Bio-forms: Part 1

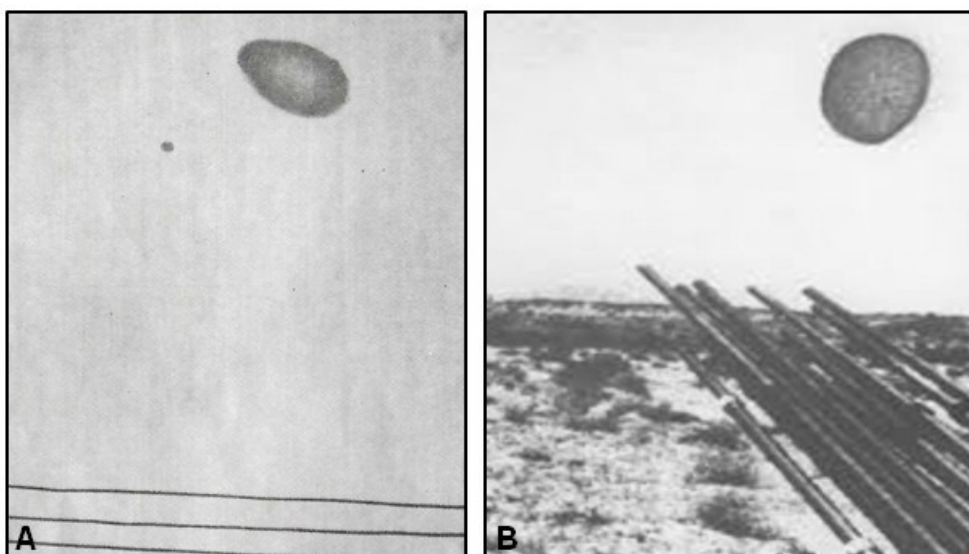


The above **Figure 6 (A)** shows a possible invisible ovoid bio-form, photographed at the first light of dawn above the rocky ridge adjoining Giant Rock, California, on May 17th 1958. The photograph was taken using a Leica G camera with high-speed infrared film and no filter, and exposure was 1/50th second (37).

The above **Figure 6 (B)** shows an invisible ovoid bio-form in motion, photographed above the summit of Mount Wilson, California, shortly after sunrise on April 28th 1961. The photograph was taken using a Praktika FX-2 camera with high-speed infrared film and no filter, and exposure was 1/50th second. (38).

This photograph is a good example of how objects like this, which probably carry very high orgonotic charges, reproduce on photographic prints in a reversed polarity. This gives an appearance of an absorptive image as in the above case. Such objects are nullifying the photographic emulsions rather than reacting with them as is the normal case.

Figure 7 – Ovoid Bio-forms: Part 2



The above **Figure 7 (A)** shows a posited invisible ovoid bio-form photographed at 1/1000th sec by Constable using high-speed infrared film, as it moved above the Los Angeles business district at noon during his early trials using an 18A pass filter. The 18A is designed to block the visible light spectrum, while passing both of its invisible ends namely, infrared and ultraviolet; Kodak high-speed infrared film is also sensitive in the UV region. Constable captured multiple infrared photographs showing ovoid-shaped invisible bio-forms during his work, and several of these, including the above photograph appear in the 2008 re-issue of Constable's book, *The Cosmic Pulse of Life* (39).

The above **Figure 7 (B)** was taken by Constable's 11 year old daughter Diana, who had accompanied him on a weather engineering cloudbusting operation out to Thousand Palms, California, in May 1975. Constable had trained her to objectify and take photographs using a more energetic or "aetheric" type of sight.

As he worked the cloudbuster she sensed and then photographed this invisible bio-form close to the cloudbuster pipes, using a half-frame Olympus camera loaded with high speed infrared film, and fitted with an 18A filter (40).

4. Italian Evidence for Orgonotic Bio-forms

Luciano Boccone was president of the Italian research group GRCU (Gruppo di Ricerche Clipeologiche ed Ufologiche) who were based in Arenzano, Italy, and consisted of some 25 members. The group began their work in 1976, and along with CUN Prato and GORU La Spezia were the third Italian UFO research group to begin instrumental research into the infrared part of the electromagnetic spectrum, and among the first to capture claimed entities direct from their invisible state. Boccone was also a member of CUN (Centro Ufologico Nazionale) Italy's major centre for such studies, and a contributor to CUN's official magazine, *Notiziario UFO*.

GRCU Research Methods

The GRCU used a wide range of standard, high quality scientific instruments such as Geiger counters, precision magnetic compasses, temperature indicators, frequency measurements (electromagnetic and light), light, ultrasound and ultraviolet detectors, as well as infrared, panchromatic, and colour films in sophisticated gun-cameras, and cameras fitted with focal distance doublers or telephoto lenses. Sometimes these cameras would be fitted with 25A, 87 or 89 filters, although most infrared photographs were taken with no filter.

Whenever the instruments warned of any sudden peaks in radioactivity and/or magnetic field, air, temperature, or luminosity, photographs would immediately be taken in the same direction in which the variations were detected. This simple procedure allowed them to objectify and photograph a whole range of invisible phenomena, not just in the sky, but also at much lower altitude, as well as at ground level, both day and night.

From the considerable experimentation done by the group over many years, it was found that manifestations pertaining to a possible invisible realm were objectified in most cases when the Geiger ionising radiation counter started reading and exceeding 0.20 milliRoentgens per hour (mR/hr) or about 2.0 µSv/hr equivalent – an unusually high peak reading for the normal background environment. Additionally, another sign was when the compass needle would deviate from the magnetic north, if only by a few degrees. Through the course of their work it was found that sudden high peaks in radiation levels were often accompanied by magnetic deviations. The levels of these fluctuations were on average between 10 – 15 degrees. Deviations of up to 50 degrees were also recorded by the group (41). In some cases where the researchers employed a temperature indicator in conjunction with the other devices (such as Geiger counters and a magnetic compass), a simultaneous

rise in the local temperature of up to 5 degrees Celsius was found to coincide with the high radiation readings and magnetic deviations (42). This hitherto unacknowledged evidence indicates a very interesting cross confirmation of Reich's orgone temperature experiments, termed TO-T for Temperature Orgone versus Temperature Control.

Dr Blasband overviews Reich's TO-T studies and recounts further evidence in the following Journal of Orgonomy paper (43). Not only do orgone cabinets appear to increase thermal temperature but the presence of highly orgone charged posited entities also appears to have a similar effect.

Southgate has additionally confirmed, in recent experimentation, that concentrated oranur charge deflects magnetic needles and increases ambient temperature (44).

GRCU Evidence

The GRCU obtained a large catalogue of extensive and detailed photographic evidence documenting the presence of possible invisible plasmatic bio-forms, both in the sky, and at much lower altitude. In 1979 the GRCU released much of this photographic evidence in their report: *The Invisible UFO Evidence: July 1977 – June 1979*. This report was a condensation of their previous reports: *UFO Report – 1977* and *UFO Dossier-1978* plus selected files taken from their photographic work of 1979. This evidence consisted of 140 infrared, panchromatic, and colour photographs of the most significant, instrumentally-detected invisible phenomena captured by the group between 1977 and 1979.

In 1980 Boccone released the best of the above photographic evidence in his book *UFO – La Realta Nascosta (UFO – The Hidden Reality)* (45). This extremely rare publication also presents a whole range of photographic evidence gathered by not just the GRCU, but also from other sources including CUN Geneva, CUN Prato, and Romanian researcher Professor Florin Gheorghitza. The 142 page A4 sized book contains around 200 photographs, both colour and black and white, showing invisible, glowing, pulsating plasmatic forms, and amoeba-like possible life-forms, capable of changing shape, size, density, luminosity, arrangement and position in a split second. The authors have been fortunate to have access to this rare book.

Several infrared exposures captured by the Boccone team show the vivid, stark, pulsatory tracks made by apparently plasmatic forms as they traverse the skies at low altitude. In some instances the glow from the invisible objects can be seen illuminating the terrain over which they are moving. Others show plasmatic forms descending to street lamps, blinking at low altitude over the port of Genoa, or hovering above the Corigliano integrated steel plant of Italsider, adjacent to Cristoforo Colombo International Airport.

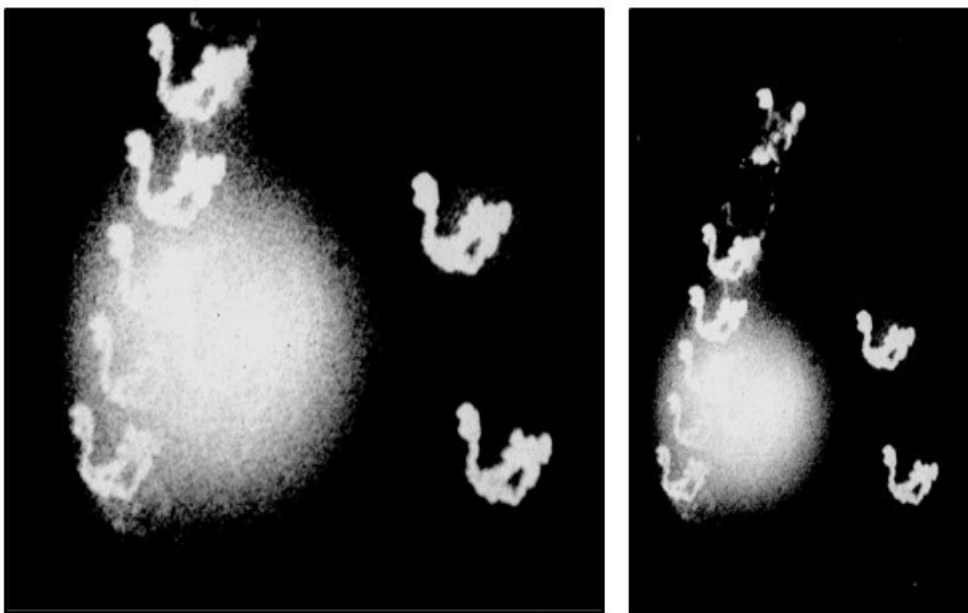
Night-time, time-lapse photography revealed seemingly plasmatic bird-like invisible forms, flying low in the sky above Arenzano, Italy, and a snake-like plasmoidal form moving at ground-level near a forest fire. Other photographs show fire-like invisible entities with antennae-like features, captured on colour infrared film as they appear to manifest just above the cameramen. Additional footage shows hexagonal-shaped light-forms, and plasmatic spheres etching their trails into the film's emulsions as they move unseen across the night sky.

Figure 8 – Daytime Plasmatic Entity



The above **Figure 8** shows a posited daytime plasmatic invisible body, photographed at very low altitude in the sky above Bangkok in 1979 using colour infrared film. The object, whose profile is almost identical to the "critters" (*amoeba constablani*) first posited by Constable in the Mojave Desert back in the late 1950s, consists of an elongated ellipsoidal nucleus of dark black/brown colour, and its proto-plasmatic field is semi-transparent red and chrome yellow. The dirigible shape of the bio-form consists of an elongated ellipsoidal nucleus of a dark brown/black colour, and its proto-plasmatic field is semi-transparent red and chrome yellow. Much closer examination reveals that the bio-form's movement has left a very light yellowish horizontal trail in the sky, suggestive of a shift of the body in the atmosphere from left to right (46).

Figure 9 – Plasmoidal Forms Multiplying



The above **Figure 9** shows invisible plasmoidal forms manifesting from a ball of light. This 40 second exposure was taken in Italy on 29th October 1977, at 10.50pm, using black and white infrared film in combination with a 25A Vivitar infrared pass filter. The presence of these plasmoidal forms, which were some 40 metres away from the researchers when photographed, were objectified using a Geiger radiation counter, as well as a magnetic compass which showed a magnetic deviation of 10-15 degrees south east per 10 minutes (47).

Figure 10 – Plasmoidal Forms



Above **Figure 10** shows possible plasmatic bio-forms photographed by the GRCU at their research base near Genoa, Italy. These blue and white plasmatic forms were captured using colour infrared film, on a January night in 1981, after their presence was detected by multiple instruments including Geiger counters, infrared and magnetic detectors, as well as a Swiss orgonotester instrument. This was an electrical orgone device developed by Dr Walter Stark and tested over some years by Dr Blasband. It claims to measure an orgonotic form of electrical current flowing in organisms and the atmosphere. Dr Stark called this a Motional Electrical Field or MEF and which, unlike other types of electrical field, and in similarity to orgone, is not able to be shielded (48). This has parallels to Russian torsion fields or to the "scalar" types of claimed quasi-electrical waves which are also said to be unable to be shielded. Orgone energy seems similar, not only to torsion fields, but also to the radiant energy discovered by the late Tesla (49).

Dozens of mutually corroborative photographs were taken using multiple cameras during the above incident. This strong photographic evidence shows multiple plasmoidal forms as they moved above the trees and began rolling down the hillside, skimming along the grass and among the researcher's cars and equipment. This photograph did not appear in Boccone's book, *UFO – La Realta Nascosta*, although it was later published in the 2008 re-issue of Constable's book *The Cosmic Pulse of Life* (50).

That this incident of life-like, moving and environmentally interactive multiple plasmatic forms was captured in significant detail and from a number of angles by more than one camera simultaneously indicates that the entities could be real and not artefacts produced within a single camera.

Figure 11 – Plasmoidal Bio-Forms Hovering above Blast Furnace

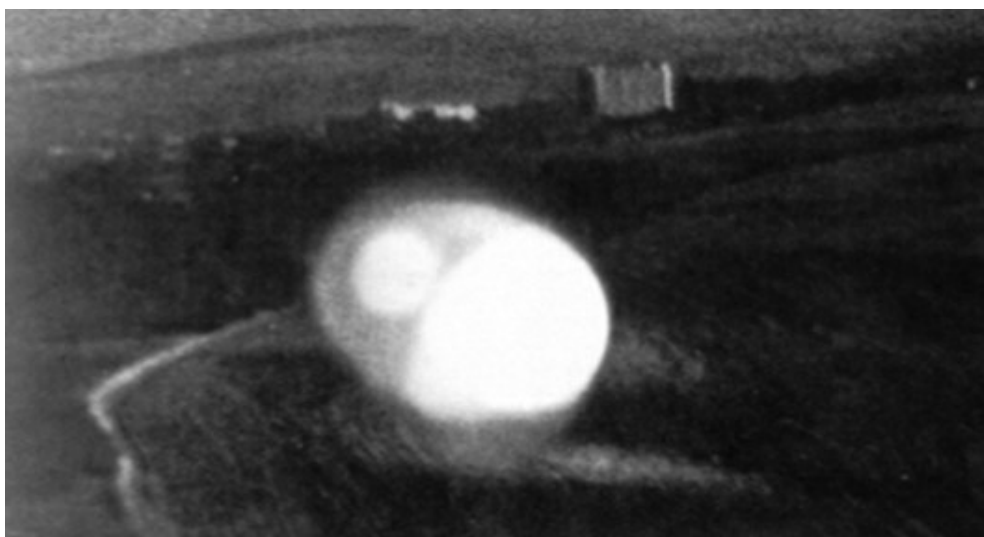


Above **Figure 11** shows a large group of possible invisible plasmoidal bio-forms hovering above the integrated steel plant of Italsider at Genoa-Corigliano, Italy, on August 19th 1977, at 10.30pm. A member of Boccone's GRCU group took this 40 second time-lapse exposure using unfiltered infrared film, despite the fact that nothing was visible at the time. The photograph gives the impression that the bio-forms are drawing upon the massive energy of the blast furnace, which is adjacent to the Cristoforo Colombo International Airport. The GRCU photographic record documents many instances of such behaviour, especially the attachment of these bio-forms to street lamps and similar energetic focal points (51).

Additional Romanian Evidence for Bio-forms

Romanian engineer and professor Florin Gheorghitza took numerous infrared photographs of possible invisible bio-forms during his work in the late 1970s in Romania. Although Gheorghitza was an acquaintance of Boccone's, his photographic work in a similar vein was independent of the Italian research group. It provides further evidence that reveals the possible reality of invisible plasmoidal bio-forms, not just in the skies, but also at ground level.

Figure 12 – Huge Glowing Plasmoidal Entity



Above **Figure 12** shows a plasmoidal bio-form photographed using high-speed infrared film by Prof. Florin Gheorghitza near Cluj-Napoca in Romania, in September 1977. The huge size of this bio-form can be judged from the adjacent road circling left of the object. The glow emanating from the form can be seen illuminating both the road, as well as parts of the terrain where the object is positioned. This night-time photograph appeared in Boccone (**52**) and also in Constable(**53**). The intriguing infrared image points to the possible orgonotic nature of the invisible bio-form evident from the glowing radiation. It also captures the immense size that some of these entities may reach.

Summary of US and European Evidence

The photographic, instrumentally based documentation presented in Boccone's book (**54**) positively confirms Constables, and Woods' earlier photographic evidence. The photographs of invisible plasmoidal forms are practically identical in shape, size, and density to the specimens captured in the Mojave Desert. Other evidence captured by the other Italian research groups, CUN Geneva, and CUN Prato, as well as by Romanian Professor Gheorghitza (**55**) also supports the presence of orgonotic bio-forms in the atmosphere.

That these various researchers captured similar plasmatic forms, independently of each other, and at different times and locations not only in the USA, but in Italy, and Romania, is worthwhile evidence. These objects were repeatedly picked up by multiple instrumental detections, including Geiger radiation counters, magnetic compasses, thermometers and light detectors, prior to the infrared photographs being taken. Therefore the idea that they are merely artefacts or smudges on the photographs is not supported.

There appears to be broad, detailed, single and multiple camera photographic evidence of the existence of the claimed invisible bio-forms. There is in addition radiological and environmental evidence of a simultaneous energy peak from the Italian researchers. The movement, behaviour and morphology of the entities appear to follow set patterns. Altogether this does suggest that the anomalies could be real.

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Appendix 1 – Figures and Copyright

Figures

Figure 1 – Hayes’ Sketch of Collin’s Claimed Stereo Image

Figure 2 – Plasmoidal Amoeba-like Bio-form

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Figure 6 – Ovoid Bio-forms: Part 1

Figure 7 – Ovoid Bio-forms: Part 2

Figure 8 – Daytime Plasmatic Entity

Figure 9 – Plasmoidal Forms Multiplying

Figure 10 – Plasmoidal Forms

Figure 11 – Plasmoidal Bio-form Above Furnace

Figure 12 – Huge Glowing Plasmoidal Entity

Copyright

Figure 1 – Nik Hayes.

Figures 2 – 7 – Trevor James Constable.

Figures 8 – 11 – Luciano Boccone/GRCU.

Figure 12 – Professor Florin Gheorghitza.

Chapter 7 – Paper 2

Positive Findings on Constable's Bioforms Part 2

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Positive Findings On Constable's Orgonotic Bio-Forms Part 2

Positive Findings On Constable's Orgonotic Bio-Forms

Part Two: British Evidence

By Nik Hayes and Leon Southgate MSc

Editor's comment,

The authors of this article revisit the work and findings of Trevor James Constable, and compared it with new data from Italian, US and Romanian researchers. When they were initially published, Trevor James Constable's work was viewed with some skepticism in Orgonomy circles, and to some was considered unscientific, even mystical. The authors of this article invoke that skepticism with regard to Constable's work. At the same time, the authors discuss new investigational findings that corroborate Constable's own findings and results. In scientific and historical terms the article should hold interest for our readers. However the editor would like to emphasize the controversies surrounding Constable's findings as well as recommend readers' cautious discretion.



1.0 Synopsis and Introduction

1.1 Synopsis

In Part One, the evidence for and against Constable's claims for the existence of orgonotic bio-forms was presented. Further, the strong evidence for the bio-forms presented by the Italian research team, the GRCU, was outlined.

In Part Two, an in-depth exploration and summary of the British Constable researcher, Nik Hayes is presented. British evidence for the existence of Constable's bio-forms is outlined in detail. It is argued that high quality new evidence for bio-forms exists.

1.2 Introduction

Hayes presents data pertaining to the possible existence of orgonotic, plasmatic bio-forms. In order to convey the broad range of high quality evidence captured over nearly a decade of painstaking and meticulous work by Hayes, this paper has been split into the following sections in order to detail the types of bio-form evidence:

- Synopsis and Introduction
- Stereoscopic Video
- Three Dimensionality
- Plasma Movement
- Complex Movement
- Herd Movement

- Chronological Existence
- Biological Appearances
- Anomalous Orgonotic Lumination in the Infrared.
- Bio-form Sizes
- British Conclusion
- Overall Conclusion

2. Stereoscopic Video

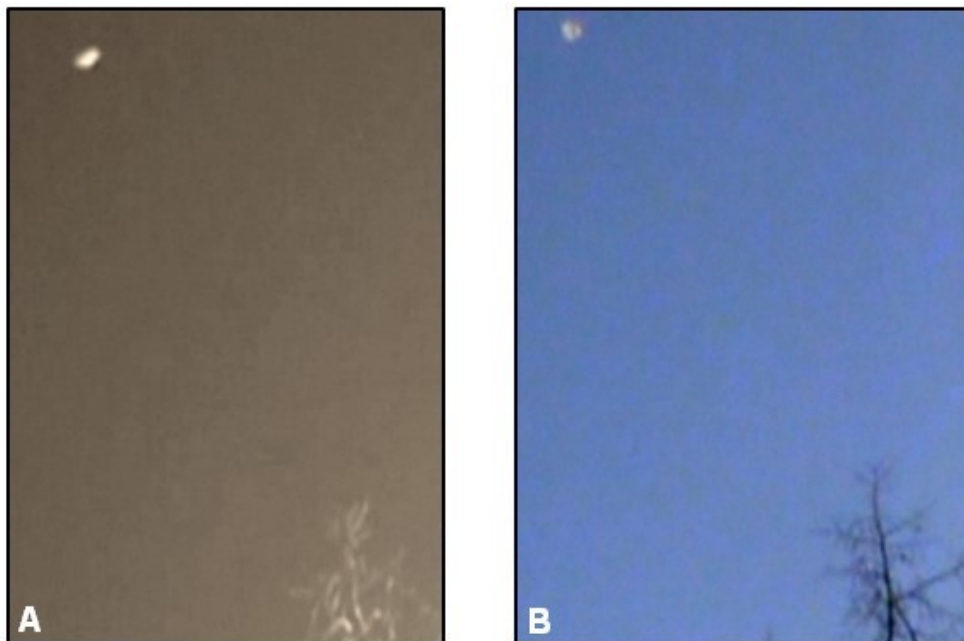
There is new multi-camera British video evidence of a single bio-form but presented as a moving stereo image (1). Framed by a tree in order to give perspective, the infra-red footage captures what appears to be a small plasmatic entity, in the region of 20 cms in length, moving in loops from left to right. This was taken at 30 frames per second using movie-mode on an infrared converted Canon G10, with an internal 720nm infrared pass filter on the afternoon of February 8th 2011. Then we see the full spectrum footage of the same scene, taken at 25 frames per second, at exactly the same time, using a full spectrum converted Sony DVD-650 Handycam, with no filter. This time we see the entity doing the same loops, the same changes in shape as the body pulses and moves across the frame of view. It is clearly the same entity.

It is also apparent that it is not an insect as the movement is too quick and too looping. It also covers too long a trajectory for a slow moving insect and is at a considerable height being well above the tree line. Although the entity is small and not as intricately captured as the most detailed of the evidence Hayes presents, one can still see the plasmatic body pulsing and changing shape in the video. Combined with the way that it follows the characteristic shape and quality of movement found in the other evidence indicates that it may be a similar type of possible plasmatic entity. Certainly one can distinguish plasma-like shape changes as it moves across the frame.

The entity returned shortly after the first stereo video sequence and can be seen moving back towards the cameras for a second run across the same frame of view. There are thus two stereo video sequences of the same entity. The movements, shape and speed are the same in both sets of trajectories in both sequences. The entity's speed has been calculated by Hayes to be approximately 4 – 6 mph (6 to 10 kph). Its movements appear purposeful, life-like and directed – not at all random.

The orgonotic charge above the test area was increased through the use of a cloudbuster. This was operated an hour prior to, and during this recording. The pipes were pointing at zenith, above the trees, at the same area where the camera was aiming. Although nothing was visible to the naked eye, Hayes was able to see the bio-form's movement on the infrared camera's live view screen.

Figure 1 – Hayes’ Stereoscopic Evidence

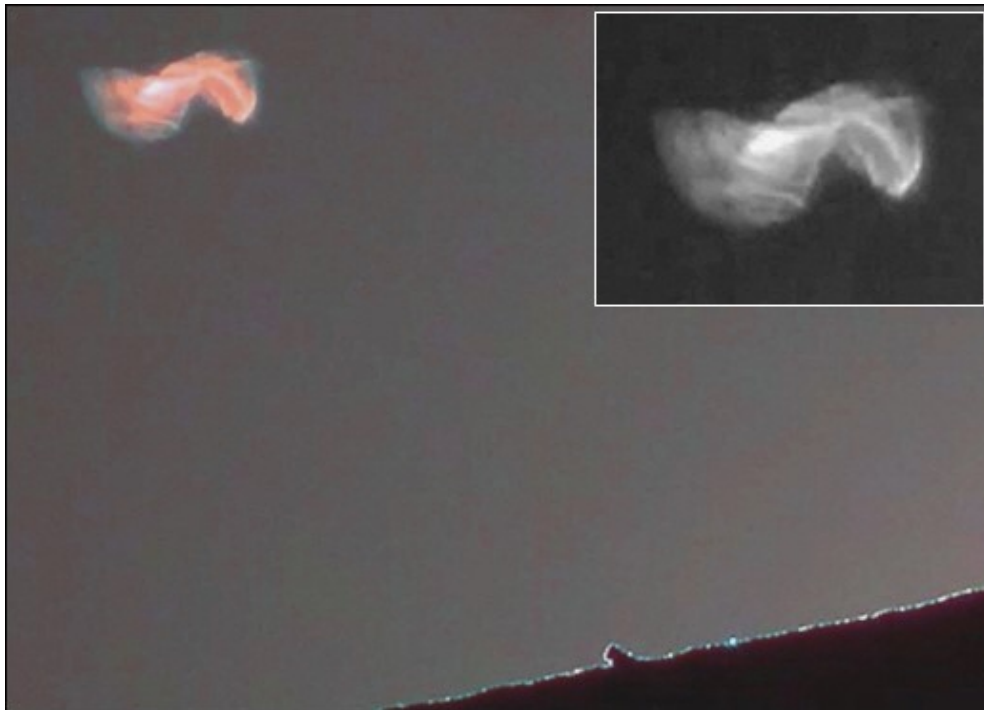


Above **Figure 1 (A)** shows a possible small bio-form moving above one of the 100ft trees at Hayes’ research area near Oxford, on the afternoon of February 8th 2011. The video frame was taken from infrared movie-mode footage recorded using an infrared converted Canon G10 digital camera, with an internal 720nm infrared pass filter. This particular footage was taken on a freezing cold afternoon, with very little sunlight, although some infrared radiation can be seen reflecting off the tree’s bare branches. The Canon G10 has an internal 720 nm pass filter. Although this passes infrared radiation, and blocks almost all of the visible light spectrum, it also allows a small amount of visible red light through that occurs just before the infrared. This can be especially helpful on dull days with very little sunlight, or at night-time when street lamps or moonlight are the only source of visible light in the scene.

In **Figure 1 (B)** the bio-form is shown recorded from a slightly different angle on a full spectrum converted Sony DVD-650 Handycam, with no filter. The bio-form does not appear as bright when viewed in full spectrum due to the camcorder’s sensors being dominated by the visible light spectrum; particularly the blue of the sky. This has led to a watering down of the image, making it appear much fainter than its infrared counterpart (**A**). The tree branches are barely reflecting the sunlight in the full spectrum view of the same scene. However, on a bright day with bright sunshine, these branches and any potential foliage would appear whiter, and similar to the infrared view as seen in (**A**). To fully appreciate the evidence the accompanying video is recommended (**2**).

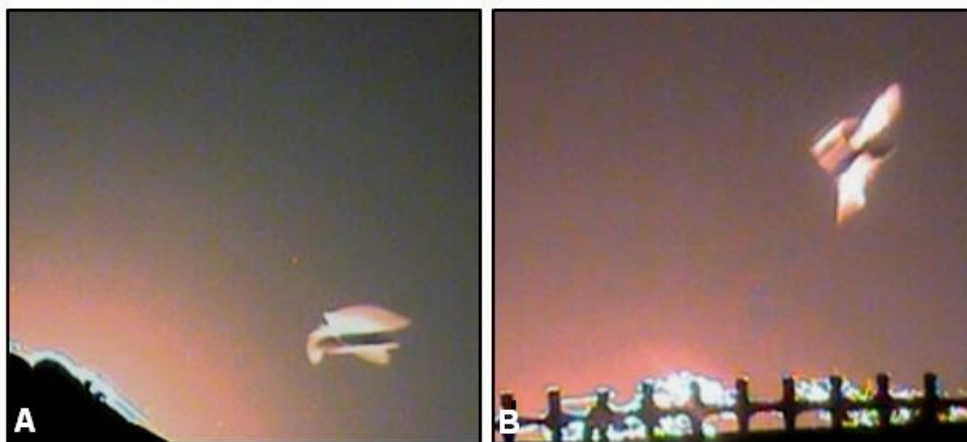
3. Three Dimensionality

Figure 2 – Three Dimensionality, Part 1



Above, the **Figure 2** shows an invisible worm-like possible bio-form filmed above the main roof of the author's house on a full spectrum converted Sony HDR-PJ620 Handycam, which was fitted with a 330nm UV pass filter (X-Nite 330). The video was recorded in HD (High Definition) at 50 frames per second on June 6th 2016 at 4.15pm, and the object only appeared in the one frame. **Inset:** Black and White enlargement of the main photograph, showing the detailed markings of the bio-form's chrysalis-like, almost transparent body. which is heavily reflecting the afternoon sunlight in this position. A cloudbuster was used to excite the atmosphere locally prior to, and during filming. Its pipes were aimed right above the house roof in line with where the camcorder was pointing.

Figure 3 – Three Dimensionality, Part 2



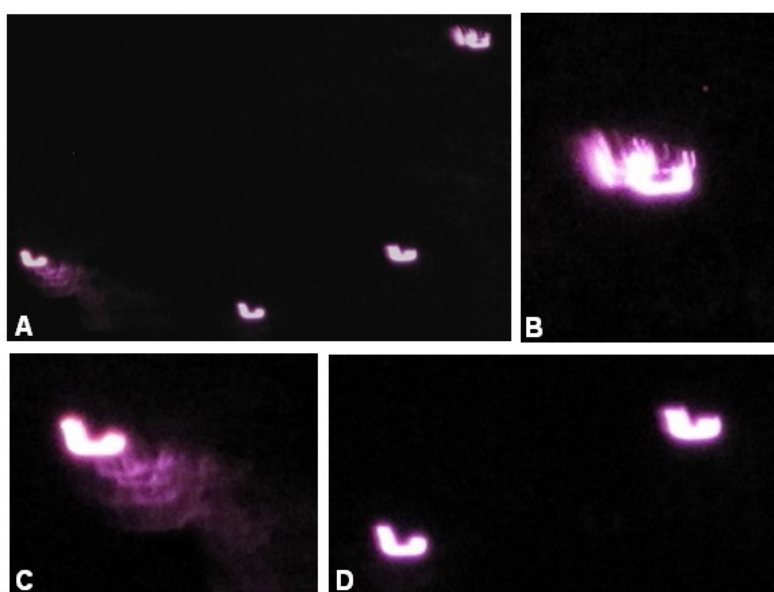
Above in **Figure 3 (A)** shows an invisible possible bio-form captured on ultraviolet camcorder footage, as it moves above the rooftops of the author's house adjacent to his main research area on

September 7th 2012, at 6.45pm. The footage was recorded at 25 frames per second on a full spectrum Sony DVD-650 Handycam, which was fitted with an external 330 nm UV pass filter (X-Nite 330). The bio-form, which only appeared in one frame, has an almost fish-like appearance, consisting of a long mouth-like feature that extends for most of the body, ending with a small tail curve. A certain thickness can be seen in the object's body (3).

Figure 3 (B) shows an invisible bio-form captured on ultraviolet camcorder footage, as it moved above the rooftops of the author's house on July 31st 2013 at 12.10pm. The footage was recorded at 25 frames per second on a full spectrum Sony DVD-650 Handycam, which was fitted with an external 330 nm UV pass filter (X-Nite 330). The object appeared in two frames, but in the first frame only a small part of the propellor-like appendage was visible (4). During his photographic and video work, in both the infrared and the ultraviolet, Hayes has noted many examples of invisible forms apparently morphing, and changing shape. In some cases, objects such as is shown above in (B), appear in a form that makes no sense aero-dynamically, or in terms of propulsion. In the above case, and in nearly all of Hayes' ultraviolet footage, these objects appear to be riding, or caught up in the west to east or gone flow (see also later discussion under **Figure 8, Part 2**).

4. Plasma Movement

Figure 4 – Plasma Movement



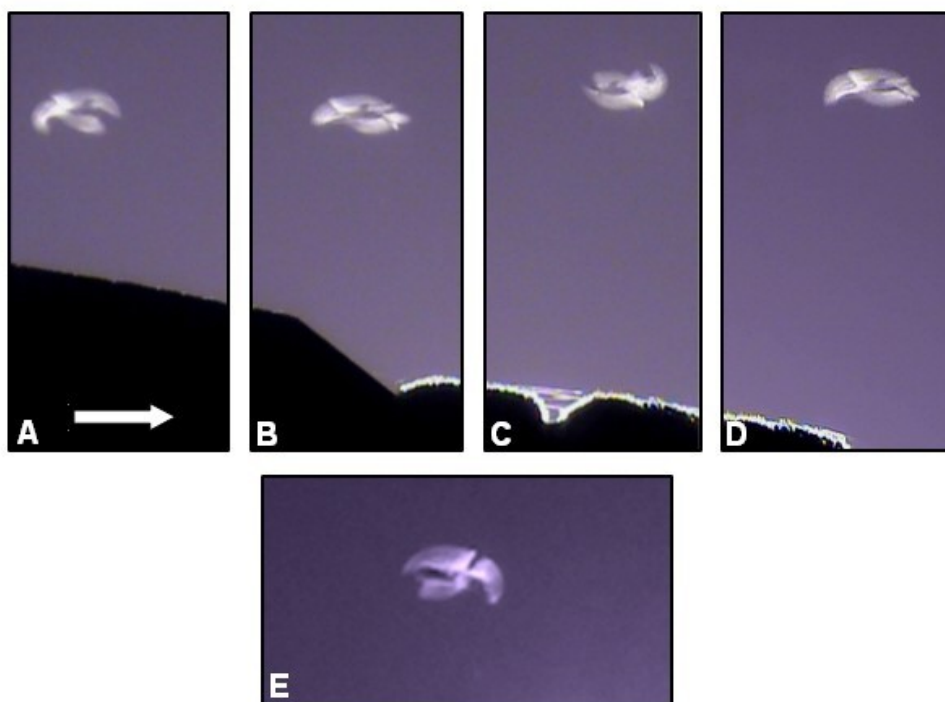
Above **Figure 4 (A-D)** shows a formation of possible invisible plasmoidal entities photographed moving above Hayes' research area near Oxford, UK. It was taken on the evening of March 9th 2017 at 8.27pm. The photograph was captured without flash using an infrared converted Canon-G10 digital camera with an internal 720nm infrared pass filter. Exposure was 1/8th second. The objects have a luminous corona and differ in shape slightly. One object (C) has a trail which can be seen, and this is probably a result of the entity's fast movement within the 1/8th second exposure. The photograph was one of several taken after a 0.3 $\mu\text{Sv/hr}$ Geiger counter radiation reading alerted the researcher. This indicates a possible rise in oranur energy associated with the entities. Oranur is related to a rise in $\mu\text{Sv/hr}$ background readings according to Maglione (5) and Southgate (6). The reading of 0.3 $\mu\text{Sv/hr}$ is above the normal background for this area of approximately 0.09 to 0.12 $\mu\text{Sv/hr}$ usually found by Hayes (7). In cases like this, when fast moving entities are passing overhead at a high altitude, these sudden high radiation peaks will often last for a mere fraction of a second. The readings tend to

rapidly return to normal background levels within half a second approximately according to Hayes' observations.

Plasmatic movements of the entities above suggests an orgonotic basis for their existence. It also suggests that they may well be living. Pulsating plasma and a membrane is the only requirement of life from an orgonomic point of view. This is in light of the tiny microscopic bion entities Reich claimed to have discovered (8). The bions consist of plasma and a membrane and are created when matter is broken down in water after having been heated to very hot temperatures. The bions have been well evidenced within orgonomy, for example by Reich, Diamond and Reidpath, Jones and Demeo (9). If the posited bio-forms were camera artefacts they would not show similar plasmatic type movement to the bions over time. Hard-bodied insects would also not have this quality.

5. Complex Movement

Figure 5 – Complex Movement



Above **Figure 5 (A) – (D)** shows a possible invisible bio-form moving from left to right at approximately 140 mph (225kph) above some garage rooftops adjacent to the author's research area, on April 20th 2013, at 3:40pm. These four consecutive video stills were taken from ultraviolet camcorder footage recorded at 25 frames per second on a full spectrum converted Sony DVD-650 Handycam, fitted with an external 330nm UV pass filter (X-Nite 330). The object can be seen turning mid-flight, enabling a good view of the tube-like structures which appear to connect in some way to the three visible wing-like appendages. Like many of the invisible bio-forms captured during Hayes' work, in both the infrared and the ultraviolet part of the spectrum, this bio-form also moved in a spinning manner. The white balance on the digital camcorder was set to "green grass" giving the bio-form a transparent milky white appearance against the violet sky background (10).

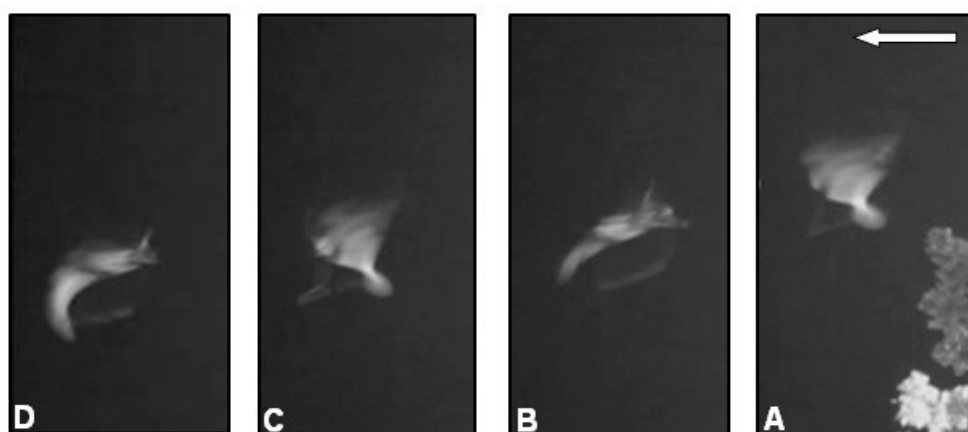
Figure 5 (E) shows a close-up of a similar bio-form which was filmed on September 3rd 2012, at 5.06 pm, as it moved above some rooftops adjacent to the author's research area. This ultraviolet video still was recorded on ultraviolet camcorder footage at 25 frames per second using a full

spectrum converted Sony DVD-650 Handycam, fitted with an external 330nm UV pass filter (X-Nite-330). This underlines that similar types of the bio-forms appear over time. This further evidences that they may be real and not artefacts. Non-living entities, or artefacts would be unlikely to show complex, animal-like movement.

A full recording can be seen on the accompanying video (11).

6. Herd Movement

Figure 6 – Herd Movement



Above **Figure 6 (A-D)** shows a 4 frame progression of an invisible “Spinning Jenny” possible bio-form, part of a much larger group filmed moving from right to left. It was moving above the trees at Hayes’ research area on the afternoon of October 2nd 2011. The footage is taken from infrared movie-mode footage recorded at 30 frames per second on an infrared converted Canon G10 camera, with an internal 720 nm infrared pass filter (12). A cloudbuster was used to excite the atmosphere locally for around an hour prior to, and during the recording of this footage, and its pipes were aimed just above the treetops.

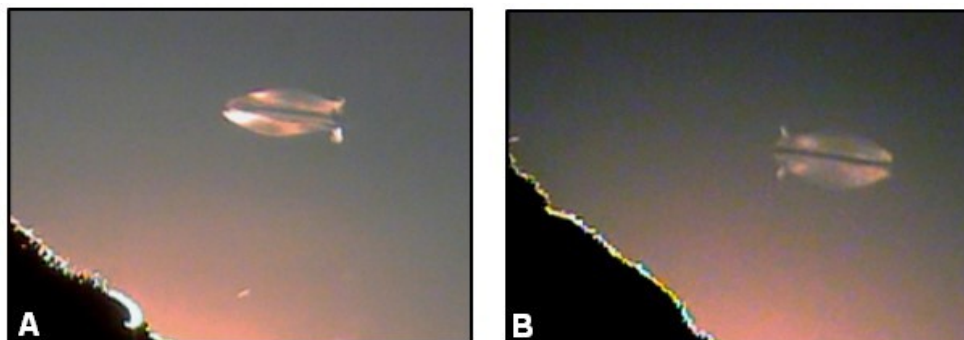
The basic fish-like body of the bio-form is apparent in both frames (B) and (D), with the fish-like tail section being visible at the rear. Hayes has captured these types of bio-forms in the infrared on many occasions, sometimes recording swarms of several dozen or more as they moved together above the trees at his research area. From examining multiple recordings of these spinning bio-forms, it was found that they appear to consist of a plasmatic-looking fish-like body, with large triangular wing/fin-like appendages on either side; appearing similar in shape to a manta ray. Rather than moving forward in the same manner as a bird or a fish, these spinning oddities most commonly move by arching their bodies, facing nose down, and then spinning the whole wing and tail sections around, much like a helicopter, as can be seen in frames (A) and (C).

In general it appears that many bio-forms move with incredible speed. Hayes has estimated that a not unusual approximate speed for some would be 200 feet per second, which equates to 140 mph or 225 kph. Others such as the “Spinning Jennys” mentioned above, travel at a much slower rate, approximately 10 – 30mph or 16- 48 kph.

A full recording of the above anomalies can be accessed at the accompanying video (13).

7. Chronological Existence

Figure 7 – Fish-like Bio-forms, Part 1



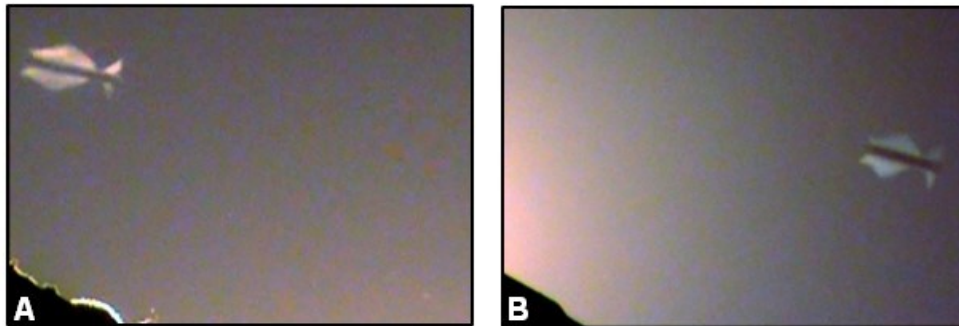
Above **Figure 7 (A)** shows a possible invisible bio-form captured on ultraviolet camcorder footage as it moves above the roof of the author's house on September 3rd 2012 at 4.20pm (**14**). The footage was filmed at 25 frames per second on a full spectrum Sony Handycam DVD-650 Handycam. It was fitted with an external 330nm UV pass filter (X-Nite 330).

Figure 7 (B) shows an invisible bio-form captured on ultraviolet camcorder footage, as it moved above the roof of the author's house, on 12th August 2013 at 7.36pm. The footage was filmed at 25 frames per second on a full spectrum Sony Handycam DVD-650 Handycam, fitted with an external 330nm UV pass filter (X-Nite 330).

The bio-forms above, which all only appeared in one frame, have the same general body shape, tail or fin-like appendages at the rear, as well as a similar void or tube running centrally through the body area. The similarity between these images is striking, yet they were captured 11 months apart. They were filmed above the same section of rooftop which indicates that the entities and their forms may have continuing reality over time.

It is interesting that tube-like structures are a theme in the bio-forms. This indicates a connection to orgone as it is known that orgone is attracted to, and channelled by, tube-like structures. Tubes are known to channel orgone energy in a number of organotic devices, for example, in the organoscope (for viewing orgone waves in the atmosphere). Reich used this device to see organotic waves over Mooselookmeguntic Lake in Maine, USA. This partly inspired the later cloudbuster tubes which Reich used to clear negative orgone after the oranur experiment (**15**). The cloudbuster attracts and then channels accumulations of orgone in the atmosphere. The DOR-buster (Deadly ORgone) attracts and channels negative orgone energy from the body and grounds it in running water. The Space-gun (an oranur-charged cloudbuster) uses tube-like structures to direct orgone in currently unknown ways. In common with these devices the bio-forms appear to use tube-like structures to channel currents of orgone from the environment and through their own bodies.

Figure 8 – Fish-like Bio-Forms, Part 2



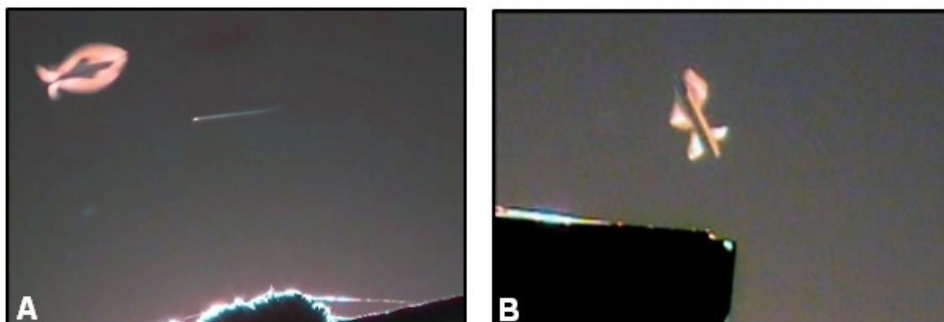
Above **Figure 8 (A)** shows a possible invisible fish-like form, filmed above the rooftop of the author's house, on the afternoon of September 2nd 2013. The ultraviolet camcorder footage was captured at 25 frames per second on a full spectrum Sony DVD-650 Handycam. It was fitted with an external 330nm UV pass filter (X-Nite 330) (16).

Figure 8 (B) shows another invisible fish-like form, filmed above the rooftop of the author's house, on the afternoon of September 7th 2012. The ultraviolet camcorder footage was captured at 25 frames per second on a full spectrum Sony DVD-650 Handycam. It was fitted with an external 330nm UV pass filter (X-Nite 330) (17).

The fish-like forms shown in **(A)** and **(B)** were filmed 12 months apart, above the same section of the roof. Both examples have the same overall diamond shape and sharply defined fin and tail sections as well as the central void or tube-like structure.

Like many of the other invisible fish-like forms recorded by Hayes, the examples shown here were moving from west to east above the rooftops. This indicates they may be following a flow of orgone energy such as Reich hypothesised to exist both above the earth (west to east) and in space (18). This is true at our latitudes. Approaching the equator the orgone flow reverses, and it is then moving from east to west. This immersion would also explain their incredibly fast movement (as discussed previously, in the region of 140 mp/h or 225 km/h). They would be propelled not only by their own energy but also by the stream in which they flow.

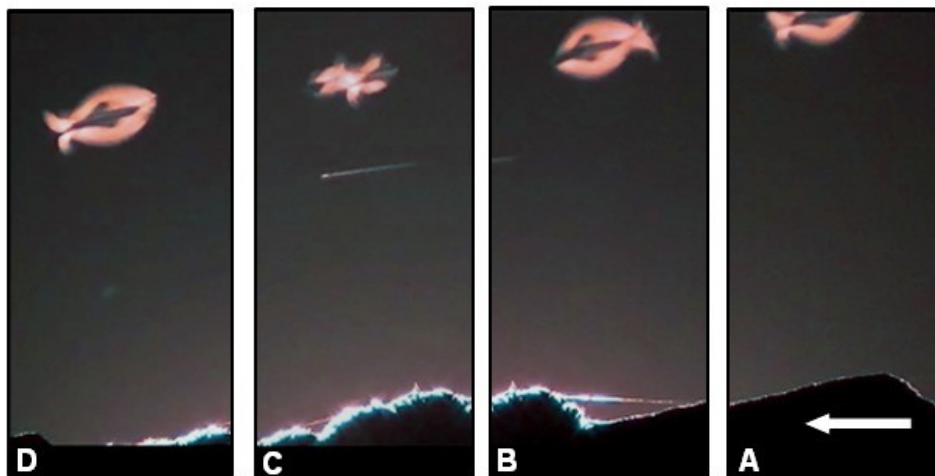
Figure 9 – Fish-like Bio-Forms, Part 3



Above **Figure 9 (A)** shows one of four consecutive frames taken from ultraviolet video footage, and pictures the movement of a possible invisible fish-like form above the rooftop of the author's house. The footage was recorded in HD at 50 frames per second on July 18th 2016, at 7.25pm, using a full spectrum Sony HDR- PJ620 Handycam. It was fitted with an external 330nm UV pass filter (X-Nite330).

Figure 9 (B) shows another invisible fish-like form with clear body and tail section visible. Note the clear tube-like structure through the centre, and the defined body and tail section. The ultraviolet camcorder footage was recorded at 25 frames per second on September 2nd 2013, using a full spectrum Sony DVD-650 Handycam, fitted with an external 330nm UV pass filter (X-Nite 330). Again these two frames evidence morphological continuity (19)

Figure 10 – Four Consecutive Frames of an Invisible Fish-like Bio-form



Above **Figure 10 (A-D)** shows four consecutive video frames taken from ultraviolet camcorder footage, and pictures an invisible fish-like bio-form moving from right to left (west to east) above a rooftop adjacent to the author's research area. The footage was recorded in HD at 50 frames per second on 18th July 2016 at 7.25pm, using a full spectrum converted Sony-HDR-PJ620 Handycam, fitted with an external 330nm UV pass filter (X-Nite 330).

Rather than moving in the same manner as an aquatic fish might do, this bio-form's plasmatic, fish-like body appears to spin through itself, whilst the inner body shape remains constant. In the first frame (**A**) the object has just entered into view with the tail-like portion at the front. By the next frame (**B**) the main body shape has turned 180 degrees around, and is now facing the other way. In the next frame (**C**) we see a sudden flurry of movement, and this type of energetic propulsion has been noted several times in Hayes' work (20). By the fourth frame (**D**) the object is again facing the same direction as in the first frame. The full recording can be seen on accompanying video (21).

The strikingly animal-like nature of these fish-like forms is unmistakeable. The use of tube structures to direct organotic flows is again apparent. Not only is the quality and crispness of the photographs evident but in addition movement over time is also noted from frame to frame. The same types of entity repeatedly make an appearance over both long and short time intervals.

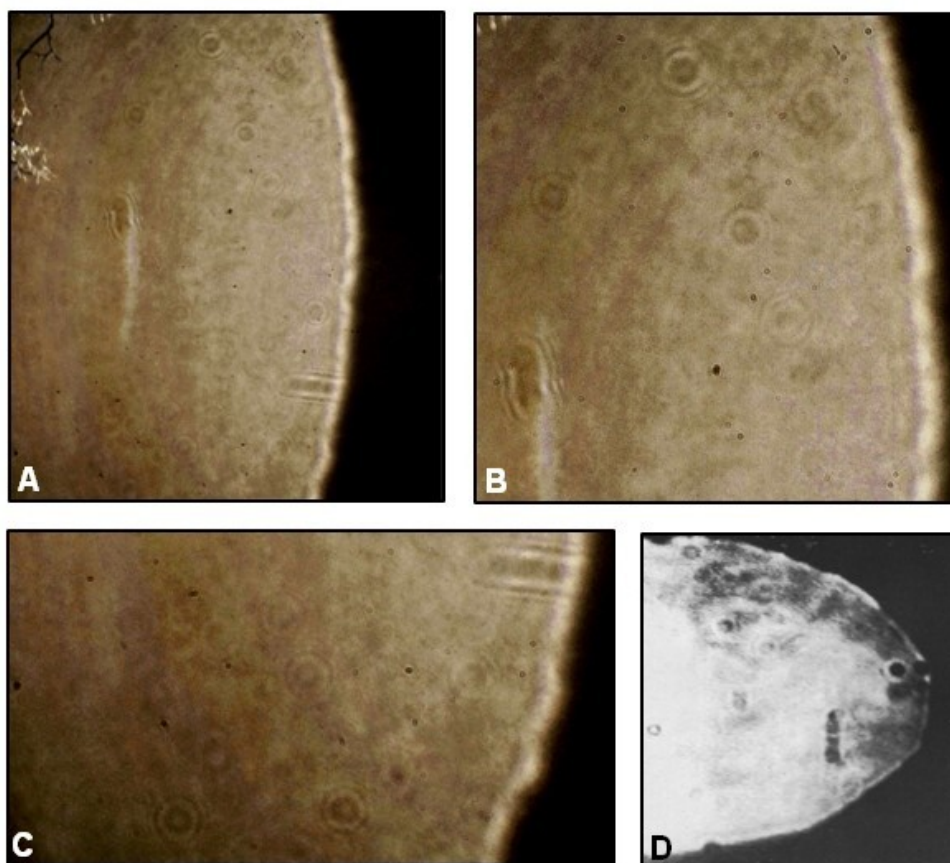
8. Biological Appearances

The previous section evidenced the notable animal-like morphology of the fish-type posited bio-forms. Those forms were highlighted for their chronological behaviour in order to show that they have

existence over time, which an artefact would be unlikely to display. However, the previous fish-like forms would also be an example of a biological appearance.

It underlines the connection to orgonomy that the bio-forms have been found using orgonotic methods. For example by using concentrations of orgone facilitated by cloudbusters or by orgonotic detection methods such as raised Geiger readings (which in turn indicate a raised oranur charge in orgonomy). This evidences that the bio-forms may possess concentrations of orgone energy, and possibly a high oranur charge. Additionally, they often have surprisingly biological or animal-like forms. This recent capture evidences a very large entity which appears like a huge cellular structure, much as C.S. Lewis described as “macrobes” in his science fiction novels, but being now possibly evidenced in reality. They are very reminiscent of Constable’s early bio-forms, here seen over half a century later and in another part of the world.

Figure 11 – Plasmoidal Amoeba-like Bio-form



Above **Figure 11 (A)** shows a large amoeba-like invisible possible bio-form photographed in the infrared by Hayes. The form moved directly above his research area on 24th February 2019, at 12.46pm. Due to the immense size of the bio-form, only part of the right side of the main body has been captured in the photograph, but its resemblance to the amoeba-like bioform photographed by Constable in the Mojave desert in 1957, and shown earlier in the paper is apparent. **Figures 11 (B) and (C)** show close-ups of the main body, and several markings resembling nucleoli and vacuoles, which are also evident in Constable’s amoeba photograph as seen in this example **(D)**.

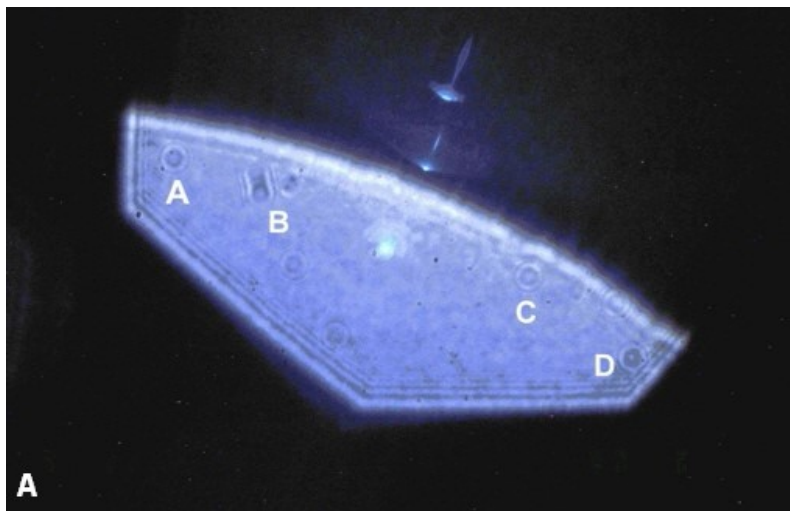
Haye's image was captured using an infrared converted Sony Nex 5N digital camera, which has an internal 720nm infrared pass filter. The exposure for the photograph was 1/250th second. At the time of taking the shot Hayes felt an overwhelming emotional pull to photograph that particular part of the sky. Despite the huge size of this seemingly solid bio-form, he saw nothing remarkable as he proceeded to take the series of photographs. Interestingly, this area of sky had been the focal point of intense cloudbuster operation over the previous few days, as part of the attraction method used by Hayes in his photographic and video work. It is possible that the bio-form was attracted by the high orgone charge in and around the research area. In addition, the days beforehand had been unusually warm, with a high pressure weather ridge and a feeling of increased orgonotic charge.

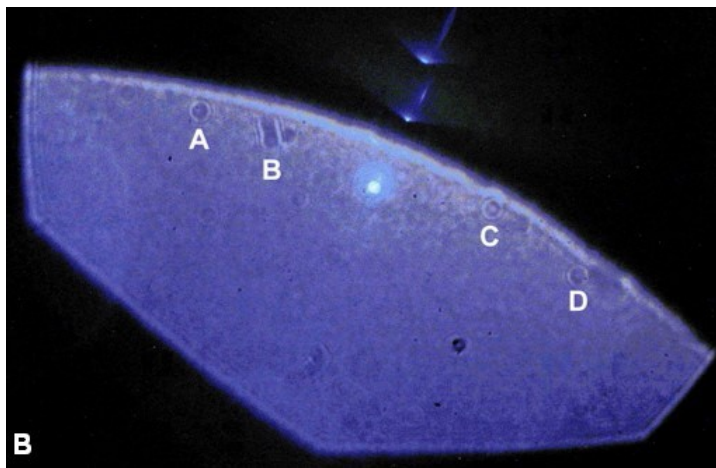
The camera, which was hand-held at the time, was aimed directly up at the sky. One of the uppermost branches of the trees to the left of Hayes' position can be seen in the top left of the photograph in (A). This branch helps to put the image into perspective as the trees are at least forty feet in height. It can be seen that the bio-form is clearly above this branch. Altogether, five successive infrared photographs were taken at the time. The four other photographs only showed a small part of the outside edge of the bio-form's body, as it moved from right to left above the trees. However, the same characteristic body markings as seen in the main photograph, (A), are also clearly visible in these other images.

9. Anomalous Orgonotic Lumination in the Infrared

A rare, orgonotic phenomena is here presented – the first digital photographs of a strongly luminous, colour-capturing effect occurring in the infra-red, where no blue should normally be seen. This is a highly anomalous phenomenon which appears not to have been evidenced as luminescence before, even by Constable. Blue, is of course, a primary colour for orgone. These amoeba-like forms may have both biological and crystalline characteristics.

Figure 12 – Night-time Plasmoidal Amoeba-like Bio-form in Orgonotic Colour





Above **Figure 12 (A)** shows a huge invisible possible plasmoidal bio-form, photographed by Hayes above his research area on the evening of March 5th 2019, at 9.11pm. This twenty second infrared exposure was taken in complete darkness, using an infrared converted Sony Nex-5N digital camera, with an internal 720nm infrared pass filter. Despite the large size of the object, nothing was visible to the eye at the time of taking the shot. Although self-illuminated in the subsequent capture, the bio-form image appeared faint at first during raw perusal of the photograph. Brightness and contrast adjustment have helped to bring out body markings and colour in more detail.

The infrared camera's white balance was set during daylight hours using a patch of green grass, which generally results in an almost black and white image when used in a night-time situation. It is unknown how the bluish/purple illumination of the bio-form has manifested on the photograph. The 720nm infrared pass filter is designed to block all visible light from reaching the camera's sensors, apart from a small amount of red light that occurs just before the infrared. Colours at the other end of the visible light spectrum such as blue, purple and violet should be completely blocked by the filter, and not be appearing anywhere on the photograph.

Similar markings resembling vacuoles, as can be seen in the previous amoeba photographs, are noted on the bio-form's body. An area of intense white light, which appears to have created something that resembles a lens flare, can also be seen. With its straight edges and stealth-like appearance, it is understandable that this type of phenomena could be misidentified as a constructed craft if photographed or filmed from a distance. However, the characteristic body markings clearly identify this as a biological entity.

Above **Figure 12 (B)**, was taken immediately after (A) and shows the same biological entity photographed again, but this time using a 10 second exposure. In this photograph the bio-form appears much larger in size, almost taking up the whole frame, and despite this, the markings (noted in the photograph as "A", "B", "C" and "D") appear to be the roughly the same size as in **Figure 12 (A)**. In **Figure 12 (A)** the two outside markings ("A" and "D") are much closer to the left and right edges, whereas in **Figure 12 (B)** these same markings ("A" and "D") are much further away from the outside edges. This suggests that the object has not moved nearer to the camera, but has instead expanded and increased in size.

Another noticeable difference between the two images is apparent when looking at the two bottom edges of the posited bio-form. In **Figure 12 (A)**, which is the 20 second exposure, a clear layering can be seen to the bottom edges. However, in the 10 second exposure, in (B), this layered effect is not as clearly defined, despite the fact that the bio-form image is much larger. The bluish/purple colouration

as seen in (A) is much darker in comparison to (B). As mentioned previously, such colouration should not appear on the photograph at all due to the filter and white-balance settings.

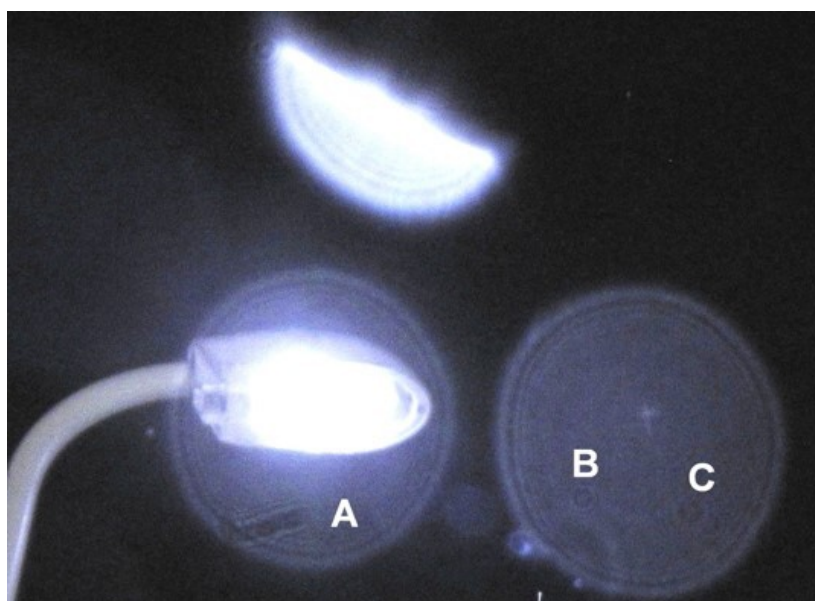
Constable found a similar discrepancy with the accepted known origin of colour (22). In 1975 he managed to film unseen possible bio-forms from an airplane window at 30,000 feet, using a Minolta XL-400 movie camera he had set to shoot at 2 frames per second. The camera was loaded with standard Ektachrome 160 colour film, and fitted with an external 18A ultraviolet pass filter. This creates an artificial darkness during daylight hours. Although the 18A is predominantly an ultraviolet filter, it also passes a certain amount of infrared radiation as well, whilst blocking the visible light spectrum. Constable found that using this set-up he was able to capture unseen life-forms in full colour (See Figure 13). This is despite the fact that the 18A filter is designed to block the visible light spectrum. He theorised that these colours were being created between the lens and the camera filter, and he called this mingling of these two invisible ends of the light spectra, the reverse or dark spectrum. It could be considered an, “orgonotic dark spectrum” whereby the orgone rather than light is reacting with the photographic process creating an otherwise unseen range of colour. This also indicates that the entities may possess very high orgone charges.

Figure 13 – Plasmoidal Bio-form in Full Colour



Above Figure 13 shows a possible invisible plasmoidal bio-form photographed by Constable from the window of an airliner in November 1975, at around 10.30am. The colour image was taken using a Minolta XL-400 Super 8mm movie camera loaded with standard Ektachrome 160 colour film, and fitted with an 18A ultraviolet pass filter, and was set to shoot at 2 frames per second. The 18A filter absorbs the visible light spectrum, whilst passing its two invisible ends – the infrared and the ultraviolet. This creates an artificial darkness during daylight hours, something Constable refers to as the “reverse” or “dark-spectrum” technique as noted previously. He theorized that the diffuse blue effect towards the top of image was probably due to illuminated orgone energy, connected in some way to the objects propulsion as it paced the airliner at 30,000 feet, at around 500 miles per hour. Constable saw nothing at the time of taking the photograph, and was shooting “blind” from the window of the airplane as he flew between San Jose and Long Beach. This photograph is featured on the front cover of Constable’s book, *Sky Creatures – Living UFOs* (23), which was a revised and re-edited pocket-sized version of *The Cosmic Pulse of Life*. A black and white version of this photograph also features in the *Sky Creatures* book as well as in the re-issue of *The Cosmic Pulse of Life* (24).

Figure 14 – Plasmoidal Amoeba-like Bio-forms around Street Lamp



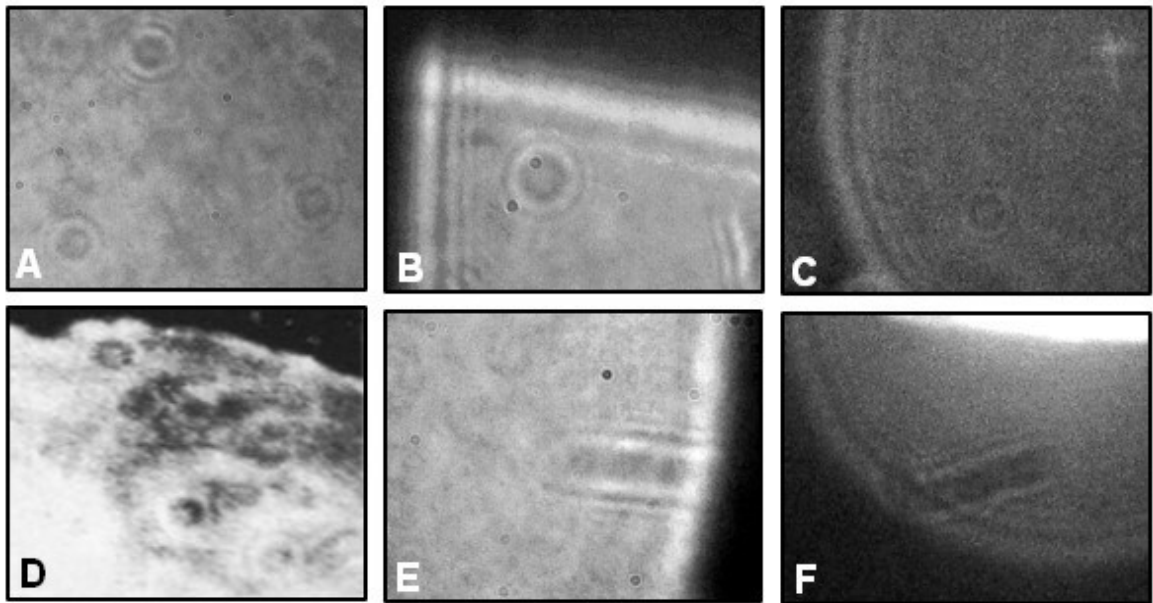
Above **Figure 14** shows three invisible possible amoeba-like bio-forms. They were photographed hovering in the vicinity of a street light near Hayes' home, on September 24th 2017, at 10.37pm. The image was taken using an infrared converted Canon G10 digital camera, with an internal 720nm infrared pass filter, and exposure time was 1/60th second. The photograph was taken as a result of repeated Geiger counter indications, showing that radiation levels had reached and exceeded the 0.20 $\mu\text{Sv/hr}$ threshold set for detection purposes by Hayes (which is slightly over the normal background of approximately 0.09 to 0.12 $\mu\text{Sv/hr}$ usually found by the researcher). Occasionally Hayes has detected raised Geiger readings up to 0.5 $\mu\text{Sv/hr}$ for a few seconds immediately preceding the passing of a large bio-form. This reading then recedes fairly quickly within 1 to 3 seconds approximately.

Several photographs were taken at the location, but the objects only appeared in this one image. A standard camera flash has been used in combination with the infrared camera, and has lit up the bio-forms, making them register in the infrared. From nearly a decade of photographic work, both in the infrared and the ultraviolet, Hayes found that many of these types of phenomena, which are not self-illuminated generally, require some type of illumination to register on cameras/camcorders. This can be sunlight (during daylight hours), the white-light of a standard camera flash, or an infrared/ultraviolet light source. Many more types of invisible phenomena are their own light source but require either sunlight, or any other type of light source to illuminate them further.

The same characteristic markings that are present on the other amoeba images, are also evident on the lower two bio-forms above, and these have been marked "A", "B", and "C". The half moon-shaped bio-form has a brilliant radiance to it, and like the two lower examples, also has a similar layered effect, which is more prominent towards the outside edge. This layered effect can also be observed in **Figure 12 (A)** and **(B)**.

Of interest is that Boccone's GRCU team also documented such cases of possible invisible bio-forms hovering near streetlights at night. Time-lapse infrared photographs often revealed their luminous trails as they moved between lights, partaking in what Boccone describes as, '**energy vampirism**' (25).

Figure 15 – Comparison of Bio-form’s Body Markings



Above **Figure 15** shows the clear similarity between the markings that are present on the various possible bio-forms featured in this section. **Figure 15, (A), (B), (C) and (D)** show the round vacuole-like markings. However, **(E) and (F)** show the long finger-like markings that appear on the outermost edge of two of the bio-forms. **(D)** shows part of the amoeba-like bio-form photographed by Constable in the Mojave Desert in 1957 **(26)**, and although these vacuole-like markings appear much fainter than the other examples, they are definitely present.

10. Bio-form Sizes

The anomalies photographed by Hayes appear in many different sizes but it is difficult to ascertain their exact dimensions. In many cases only a small part of a rooftop or the uppermost branches of a tree canopy provide a visual reference point within the scene.

A majority of the footage is also taken spontaneously as a result of rapidly changing Geiger readings. This makes it difficult to compose the shots beforehand to include multiple known reference points in order to triangulate the position and size of the anomalies. However, Hayes is considering further multiple camera research to address these difficulties and enable some basic triangulation of size.

The above issues are further complicated due to many of the possible bio-form’s high speed movement. They are also generally not fully self-illuminated, with many only becoming visible to the lens of the infrared or ultraviolet camera when filmed reflecting sunlight from a certain angle. They are often only visible for a moment when they enter an “illumination zone” set up by Hayes. A rooftop is used to block the main body of sunlight but to allow illumination of the entities. Hayes calls this the, “sun obliteration technique”.

The above means the bio-forms can usually only be captured in specific locations and at certain angles. From years of intense research however, Hayes’s estimates the size of the bio-forms to range from as small as 20cms right up to 25 meters or more across, with the average being around a metre long. He considers that even larger examples, yet to be recorded, may exist in the atmosphere.

11. British Evidence Conclusion

A summary of the highlights of nearly a decade of painstaking work has been detailed. Hundreds of hours of meticulous work have gone into each collection of photographs and videos. The quality revealed is at the very highest level and brings new evidence using the latest digital equipment. Overall, it supports claims as to the veracity of Constable's organotic bio-forms.

Evidence of bio-forms has been detailed in the following categories:

- Stereoscopic Video
- Three Dimensionality
- Plasma Movement
- Complex Movement
- Herd Movement
- Chronological Existence
- Biological Appearances
- Anomalous Organotic Lumination in the Infrared.

The above has been detailed using high quality photographs, video stills and special video accompaniments (see **References** or **Appendix 2** for links).

Multiple camera evidence of the same posited entity has been evidenced. This further supports claims as to the reality of the bio-forms and provides positive stereo type evidence. Artefacts would be unlikely to be seen on multiple cameras filming simultaneously.

As with Boccone's and Collin's findings discussed in **Part One**, Hayes' anomalies were accompanied by environmental changes recorded on instrumentation. This was mainly a Geiger radiation reading indicating high oranur charge in the presence of the entities. Environmental changes occurring with the entities, also indicates their possible reality.

12. Overall Conclusion

The high quality evidence of Constable's work and Boccone's GRCU team as outlined in Part One of the paper, alongside Hayes' striking new British evidence in Part Two, supports the existence of possible organotic bio-forms.

The evidence against the bio-forms has been shown to be lacking in quality and explainable as mistaken procedure. The artefact argument put forward to explain the bio-forms is also flawed. The anomalous nature of the entities is evidenced experimentally by Collins (**27**) and by Hayes and Boccone, due to the accompanying energy peak. This energy peak indicates a raised oranur charge associated with the entities. This presumably reflects increased organotic activity in the form of particulate or pre-particulate charged particles found within the Geiger counter when in the vicinity of the bio-forms.

As argued in the first part of the paper in **Section 2, (Evidence Against the Bio-forms)** mechanical anomalies do not look like the bio-form photographs, nor would they appear in clusters and additionally they are difficult to intentionally produce.

There is however supporting evidence of high quality, from the USA, Britain, Italy and some supplementary evidence from Romania in the following areas:

- Stereoscopic video (Hayes)
- Multiple camera evidence (Hayes, Boccone, Constable)
- Three dimensionality
- Plasma movement
- Complex movement
- Herd movement
- Chronological continuity
- Biological appearance

This paper therefore concludes that the evidence against Constable's claims is poor and should be dismissed. The photographic evidence does not withstand scrutiny. The mechanical artefact theory is inadequate. The halations and air-bell theory does not explain the evidence.

The evidence supporting the existence of organotic bio-forms is in contrast of good quality and broad in range. It pertains from four different countries, a good number of researchers and commenced from the 1950s to the present day. It appears any such posited bio-forms would likely carry an oranur charge. Geiger radiation readings especially indicate a high oranur charge as discussed.

Although we have as yet not been able to find Boccone's extensive archive, it is known that a number of multiple camera shots of the same entities were reported and were taken by the 25 person Italian team. Additionally, this paper has presented new multi-camera British video evidence of the same anomaly. Both Constable and Dr. Woods also reported photographing the same entities simultaneously.

The possible physical existence of bio-forms appears to be based upon living organotic plasma. This is evidenced by the interaction between the posited bio-forms and Reich cloudbusters as well as the instrumentation changes.

Tangentially, this research also supports the view that orgone itself is capable of supporting consciousness without a material boundary. Life may only require energetic parameters in order to manifest. Bio-forms, if real, appear to have pulsation, organotic plasma and a high orgone charge. In addition they may have an energetic boundary and would thus perhaps qualify as living from an organotic perspective (having living plasma, pulsation and an external border). Lastly, it is noted that they travel in the northern hemisphere from west to east, following the flow of orgone that Reich thought enveloped and rotated the Earth.

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- **Professor Florin Gheorghita** – an overview interview here – <https://www.youtube.com/watch?v=alF6pT6SzIw&t=294s>
- **Claudio Bertieri** at Ivaldi Editore for permission to use the GRCU photographs from *La Realta Nascosta*.

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<https://youtu.be/1IYIPz0fukI>

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<https://youtu.be/iNEpbkqkGN0>