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I

ON PSYCHIC ENERGY

THE TRANSCENDENT FUNCTION

A REVIEW OF THE COMPLEX THEORY

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ON PSYCHIC ENERGY¹

I. GENERAL REMARKS ON THE ENERGIC POINT OF VIEW IN PSYCHOLOGY

a. Introduction

¹ The concept of libido which I have advanced² has met with many misunderstandings and, in some quarters, complete repudiation; it may therefore not be amiss if I examine once more the bases of this concept.

² It is a generally recognized truth that physical events can be looked at in two ways: from the mechanistic and from the energetic standpoint.³ The mechanistic view is purely causal; it

¹ [First published as "Über die Energetik der Seele" in a volume of the same title (Zurich, 1928), which version was translated by H. G. and C. F. Baynes as "On Psychical Energy" in *Contributions to Analytical Psychology* (London and New York, 1928). The translators' foreword to the latter volume states that this paper "was framed soon after the author had finished the *Psychology of the Unconscious* [i.e., *Wandlungen und Symbole der Libido*, pub. 1912]. It was, however, pressed aside by the greater importance of the type-problem . . . , and, originally entitled 'The Theory of the Libido,' was taken up again only last summer." The original version was republished, under the same title, in *Über psychische Energetik und das Wesen der Träume* (Zurich, 1948). Both Swiss volumes are no. II of the *Psychologische Abhandlungen*.—EDITORS.]

² Cf. *Symbols of Transformation*, pars. 190ff.

³ Cf. Wundt, *Grundzüge der physiologischen Psychologie*, III, 692ff. For the dynamistic standpoint see von Hartmann, *Weltanschauung der modernen Physik*, pp. 202ff.

conceives an event as the effect of a cause, in the sense that unchanging substances change their relations to one another according to fixed laws.

3 The energetic point of view on the other hand is in essence final;⁴ the event is traced back from effect to cause on the assumption that some kind of energy underlies the changes in phenomena, that it maintains itself as a constant throughout these changes and finally leads to entropy, a condition of general equilibrium. The flow of energy has a definite direction (goal) in that it follows the gradient of potential in a way that cannot be reversed. The idea of energy is not that of a substance moved in space; it is a concept abstracted from relations of movement. The concept, therefore, is founded not on the substances themselves but on their relations, whereas the moving substance itself is the basis of the mechanistic view.

4 Both points of view are indispensable for understanding physical events and consequently enjoy general recognition. Meanwhile, their continued existence side by side has gradually given rise to a third conception which is mechanistic as well as energetic—although, logically speaking, the advance from cause to effect, the progressive action of the cause, cannot at the same time be the retrogressive selection of a means to an end.⁵ It is not possible to conceive that one and the same combination of events could be simultaneously causal and final, for

⁴ I use the word “final” rather than “teleological” in order to avoid the misunderstanding that attaches to the common conception of teleology, namely that it contains the idea of an anticipated end or goal.

⁵ “Final causes and mechanical causes are mutually exclusive, because a function having one meaning cannot at the same time be one with many meanings” (Wundt, p. 728). It seems to me inadmissible to speak of “final causes,” since this is a hybrid concept born of the mixing of the causal and final points of view. For Wundt the causal sequence has two terms and one meaning, i.e., cause M and effect E, whereas the final sequence has three terms and several meanings, i.e., the positing of a goal A, the means M', and the achievement of the goal E'. This construction I hold also to be a hybrid product, in that the positing of a goal is a causally conceived complement of the real final sequence M'-E', which likewise has two terms and one meaning. In so far as the final standpoint is only the reverse of the causal (Wundt), M'-E' is simply the causal sequence M-E seen in reverse. The principle of finality recognizes no cause posited at the beginning, for the final standpoint is not a causal one and therefore has no concept of a cause, just as the causal standpoint has no concept of a goal or of an end to be achieved.

the one determination excludes the other. There are in fact two different points of view, the one reversing the other; for the principle of finality is the logical reverse of the principle of causality. Finality is not only logically possible, it is also an indispensable explanatory principle, since no explanation of nature can be mechanistic only. If indeed our concepts were exclusively those of moving bodies in space, there would be only causal explanation; but we have also to deal conceptually with relations of movement, which require the energetic standpoint.⁶ If this were not so, there would have been no need to invent the concept of energy.

- 5 The predominance of one or the other point of view depends less upon the objective behaviour of things than upon the psychological attitude of the investigator and thinker. Empathy leads to the mechanistic view, abstraction to the energetic view. Both these types are liable to commit the error of hypostatizing their principles because of the so-called objective facts of experience. They make the mistake of assuming that the subjective concept is identical with the behaviour of the thing itself; that, for example, causality as we experience it is also to be found objectively in the behaviour of things. This error is very common and leads to incessant conflicts with the opposing principle; for, as was said, it is impossible to think of the determining factor being both causal and final at the same time. But this intolerable contradiction only comes about through the illegitimate and thoughtless projection into the object of what is a mere point of view. Our points of view remain without contradiction only when they are restricted to the sphere of the psychological and are projected merely as hypotheses into the objective behaviour of things. The causality principle can suffer without contradiction its logical reversal, but the facts cannot; hence causality and finality must preclude one another in the object. On the well-known principle of minimizing differences, it is customary to effect a theoretically inadmissible

⁶The conflict between energism and mechanism is a parallel of the old problem of universals. Certainly it is true that the individual thing is all that is "given" in sense perception, and to that extent a universal is only a *nomen*, a word. But at the same time the similarities, the relations between things, are also given, and to that extent a universal is a reality (Abelard's "relative realism").

compromise by regarding a process as partly causal, partly final⁷—a compromise which gives rise to all sorts of theoretical hybrids but which yields, it cannot be denied, a relatively faithful picture of reality.⁸ We must always bear in mind that despite the most beautiful agreement between the facts and our ideas, explanatory principles are only points of view, that is, manifestations of the psychological attitude and of the *a priori* conditions under which all thinking takes place.

b. The Possibility of Quantitative Measurement in Psychology

6 From what has been said it should be sufficiently clear that every event requires the mechanistic-causal as well as the energetic-final point of view. Expediency, that is to say, the possibility of obtaining results, alone decides whether the one or the other view is to be preferred. If, for example, the qualitative side of the event comes into question, then the energetic point of view takes second place, because it has nothing to do with the things themselves but only with their quantitative relations of movement.

7 It has been much disputed whether or not mental and psychic events can be subjected to an energetic view. *A priori* there is no reason why this should not be possible, since there are no grounds for excluding psychic events from the field of objective experience. The psyche itself can very well be an object of experience. Yet, as Wundt's example shows,⁹ one can question in good faith whether the energetic point of view is applicable to psychic phenomena at all, and if it is applicable, whether the psyche can be looked upon as a relatively closed system.

⁷ Finality and causality are two possible ways of understanding which form an antinomy. They are progressive and regressive "interpretants" (Wundt) and as such are contradictory. Naturally this statement is correct only if it is assumed that the concept of energy is an abstraction that expresses relation. ("Energy is relation": von Hartmann, p. 196). But the statement is not correct if an hypostatized concept of energy is assumed, as in Ostwald's *Die Philosophie der Werte*.

⁸ "The difference between the teleological and the causal view of things is not a real one dividing the contents of experience into two disparate realms. The sole difference between the two views is the formal one that a causal connection belongs as a complement to every final relationship, and conversely, every causal connection can be given, if need be, a teleological form." Wundt, p. 737.

⁹ [Cf. n. 5.—EDITORS.]

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8 As to the first point, I am in entire agreement with von Grot—one of the first to propose the concept of psychic energy—when he says: “The concept of psychic energy is as much justified in science as that of physical energy, and psychic energy has just as many quantitative measurements and different forms as has physical energy.”¹⁰

9 As to the second point, I differ from previous investigators in that I am not concerned in the least in fitting psychic energy processes into the physical system. I am not interested in such a classification because we have at best only the vaguest conjectures to go on and no real point of departure. Although it seems certain to me that psychic energy is in some way or other closely connected with physical processes, yet, in order to speak with any authority about this connection, we would need quite different experiences and insights. As to the philosophical side of the question, I entirely endorse the views of Busse.¹¹ I must also support Külpe when he says: “It would thus make no difference whether a quantum of mental energy inserts itself into the course of the material process or not: the law of the conservation of energy as formulated hitherto would not be impaired.”¹²

10 In my view the psychophysical relation is a problem in itself, which perhaps will be solved some day. In the meantime, however, the psychologist need not be held up by this difficulty, but can regard the psyche as a *relatively* closed system. In that case we must certainly break with what seems to me the untenable “psychophysical” hypothesis, since its epiphenomenalist point of view is simply a legacy from the old-fashioned scientific materialism. Thus, as Lasswitz, von Grot, and others think, the phenomena of consciousness have no functional connections with one another, for they are *only* (!) “phenomena, expressions, symptoms of certain deeper functional relationships.” The causal connections existing between psychic facts, which we can observe at any time, contradict the epiphenomenon theory, which has a fatal similarity to the materialistic belief that the psyche is secreted by the brain as the gall is by the liver. A

¹⁰ “Die Begriffe der Seele und der psychischen Energie in der Psychologie,” *Archiv für systematische Philosophie*, IV.

¹¹ Busse, *Geist und Körper, Seele und Leib*.

¹² Külpe, *Einleitung in die Philosophie*, p. 150.

psychology that treats the psyche as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meagre results that such a psycho-physiology can yield. The psyche deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds.

¹¹ The immediate experience of quantitative psychic relations on the one hand, and the unfathomable nature of a psycho-physical connection on the other, justify at least a provisional view of the psyche as a relatively closed system. Here I find myself in direct opposition to von Grot's psychophysical energetics. In my view he is moving here on very uncertain ground, so that his further remarks have little plausibility. Nevertheless, I would like to put von Grot's formulations before the reader in his own words, as they represent the opinions of a pioneer in this difficult field:

(1) Psychic energies possess quantity and mass, just like physical energies.

(2) As different forms of psychic work and psychic potentiality, they can be transformed into one another.

(3) They can be converted into physical energies and vice versa, by means of physiological processes.¹³

¹² I need scarcely add that statement three seems to require a significant question mark. In the last analysis it is only expediency that can decide, not whether the energetic view is possible in itself, but whether it promises results in practice.¹⁴

¹³ The possibility of exact quantitative measurement of physical energy has *proved* that the energetic standpoint does yield results when applied to physical events. But it would still be possible to consider physical events as forms of energy even if there were no exact quantitative measurement but merely the possibility of *estimating quantities*.¹⁵ If, however, even that

¹³ *Ibid.*, p. 323.

¹⁴ Von Grot goes so far as to say (p. 324): "The burden of proof falls on those who deny psychic energy, not on those who acknowledge it."

¹⁵ This was actually the case with Descartes, who first formulated the principle of the conservation of the quantity of movement, but had not at his disposal the methods of physical measurement which were discovered only in recent times.

proved to be impossible, then the energetic point of view would have to be abandoned, since if there is not at least a possibility of a quantitative estimate the energetic standpoint is quite superfluous.

(i) THE SUBJECTIVE SYSTEM OF VALUES

¹⁴ The applicability of the energetic standpoint to psychology rests, then, exclusively on the question whether a quantitative estimate of psychic energy is possible or not. This question can be met with an unconditional affirmative, since our psyche actually possesses an extraordinarily well-developed evaluating system, namely the *system of psychological values*. Values are quantitative estimates of energy. Here it should be remarked that in our collective moral and aesthetic values we have at our disposal not merely an objective system of value but an objective system of measurement. This system of measurement is not, however, directly available for our purpose, since it is a general scale of values which takes account only indirectly of subjective, that is to say individual, psychological conditions.

¹⁵ What we must first of all consider, therefore, is the *subjective value system*, the subjective estimates of the single individual. We can, as a matter of fact, estimate the subjective values of our psychic contents up to a certain point, even though it is at times extraordinarily difficult to measure them with objective accuracy against the generally established values. However, this comparison is superfluous for our purpose, as already said. We can weigh our subjective evaluations against one another and determine their *relative* strength. Their measurement is nevertheless relative to the value of other contents and therefore not absolute and objective, but it is sufficient for our purpose inasmuch as different intensities of value in relation to similar qualities can be recognized with certainty, while equal values under the same conditions plainly maintain themselves in equilibrium.

¹⁶ The difficulty begins only when we have to compare the value intensities of different qualities, say the value of a scientific idea compared with a feeling impression. Here the subjective estimate becomes uncertain and therefore unreliable. In the same way, the subjective estimate is restricted to the contents

of consciousness; hence it is useless with respect to unconscious influences, where we are concerned with valuations that go beyond the boundaries of consciousness.

¹⁷ In view of the compensatory relationship known to exist between the conscious and the unconscious,¹⁶ however, it is of great importance to find a way of determining the value of unconscious products. If we want to carry through the energetic approach to psychic events, we must bear in mind the exceedingly important fact that conscious values can apparently disappear without showing themselves again in an equivalent conscious achievement. In this case we should theoretically expect their appearance in the unconscious. But since the unconscious is not directly accessible either in ourselves or in others, the evaluation can only be an indirect one, so we must have recourse to auxiliary methods in order to arrive at our estimates of value. In the case of subjective evaluation, feeling and insight come to our aid immediately, because these are functions which have been developing over long periods of time and have become very finely differentiated. Even the child practises very early the differentiation of his scale of values; he weighs up whether he likes his father or mother better, who comes in the second and third place, who is most hated, etc. This conscious evaluation not only breaks down in regard to the manifestations of the unconscious but is actually twisted into the most obvious false estimates, also described as "repressions" or the "displacement of affect." Subjective evaluation is therefore completely out of the question in estimating unconscious value intensities. Consequently we need an objective point of departure that will make an indirect but objective estimate possible.

(ii) OBJECTIVE ESTIMATE OF QUANTITY

In my studies of the phenomena of association¹⁷ I have shown that there are certain constellations of psychic elements grouped

¹⁶ The one-sidedness of consciousness is compensated by a counterposition in the unconscious. It is chiefly the facts of psychopathology that show the compensatory attitude of the unconscious most clearly. Evidence for this may be found in the writings of Freud and Adler, also in my "Psychology of Dementia Praecox." For a theoretical discussion see my "Instinct and the Unconscious," pars. 263ff., *infra*. On the general significance of psychological compensation see Maeder, "Régulation psychique et guérison."

¹⁷ [Cf. Vol. 2, *Collected Works*.—EDITORS.]

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round feeling-toned¹⁸ contents, which I have called “complexes.” The feeling-toned content, the complex, consists of a nuclear element and a large number of secondarily constellated associations. The nuclear element consists of two components: first, a factor determined by experience and causally related to the environment; second, a factor innate in the individual’s character and determined by his disposition.

¹⁹ The nuclear element is characterized by its feeling-tone, the emphasis resulting from the intensity of affect. This emphasis, expressed in terms of energy, is a value quantity. In so far as the nuclear element is conscious, the quantity can be subjectively estimated, at least relatively. But if, as frequently happens, the nuclear element is unconscious,¹⁹ at any rate in its psychological significance, then a subjective estimate becomes impossible, and one must substitute the indirect method of evaluation. This is based, in principle, on the following fact:

¹⁸ [Cf. *Psychiatric Studies*, par. 168, n. 2a.—EDITORS.]

¹⁹ That a complex or its essential nucleus can be unconscious is not a self-evident fact. A complex would not be a complex at all if it did not possess a certain, even a considerable, affective intensity. One would expect that this energetic value would automatically force the complex into consciousness, that the power of attraction inherent within it would compel conscious attention. (Fields of power attract one another mutually!) That this, as experience shows, is frequently not the case requires a special explanation. The readiest and simplest explanation is given by Freud’s theory of repression. This theory presupposes a counterposition in the conscious mind: the conscious attitude is, so to speak, hostile to the unconscious complex and does not allow it to reach consciousness. This theory certainly explains very many cases, but in my experience there are some cases that cannot be so explained. Actually, the repression theory takes account only of those cases in which a content, in itself perfectly capable of becoming conscious, is either quite consciously repressed and made unconscious, or has right from the beginning never reached consciousness. It does not take into account those other cases in which a content of high energetic intensity is formed out of unconscious material that is not in itself capable of becoming conscious, and so cannot be made conscious at all, or only with the greatest difficulty. In these cases the conscious attitude, far from being hostile to the unconscious content, would be most favourably disposed towards it, as in the case of creative products, which, as we know, almost always have their first beginnings in the unconscious. Just as a mother awaits her child with longing and yet brings it into the world only with effort and pain, so a new, creative content, despite the willingness of the conscious mind, can remain for a long time in the unconscious without being “repressed.” Though it has a high energetic value it still does not become conscious. Cases of this sort are not too difficult to explain. Because the content is new and therefore strange to consciousness, there are no existing

that the nuclear element automatically creates a complex to the degree that it is affectively toned and possesses energetic value, as I have shown in detail in the second and third chapters of my "Psychology of Dementia Praecox." The nuclear element has a constellating power corresponding to its energetic value. It produces a specific constellation of psychic contents, thus giving rise to the complex, which is a constellation of psychic contents dynamically conditioned by the energetic value. The resultant constellation, however, is not just an irradiation of the psychic stimulus, but a selection of the stimulated psychic contents which is conditioned by the *quality* of the nuclear element. This selection cannot, of course, be explained in terms of energy, because the energetic explanation is quantitative and not qualitative. For a qualitative explanation we must have recourse to the causal view.²⁰ The proposition upon which the objective estimate of psychological value intensities is based therefore runs as follows: *the constellating power of the nuclear element corresponds to its value intensity, i.e., to its energy.*

²⁰ But what means have we of estimating the energetic value of the constellating power which enriches the complex with associations? We can estimate this quantum of energy in various ways: (1) from the relative number of constellations effected by the nuclear element; (2) from the relative frequency and intensity of the reactions indicating a disturbance or complex; (3) from the intensity of the accompanying affects.

²¹ 1. The data required to determine the relative number of constellations may be obtained partly by direct observation and partly by analytical deduction. That is to say, the more frequent the constellations conditioned by one and the same complex, the greater must be its psychological valency.

²² 2. The reactions indicating a disturbance or complex do not

associations and connecting bridges to the conscious contents. All these connections must first be laid down with considerable effort, for without them no consciousness is possible. Two main grounds must therefore be considered in explaining the unconsciousness of a complex: (1) the repression of a content capable of becoming conscious, and (2) the strangeness of a content not yet capable of reaching consciousness.

²⁰ Or to an hypostatized concept of energy, such as Ostwald holds. But the concept of substance needed for a causal-mechanistic mode of explanation can hardly be circumvented in this fashion, since "energy" is at bottom always a concept concerned with quantity alone.

include only the symptoms that appear in the course of the association experiment. These are really nothing but the effects of the complex, and their form is determined by the particular type of experiment. We are more concerned here with those phenomena that are peculiar to psychological processes outside experimental conditions. Freud has described the greater part of them under the head of lapses of speech, mistakes in writing, slips of memory, misunderstandings, and other symptomatic actions. To these we must add the automatisms described by me, "thought-deprivation," "interdiction," "irrelevant talk,"²¹ etc. As I have shown in my association experiments, the intensity of these phenomena can be directly determined by a time record, and the same thing is possible also in the case of an unrestricted psychological procedure, when, watch in hand, we can easily determine the value intensity from the time taken by the patient to speak about certain things. It might be objected that patients very often waste the better part of their time talking about irrelevancies in order to evade the main issue, but that only shows how much more important these so-called irrelevancies are to them. The observer must guard against arbitrary judgments that explain the real interests of the patient as irrelevant, in accordance with some subjective, theoretical assumption of the analyst's. In determining values, he must hold strictly to objective criteria. Thus, if a patient wastes hours complaining about her servants instead of coming to the main conflict, which may have been gauged quite correctly by the analyst, this only means that the servant-complex has in fact a higher energetic value than the still unconscious conflict, which will perhaps reveal itself as the nuclear element only during the further course of treatment, or that the inhibition exercised by the highly valued conscious position keeps the nuclear element in the unconscious through overcompensation.

²³ 3. In order to determine the intensity of affective phenomena we have objective methods which, while not measuring the quantity of affect, nevertheless permit an estimate. Experimental psychology has furnished us with a number of such methods. Apart from time measurements, which determine the inhibition

²¹ [Cf. "The Psychology of Dementia Praecox," pars. 175ff.—EDITORS.]

of the association process rather than the actual affects, we have the following devices in particular:

- (a) the pulse curve; ²²
- (b) the respiration curve; ²³
- (c) the psycho-galvanic phenomenon.²⁴

²⁴ The easily recognizable changes in these curves permit inferential estimates to be made concerning the intensity of the disturbing cause. It is also possible, as experience has shown to our satisfaction, deliberately to induce affective phenomena in the subject by means of psychological stimuli which one knows to be especially charged with affect for this particular individual in relation to the experimenter.²⁵

²⁵ Besides these experimental methods we have a highly differentiated subjective system for recognizing and evaluating affective phenomena in others. There is present in each of us a direct instinct for registering this, which animals also possess in high degree, with respect not only to their own species but also to other animals and human beings. We can perceive the slightest emotional fluctuations in others and have a very fine feeling for the quality and quantity of affects in our fellow-men.

II. APPLICATION OF THE ENERGIIC STANDPOINT

a. The Psychological Concept of Energy

²⁶ The term "psychic energy" has long been in use. We find it, for example, as early as Schiller,²⁶ and the energetic point of view

²² Cf. Berger, *Über die körperlichen Aeusserungen psychischer Zustände*; Lehmann, *Die körperlichen Aeusserungen psychischer Zustände*, trans. (into German) by Bendixen.

²³ Peterson and Jung, "Psycho-physical Investigations with the Galvanometer and Pneumograph in Normal and Insane Individuals"; Nunberg, "On the Physical Accompaniments of Association Processes," in Jung, *Studies in Word Association*; Ricksher and Jung, "Further Investigations on the Galvanic Phenomenon."

²⁴ Veraguth, *Das psycho-galvanische Reflexphanomen*; Binswanger, "On the Psycho-galvanic Phenomenon in Association Experiments," in Jung, *Studies in Word-Association*.

²⁵ Cf. *Studies in Word-Association* and "The Association Method."

²⁶ Schiller thinks in terms of energy, so to speak. He operates with ideas like "transfer of intensity," etc. Cf. *On the Aesthetic Education of Man*, trans. by Snell.

was also used by von Grot²⁷ and Theodor Lipps.²⁸ Lipps distinguishes psychic energy from physical energy, while Stern²⁹ leaves the question of their connection open. We have to thank Lipps for the distinction between psychic *energy* and psychic *force*. For Lipps, psychic force is the possibility of processes arising in the psyche at all and of attaining a certain degree of efficiency. Psychic energy, on the other hand, is defined by Lipps as the “inherent capacity of these processes to actualize this force in themselves.”³⁰ Elsewhere Lipps speaks of “psychic quantities.” The distinction between force and energy is a conceptual necessity, for energy is really a concept and, as such, does not exist objectively in the phenomena themselves but only in the specific data of experience. In other words, energy is always experienced specifically as motion and force when actual, and as a state or condition when potential. Psychic energy appears, when actual, in the specific, dynamic phenomena of the psyche, such as instinct, wishing, willing, affect, attention, capacity for work, etc., which make up the psychic forces. When potential, energy shows itself in specific achievements, possibilities, aptitudes, attitudes, etc., which are its various states.

²⁷ The differentiation of specific energies, such as pleasure energy, sensation energy, contrary energy, etc., proposed by Lipps, seems to me theoretically inadmissible as the specific forms of energy are the above-mentioned forces and states. Energy is a quantitative concept which includes them all. It is only these forces and states that are determined qualitatively, for they are concepts that express qualities brought into action through energy. The concept of quantity should never be qualitative at the same time, otherwise it would never enable us to expound the relations between forces, which is after all its real function.

²⁸ Since, unfortunately, we cannot prove scientifically that a relation of equivalence exists between physical and psychic energy,³¹ we have no alternative except either to drop the

²⁷ “Die Begriffe der Seele und der psychischen Energie in der Psychologie.”

²⁸ *Leitfaden der Psychologie*, pp. 62, 66f.

²⁹ Stern, *Über Psychologie der individuellen Differenzen*, pp. 119ff.

³⁰ *Leitfaden der Psychologie*, p. 36 (1903 edn.).

³¹ Maeder is of the opinion that the “creative activity” of the organism, and particularly that of the psyche, “exceeds the energy consumed.” He also holds that

energetic viewpoint altogether, or else to postulate a special psychic energy—which would be entirely possible as a hypothetical operation. Psychology as much as physics may avail itself of the right to build its own concepts, as Lipps has already remarked, but only in so far as the energetic view proves its value and is not just a summing-up under a vague general concept—an objection justly enough raised by Wundt. We are of the opinion, however, that the energetic view of psychic phenomena is a valuable one because it enables us to recognize just those quantitative relations whose existence in the psyche cannot possibly be denied but which are easily overlooked from a purely qualitative standpoint.

²⁹ Now if the psyche consisted, as the psychologists of the conscious mind maintain, of conscious processes alone (admittedly somewhat “dark” now and then), we might rest content with the postulate of a “special psychic energy.” But since we are persuaded that the unconscious processes also belong to psychology, and not merely to the physiology of the brain (as substratum processes), we are obliged to put our concept of energy on a rather broader basis. We fully agree with Wundt that there are things of which we are dimly conscious. We accept, as he does, a scale of clarity for conscious contents, but for us the psyche does not stop where the blackness begins but is continued right into the unconscious. We also leave brain-psychology its share, since we assume that the unconscious functions ultimately go over into substratum processes to which no psychic quality can be assigned, except by way of the philosophical hypothesis of pan-psychism.

³⁰ In delimiting a concept of psychic energy we are thus faced with certain difficulties, because we have absolutely no means of dividing what is psychic from the biological process as such. Biology as much as psychology can be approached from the energetic standpoint, in so far as the biologist feels it to be useful and valuable. Like the psyche, the life-process in general does not stand in any exactly demonstrable relationship of equivalence to physical energy.

in regard to the psyche, together with the principle of conservation and the principle of entropy, one must make use of yet a third principle, that of integration. Cf. *Heilung und Entwicklung im Seelenleben*, pp. 50 and 69f.

3¹ If we take our stand on the basis of scientific common sense and avoid philosophical considerations which would carry us too far, we would probably do best to regard the psychic process simply as a life-process. In this way we enlarge the narrower concept of psychic energy to a broader one of life-energy, which includes "psychic energy" as a specific part. We thus gain the advantage of being able to follow quantitative relations beyond the narrow confines of the psychic into the sphere of biological functions in general, and so can do justice, if need be, to the long discussed and ever-present problem of "mind and body."

3² The concept of life-energy has nothing to do with a so-called life-force, for this, *qua* force, would be nothing more than a specific form of universal energy. To regard life-energy thus, and so bridge over the still yawning gulf between physical processes and life-processes, would be to do away with the special claims of bio-energetics as opposed to physical energetics. I have therefore suggested that, in view of the psychological use we intend to make of it, we call our hypothetical life-energy "libido." To this extent I have differentiated it from a concept of universal energy, so maintaining the right of biology and psychology to form their own concepts. In adopting this usage I do not in any way wish to forestall workers in the field of bio-energetics, but freely admit that I have adopted the term libido with the intention of using it for *our* purposes: for theirs, some such term as "bio-energy" or "vital energy" may be preferred.

3³ I must at this point guard against a possible misunderstanding. I have not the smallest intention, in the present paper, of letting myself in for a discussion of the controversial question of psychophysical parallelism and reciprocal action. These theories are speculations concerning the possibility of mind and body functioning together or side by side, and they touch on the very point I am purposely leaving out of account here, namely whether the psychic energy process exists independently of, or is included in, the physical process. In my view we know practically nothing about this. Like Busse,³² I consider the idea of reciprocal action tenable, and can see no reason to prejudice its credibility with the hypothesis of psychophysical parallelism. To the psychotherapist, whose special field lies just in this crucial

³² *Geist und Körper, Seele und Leib.*

sphere of the interaction of mind and body, it seems highly probable that the psychic and the physical are not two independent parallel processes, but are essentially connected through reciprocal action, although the actual nature of this relationship is still completely outside our experience. Exhaustive discussions of this question may be all very well for philosophers, but empirical psychology should confine itself to empirically accessible facts. Even though we have not yet succeeded in proving that the processes of psychic energy are included in the physical process, the opponents of such a possibility have been equally unsuccessful in separating the psychic from the physical with any certainty.

b. The Conservation of Energy

34 If we undertake to view the psychic life-process from the energetic standpoint, we must not rest content with the mere concept, but must accept the obligation to test its applicability to empirical material. An energetic standpoint is otiose if its main principle, the conservation of energy, proves to be inapplicable. Here we must follow Busse's suggestion and distinguish between the principle of equivalence and the principle of constancy.³³ The principle of equivalence states that "for a given quantity of energy expended or consumed in bringing about a certain condition, an equal quantity of the same or another form of energy will appear elsewhere"; while the principle of constancy states that "the sum total of energy remains constant, and is susceptible neither of increase nor of decrease." Hence the principle of constancy is a logically necessary but generalized conclusion from the principle of equivalence and is not so important in practice, since our experience is always concerned with partial systems only.

35 For our purpose, the principle of equivalence is the only one of immediate concern. In my book *Symbols of Transformation*,³⁴ I have demonstrated the possibility of considering certain developmental processes and other transformations of the kind under the principle of equivalence. I will not repeat *in extenso* what I have said there, but will only emphasize once again that

³³ Ibid.

³⁴ Cf. particularly Part II, ch. III.

ON PSYCHIC ENERGY

Freud's investigation of sexuality has made many valuable contributions to our problem. Nowhere can we see more clearly than in the relation of sexuality to the total psyche how the disappearance of a given quantum of libido is followed by the appearance of an equivalent value in another form. Unfortunately Freud's very understandable over-valuation of sexuality led him to reduce transformations of other specific psychic forces co-ordinated with sexuality to sexuality pure and simple, thus bringing upon himself the not unjustified charge of pan-sexualism. The defect of the Freudian view lies in the one-sidedness to which the mechanistic-causal standpoint always inclines, that is to say in the all-simplifying *reductio ad causam*, which, the truer, the simpler, the more inclusive it is, does the less justice to the product thus analysed and reduced. Anyone who reads Freud's works with attention will see what an important role the equivalence principle plays in the structure of his theories. This can be seen particularly clearly in his investigations of case material, where he gives an account of repressions and their substitute formations.³⁵ Anyone who has had practical experience of this field knows that the equivalence principle is of great heuristic value in the treatment of neuroses. Even if its application is not always conscious, you nevertheless apply it instinctively or by feeling. For instance, when a conscious value, say a transference, decreases or actually disappears, you immediately look for the substitute formation, expecting to see an equivalent value spring up somewhere else. It is not difficult to find the substitute if the substitute formation is a conscious content, but there are frequent cases where a sum of libido disappears apparently without forming a substitute. In that case the substitute is unconscious, or, as usually happens, the patient is unaware that some new psychic fact is the corresponding substitute formation. But it may also happen that a considerable sum of libido disappears as though completely swallowed up by the unconscious, with no new value appearing in its stead. In such cases it is advisable to cling firmly to the principle of equivalence, for careful observation of the patient will soon reveal signs of unconscious activity, for instance an intensification of certain symptoms, or a new symptom, or

³⁵ *Sammlung kleiner Schriften zur Neurosenlehre* [cf. *Collected Papers*, I-IV].

peculiar dreams, or strange, fleeting fragments of fantasy, etc. If the analyst succeeds in bringing these hidden contents into consciousness, it can usually be shown that the libido which disappeared from consciousness generated a product in the unconscious which, despite all differences, has not a few features in common with the conscious contents that lost their energy. It is as if the libido dragged with it into the unconscious certain qualities which are often so distinct that one can recognize from their character the source of the libido now activating the unconscious.

³⁶ There are many striking and well-known examples of these transformations. For instance, when a child begins to separate himself subjectively from his parents, fantasies of substitute parents arise, and these fantasies are almost always transferred to real people. Transferences of this sort prove untenable in the long run, because the maturing personality must assimilate the parental complex and achieve authority, responsibility, and independence. He or she must become a father or mother. Another field rich in striking examples is the psychology of Christianity, where the repression of instincts (i.e., of primitive instinctuality) leads to religious substitute formations, such as the medieval *Gottesminne*, 'love of God,' the sexual character of which only the blind could fail to see.

³⁷ These reflections lead us to a further analogy with the theory of physical energy. As we know, the theory of energy recognizes not only a factor of *intensity*, but also a factor of *extensity*, the latter being a necessary addition in practice to the pure concept of energy. It combines the concept of pure intensity with the concept of quantity (e.g., the quantity of light as opposed to its strength). "The quantity, or the extensity factor, of energy is attached to one structure and cannot be transferred to another structure without carrying with it parts of the first; but the intensity factor can pass from one structure to another."³⁸ The extensity factor, therefore, shows the dynamic measure of energy present at any time in a given phenomenon.³⁷

³⁸ Similarly, there is a psychological extensity factor which cannot pass into a new structure without carrying over parts or characteristics of the previous structure with which it was con-

³⁶ Hartmann, *Weltanschauung der modernen Physik*, p. 6.

³⁷ Physics today equates energy with mass, but this is irrelevant for our purpose.

nected. In my earlier work, I have drawn particular attention to this peculiarity of energy transformation, and have shown that libido does not leave a structure as pure intensity and pass without trace into another, but that it takes the character of the old function over into the new.³⁸ This peculiarity is so striking that it gives rise to false conclusions—not only to wrong theories, but to self-deceptions fraught with unfortunate consequences. For instance, say a sum of libido having a certain sexual form passes over into another structure, taking with it some of the peculiarities of its previous application. It is then very tempting to think that the dynamism of the new structure will be sexual too.³⁹ Or it may be that the libido of some spiritual activity goes over into an essentially material interest, whereupon the individual erroneously believes that the new structure is equally spiritual in character. These conclusions are false in principle because they take only the relative similarities of the two structures into account while ignoring their equally essential differences.

³⁹ Practical experience teaches us as a general rule that a psychic activity can find a substitute only on the basis of equivalence. A pathological interest, for example, an intense attachment to a symptom, can be replaced only by an equally intense attachment to another interest, which is why a release of libido from the symptom never takes place without this substitute. If the substitute is of less energetic value, we know at once that a part of the energy is to be sought elsewhere—if not in the conscious mind, then in unconscious fantasy formations or in a disturbance of the “parties supérieures” of the psychological functions (to borrow an apt expression of Janet’s).

⁴⁰ Apart from these practical experiences which have long been at our disposal, the energetic point of view also enables us to

³⁸ *Symbols of Transformation*, par. 226.

³⁹ The reduction of a complex structure to sexuality is a valid causal explanation only if it is agreed beforehand that we are interested in explaining solely the function of the sexual components in complex structures. But if we accept the reduction to sexuality as valid, this can only be done on the tacit assumption that we are dealing with an exclusively sexual structure. To assume this, however, is to assert *a priori* that a complex psychic structure can only be a sexual structure, a manifest *petitio principii*! It cannot be asserted that sexuality is the only fundamental psychic instinct, hence every explanation on a sexual basis can be only a partial explanation, never an all-sufficing psychological theory.

build up another side of our theory. According to the causal standpoint of Freud, there exists only this same immutable substance, the sexual component, to whose activity every interpretation is led back with monotonous regularity, a fact which Freud himself once pointed out. It is obvious that the spirit of the *reductio ad causam* or *reductio in primam figuram* can never do justice to the idea of final development, of such paramount importance in psychology, because each change in the conditions is seen as nothing but a “sublimation” of the basic substance and therefore as a masked expression of the same old thing.

- 41 The idea of development is possible only if the concept of an immutable substance is not hypostatized by appeals to a so-called “objective reality”—that is to say, if causality is not assumed to be identical with the behaviour of things. The idea of development requires the possibility of change in substances, which, from the energetic standpoint, appear as systems of energy capable of theoretically unlimited interchangeability and modulation under the principle of equivalence, and on the obvious assumption of a difference in potential. Here again, just as in examining the relations between causality and finality, we come upon an insoluble antinomy resulting from an illegitimate projection of the energetic hypothesis, for an immutable substance cannot at the same time be a system of energy.⁴⁰ According to the mechanistic view, energy is attached to substance, so that Wundt can speak of an “energy of the psychic” which has increased in the course of time and therefore does not permit the application of the principles of energy. From the energetic standpoint, on the other hand, substance is nothing more than the expression or sign of an energetic system. This antinomy is insoluble only so long as it is forgotten that points of view correspond to fundamental psychological attitudes, which obviously coincide to some extent with the conditions and behaviour of objects—a coincidence that renders the points of view applicable in practice. It is therefore quite understandable that causalists and finalists alike should fight desperately for the objective validity of their principles, since the principle each is defending is also that of his personal attitude to life and the

⁴⁰ This applies only to the macrophysical realm, where “absolute” laws hold good.

world, and no one will allow without protest that his attitude may have only a conditional validity. This unwelcome admission feels somewhat like a suicidal attempt to saw off the branch upon which one is sitting. But the unavoidable antinomies to which the projection of logically justified principles gives rise force us to a fundamental examination of our own psychological attitudes, for only in this way can we avoid doing violence to the other logically valid principle. The antinomy must resolve itself in an *antinomian postulate*, however unsatisfactory this may be to our concretistic thinking, and however sorely it afflicts the spirit of natural science to admit that the essence of so-called reality is of a mysterious irrationality. This, however, necessarily follows from an acceptance of the antinomian postulate.⁴¹

42 The theory of development cannot do without the final point of view. Even Darwin, as Wundt points out, worked with final concepts, such as adaptation. The palpable fact of differentiation and development can never be explained exhaustively by causality; it requires also the final point of view, which man produced in the course of his psychic evolution, as he also produced the causal.

43 According to the concept of finality, causes are understood as means to an end. A simple example is the process of regression. Regarded causally, regression is determined, say, by a "mother fixation." But from the final standpoint the libido regresses to the *imago* of the mother in order to find there the memory associations by means of which further development can take place, for instance from a sexual system into an intellectual or spiritual system.

44 The first explanation exhausts itself in stressing the importance of the cause and completely overlooks the final significance of the regressive process. From this angle the whole edifice of civilization becomes a mere substitute for the impossibility of incest. But the second explanation allows us to foresee what will follow from the regression, and at the same time it helps us to understand the significance of the memory-images that have been reactivated by the regressive libido. To the causalist the latter interpretation naturally seems unbelievably hypothetical,

⁴¹ Cf. *Psychological Types*, pars. 505ff.

while to the finalist the “mother fixation” is an arbitrary assumption. This assumption, he objects, entirely fails to take note of the aim, which alone can be made responsible for the reactivation of the mother imago. Adler, for instance, raises numerous objections of this sort against Freud’s theory. In my *Symbols of Transformation* I tried to do justice to both views, and met for my pains the accusation from both sides of holding an obscurantist and dubious position. In this I share the fate of neutrals in wartime, to whom even good faith is often denied.

45 What to the causal view is *fact* to the final view is *symbol*, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon. Certainly it is necessary for science to know how things are “in themselves,” but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Since the psyche also possesses the final point of view, it is psychologically inadmissible to adopt the purely causal attitude to psychic phenomena, not to mention the all too familiar monotony of its one-sided interpretations.

46 The symbolic interpretation of causes by means of the energetic standpoint is necessary for the differentiation of the psyche, since unless the facts are symbolically interpreted, the causes remain immutable substances which go on operating continuously, as in the case of Freud’s old trauma theory. Cause alone does not make development possible. For the psyche the *reductio ad causam* is the very reverse of development; it binds the libido to the elementary facts. From the standpoint of rationalism this is all that can be desired, but from the standpoint of the psyche it is lifeless and comfortless boredom—though it should never be forgotten that for many people it is absolutely necessary to keep their libido close to the basic facts. But, in so far as this requirement is fulfilled, the psyche cannot always remain on this level but must go on developing, the causes transforming themselves into means to an end, into symbolical expressions for the way that lies ahead. The exclusive importance of the cause, i.e., its energetic value, thus disappears and emerges again in the symbol, whose power of attraction represents the equivalent quantum of libido. The energetic value of

a cause is never abolished by positing an arbitrary and rational goal: that is always a makeshift.

- 47 Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol, whose value quantum exceeds that of the cause. But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. If man lived altogether instinctively and automatically, the transformation could come about in accordance with purely biological laws. We can still see something of the sort in the psychic life of primitives, which is entirely concretistic and entirely symbolical at once. In civilized man the rationalism of consciousness, otherwise so useful to him, proves to be a most formidable obstacle to the frictionless transformation of energy. Reason, always seeking to avoid what to it is an unbearable antinomy, takes its stand exclusively on one side or the other, and convulsively seeks to hold fast to the values it has once chosen. It will continue to do this so long as human reason passes for an "immutable substance," thereby precluding any symbolical view of itself. But reason is only relative, and eventually checks itself in its own antinomies. It too is only a means to an end, a symbolical expression for a transitional stage in the path of development.

c. Entropy

- 48 The principle of equivalence is one proposition of practical importance in the theory of energy; the other proposition, necessary and complementary, is the principle of entropy. Transformations of energy are possible only as a result of differences in intensity. According to Carnot's law, heat can be converted into work only by passing from a warmer to a colder body. But mechanical work is continually being converted into heat, which on account of its reduced intensity cannot be converted back into work. In this way a closed energetic system gradually reduces its differences in intensity to an even temperature, whereby any further change is prohibited.
- 49 So far as our experience goes, the principle of entropy is known to us only as a principle of partial processes which make

up a relatively closed system. The psyche, too, can be regarded as such a relatively closed system, in which transformations of energy lead to an equalization of differences. According to Boltzmann's formulation,⁴² this levelling process corresponds to a transition from an improbable to a probable state, whereby the possibility of further change is increasingly limited. Psychologically, we can see this process at work in the development of a lasting and relatively unchanging attitude. After violent oscillations at the beginning the opposites equalize one another, and gradually a new attitude develops, the final stability of which is the greater in proportion to the magnitude of the initial differences. The greater the tension between the pairs of opposites, the greater will be the energy that comes from them; and the greater the energy, the stronger will be its constellating, attracting power. This increased power of attraction corresponds to a wider range of constellated psychic material, and the further this range extends, the less chance is there of subsequent disturbances which might arise from friction with material not previously constellated. For this reason an attitude that has been formed out of a far-reaching process of equalization is an especially lasting one.

- ⁵⁰ Daily psychological experience affords proof of this statement. The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed. Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results. Since our experience is confined to relatively closed systems, we are never in a position to observe an absolute psychological entropy; but the more the psychological system is closed off, the more clearly is the phenomenon of entropy manifested.⁴³ We see this particularly well in those mental disturbances which are characterized by intense seclusion from the environment. The so-called "dulling of affect" in dementia praecox or schizophrenia may well be understood as a phenomenon of entropy. The same applies to all those so-called degenerative phenomena which develop in psychological attitudes that permanently ex-

⁴² *Populäre Schriften*, p. 33.

⁴³ A system is absolutely closed when no energy from outside can be fed into it. Only in such a system can entropy occur.

clude all connection with the environment. Similarly, such voluntarily directed processes as directed thinking and directed feeling can be viewed as relatively closed psychological systems. These functions are based on the principle of the exclusion of the inappropriate, or unsuitable, which might bring about a deviation from the chosen path. The elements that "belong" are left to a process of mutual equalization, and meanwhile are protected from disturbing influences from outside. Thus after some time they reach their "probable" state, which shows its stability in, say, a "lasting" conviction or a "deeply ingrained" point of view, etc. How firmly such things are rooted can be tested by anyone who has attempted to dissolve such a structure, for instance to uproot a prejudice or change a habit of thought. In the history of nations these changes have cost rivers of blood. But in so far as absolute insulation is impossible (except, maybe, in pathological cases), the energetic process continues as development, though, because of "loss by friction," with lessening intensity and decreased potential.

- 51 This way of looking at things has long been familiar. Everyone speaks of the "storms of youth" which yield to the "tranquillity of age." We speak, too, of a "confirmed belief" after "battling with doubts," of "relief from inner tension," and so on. This is the involuntary energetic standpoint shared by everyone. For the scientific psychologist, of course, it remains valueless so long as he feels no need to estimate psychological values, while for physiological psychology this problem does not arise at all. Psychiatry, as opposed to psychology, is purely descriptive, and until recently it has not concerned itself at all about psychological causality, has in fact even denied it. Analytical psychology, however, was obliged to take the energetic standpoint into account, since the causal-mechanistic standpoint of Freudian psychoanalysis was not sufficient to do justice to psychological values. Value requires for its explanation a quantitative concept, and a qualitative concept like sexuality can never serve as a substitute. A qualitative concept is always the description of a thing, a substance; whereas a quantitative concept deals with relations of intensity and never with a substance or a thing. A qualitative concept that does not designate a substance, a thing, or a fact is a more or less arbitrary exception, and as such I must count a qualitative, hypostatized concept of energy. A scientific

causal explanation now and then needs assumptions of this kind, yet they must not be taken over merely for the purpose of making an energetic standpoint superfluous. The same is true of the theory of energy, which at times shows a tendency to deny substance in order to become purely teleological or finalistic. To substitute a qualitative concept for energy is inadmissible, for that would be a specification of energy, which is in fact a force. This would be in biology vitalism, in psychology sexualism (Freud), or some other "ism," in so far as it could be shown that the investigators reduced the energy of the total psyche to one definite force or drive. But drives, as we have shown, are specific forms of energy. Energy includes these in a higher concept of relation, and it cannot express anything else than the relations between psychological values.

d. Energism and Dynamism

52 What has been said above refers to a *pure* concept of energy. The concept of energy, like its correlate, the concept of time, is on the one hand an immediate, *a priori*, intuitive idea,⁴⁴ and on the other a concrete, applied, or empirical concept abstracted from experience, like all scientific explanatory concepts.⁴⁵ The *applied* concept of energy always deals with the behaviour of forces, with substances in motion; for energy is accessible to experience in no other way than through the observation of moving bodies. Hence, in practice, we speak of electrical energy and the like, as if energy were a definite force. This merging of

⁴⁴ Therefore the idea of it is as old as humanity. We meet it in the fundamental ideas of primitives. Cf. Lehmann, *Mana, der Begriff des 'ausserordentlich Wirkungsvollen' bei Südseevölkern*, and my remarks in *Two Essays on Analytical Psychology*, par. 108. Hubert and Mauss (*Mélanges d'histoire des religions*, preface, p. xxix) also call *mana* a "category" of the understanding. I quote their words verbatim: "[The categories] constantly manifested in language, though not necessarily explicit in it, exist as a rule rather in the form of habits that govern consciousness, while themselves unconscious. The notion of *mana* is one of these principles. It is a datum of language; it is implied in a whole series of judgements and reasonings concerned with attributes which are those of *mana*. We have called *mana* a category. But it is not only a category peculiar to primitive thought, and today, by reduction, it is still the first form taken on by other categories which are always operative in our minds, those of substance and cause," etc.

⁴⁵ [For a discussion of the formation of intuitive *vs.* empirical concepts, see *Psychological Types*, pars. 518ff., and Def. 22: "Function."]

the applied or empirical concept with the intuitive idea of the event gives rise to those constant confusions of "energy" with "force." Similarly, the psychological concept of energy is not a pure concept, but a concrete and applied concept that appears to us in the form of sexual, vital, mental, moral "energy," and so on. In other words, it appears in the form of a drive, the unmistakably dynamic nature of which justifies us in making a conceptual parallel with physical forces.

53 The application of the pure concept to the stuff of experience necessarily brings about a concretization or visualization of the concept, so that it looks as if a substance had been posited. This is the case, for instance, with the physicist's concept of ether, which, although a concept, is treated exactly as if it were a substance. This confusion is unavoidable, since we are incapable of imagining a quantum unless it be a quantum of something. This something is the substance. Therefore every applied concept is unavoidably hypostatized, even against our will, though we must never forget that what we are dealing with is still a concept.

54 I have suggested calling the energy concept used in analytical psychology by the name "libido." The choice of this term may not be ideal in some respects, yet it seemed to me that this concept merited the name libido if only for reasons of historical justice. Freud was the first to follow out these really dynamic, psychological relationships and to present them coherently, making use of the convenient term "libido," albeit with a specifically sexual connotation in keeping with his general starting-point, which was sexuality. Together with "libido" Freud used the expressions "drive" or "instinct" (e.g., "ego-instincts")⁴⁶ and "psychic energy." Since Freud confines himself almost exclusively to sexuality and its manifold ramifications in the psyche, the sexual definition of energy as a specific driving force is quite sufficient for his purpose. In a general psychological theory, however, it is impossible to use purely sexual energy, that is, one specific drive, as an explanatory concept, since psychic energy transformation is not merely a matter of sexual

⁴⁶ [Jung here uses the terms *Trieb* and *Ichtriebe* (lit. "drive," "ego-drives") following Freud's German terminology. Freud's terms have been trans. into English as "instinct" and "ego-instincts." Cf., e.g., Freud, *Introductory Lectures*, pp. 350ff.—EDITORS.]

dynamics. Sexual dynamics is only one particular instance in the total field of the psyche. This is not to deny its existence, but merely to put it in its proper place.

55 Since, for our concretistic thinking, the applied concept of energy immediately hypostatizes itself as the psychic forces (drives, affects, and other dynamic processes), its concrete character is in my view aptly expressed by the term "libido." Similar conceptions have always made use of designations of this kind, for instance Schopenhauer's "Will," Aristotle's *ὄρμη*, Plato's Eros, Empedocles' "love and hate of the elements," or the *élan vital* of Bergson. From these concepts I have borrowed only the concrete character of the term, not the definition of the concept. The omission of a detailed explanation of this in my earlier book is responsible for numerous misunderstandings, such as the accusation that I have built up a kind of vitalistic concept.

56 While I do not connect any specifically sexual definition with the word "libido,"⁴⁷ this is not to deny the existence of a sexual dynamism any more than any other dynamism, for instance that of the hunger-drive, etc. As early as 1912 I pointed out that my conception of a general life instinct, named libido, takes the place of the concept of "psychic energy" which I used in "The Psychology of Dementia Praecox." I was, however, guilty of a sin of omission in presenting the concept only in its psychological concreteness and leaving out of account its metaphysical aspect, which is the subject of the present discussion. But, by leaving the libido concept wholly in its concrete form, I treated it as though it were hypostatized. Thus far I am to blame for the misunderstandings. I therefore expressly declared, in my "Theory of Psychoanalysis,"⁴⁸ published in 1913, that "the libido with which we operate is not only not concrete or known, but is a complete X, a pure hypothesis, a model or counter, and is no more concretely conceivable than the energy known to the world of physics." Libido, therefore, is nothing but an abbreviated expression for the "energetic standpoint." In a concrete presentation we shall never be able to operate with pure concepts unless we succeed in expressing the phenomenon mathe-

⁴⁷ The Latin word *libido* has by no means an exclusively sexual connotation, but the general meaning of desire, longing, urge. Cf. *Symbols of Transformation*, pars. 185ff. ⁴⁸ *Freud and Psychoanalysis*, par. 282.

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