

Summary of evolution

- 1905 : Sadism = component sexual instinct.
- ↳ ultimately arising from self preservation instinct
- 1909. No independent aggressive instinct.
- 1915 cruelty derived from Eustinct for the mastery.
- 1920 → Aggressive instinct derived from death instinct.
- end → aggressive instinct different from Adler's: "I prefer to call it destructive or death instinct."
- 1923 New fr. Littleham. "I have myself been obliged to amend the existence of an 'aggressive instinct', but it is different from Adler's"

Civilization and its Discontent XXI, 1930

E 31

118/a.

"A more fruitful idea was that a portion of the instinct is diverted toward the external world as combat right as an instinct of aggressiveness or destructiveness." In this way the instinct itself could be pressed out the force of Eros, in that the organism was destroying some other thing, rather than or circumstances, instead of destroying its own self. Conversely, any restriction of this aggressiveness directed toward outwards would be found to increase the self-destruction, which is in any case proceeding."

Death instinct seeks to dissolve ^{the} units [built by Eros, as it brings them back to their primary or inorganic state." &



Freud: Aggression.

121 Sadism, even without sexual purpose brings narcissistic enjoyment of ego and for omnipotence, hence also libidinous.

121 "The instinct of destruction, moderate & tamed, and, as it were inhibited in its aim, must, then it is directed towards objects, must, then it is directed towards objects, provide the ego with the satisfaction of its vital needs and with control over its fate."

122. "In all that follows, I adopt the standpoint, therefore, that the inclination to aggression is an original, self-subsisting instinctual disposition in man, an I return to us over which is the greatest impediment to civilization."
cf. Lorenz views.
Civilization: product of this.

137/9. "When an instinctual demand undergoes repression its libidinal elements are turned into symptoms, and its aggressive elements into a sense of guilt."

212 (Anna Freud, Introductory Lectures, Strachey: "But the most powerful (impeding) factor of all and one totally beyond any possibility of control... is the death instinct."

242/3. "Mental events and experiences governed by the pleasure principle... proper in mental life will recall the instinct of aggression or of destruction according to its aim, and will trace back to the original death instinct of the living mother."

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