



Re Economic Problem of Masochism (1924)

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xix 159 "But we have unhesitatingly* the pleasure - unpleasure
*identical principle with this Nirvana principle. Every ^{un}pleasure ought
thus to coincide with a heightening, and every pleasure
with a lowering, of mental tension due to stimulus. The
Nirvana principle (and the pleasure principle itself is
supposedly identical with it) would be entirely in the service
of the death instincts, whose aim is to conduct the restlessness
of life into the stability of the inorganic state and it would have

against the demands of the life instincts - the libido - but try to disturb the intended course of life. But just a view cannot be correct. It seems that in the feeling series / feelings / feelings we have a direct sense for increase and decrease of the amount of stimulus, and it cannot be doubted that there are pleasurable feelings and unpleasurable sensations of feelings. The state of ~~sublimation~~ sexual excitation is the most striking example of a pleasurable increase of stimulus of this sort, but it is certainly not the only one." (This was clear to most people long before)

160. Pleasure and unpleasure, therefore, can not refer to an increase or decrease of a quantity ... although they have a great deal to do with that factor. It appears that they depend, not on this quantitative factor, but on some characteristic of it, but we can only describe a qualitative one. ... We do not know."

160. "However this may be, it must be clear that the Nirvana principle, belonging as it does to the death instinct, has undergone a modification in living organisms long before it has become the pleasure principle, and we shall therefore avoid regarding the two principles as one. It is not difficult to see the source of the modification. It can only be the life instinct, the libido, but has thus, along side of the death instinct, seized upon a share in the regulation of the processes of life. ... The Nirvana principle expresses the demand of the death instinct. The pleasure principle represents the demands of the libido; as the modification of a latter principle, the reality principle represents the influence of the external world."

158 D.: For the first time Freud clearly distinguishes between the principle of constancy as the pleasure principle.