

# THE CONCEPT OF ENERGY AND FATE-ANALYSIS

by VLADIMIR DJOS

Those fate-analysts who want deeply to comprehend the concept of energy will confront this problem: "Is everybody wrong whose understanding of "energy" differs from Leopold Szondi's? Or everybody is mistaken, including L. Szondi, as there are four points of view on one and the same subject?"

## FOUR VIEWS ABOUT THE ENERGY CONCEPT

1. Traditional Eastern medicine divides energy (*chi*) into external and internal. The internal energy is generated while combining two components of external energy: a) "cosmic food" received by man through lungs, and b) "earthly food" received through the intestines. Cessation of any of the components' supply leads to man's death from energy hunger. The internal energy is understood as a metaphysical plot, "feeding" all the organs of the human organism. It is supplied to them only if free energy circulation is provided along 12 paired and two unpaired "meridians." If energy flow in some site of a meridian is impeded, energy supply of the organ, feeding from this meridian, becomes insufficient and this organ becomes ill. In traditional Eastern medicine energy is understood as some entity, quantitatively measurable and performing daily circulation through all the meridians of man.

2. Psychoanalytic concept of energy. Saying nothing about common, physical energy, Sigmund Freud announced new energy, specific for the sexual drive: libido. As psychoanalysis developed, accent in the concept of "sexual drive" gradually shifted from "sexual" to "drive." And libido somehow imperceptibly became the energy of all drives, obeying the "pleasure principle," localized in "It" ("id"). There was one more structure, also having an inducement character, but obeying the "rationality principle." It was "Ich" ("Ego") of S. Freud. It also possessed its own energy, though without a specific name. This energy was used for blocking "id" drives that did not fit the "rationality principle." "Super-Ego," confronting though rational but antisocial aspirations of "Ego," also had its own energy. In the end of his life S. Freud introduced into psychoanalysis one more specific energy: "mortido" that was energy of aspiration for death.

Such abundance of specific energies of S. Freud is disputed by other psychologists: C. G. Jung with his specific but common psychical energy. Creating his fate-analysis, Leopold Szondi had chosen the position of energies' variability. He had even surpassed S. Freud on the number of energy types. Every one of the eight factors had its own energy. Retorting C. G. Jung, Szondi wrote in his *Lehrbuch der experimentellen Triebdiagnostik*: "Die Trieblehre der Scha lehnt also die – aus der Physik und Chemie per analogiam herangezogene – Hypothese der Auswechselbarkeit derselben psychischen Energie ab; die letztere ist unserer Ansicht nach keine Devise, die man in eine andere Wahrung umwechseln kann," or, in English, "Fate-analytical

doctrine of drives rejects the hypothesis of mutual transitions of psychical energy, deduced in accordance with physical and chemical laws – the energy, in our opinion, isn't a bill of exchange, able to be converted into any currency" (p. 67).

Briefly: saying nothing about energy spent by man in physical labor, psychoanalysis and fate-analysis certify the existence of specific psychical energy: either united (in C. G. Jung) or divided into several specific types (in S. Freud and L. Szondi).

3. The point of view of natural science is the most authoritative and elaborated in detail. It explains the processes taking place both in cosmic space and in atomic nucleus. According to these views, energy is united, but may be transmitted from one state to another (from potential into kinetic, from chemical into electro-magnetic, etc). Being converted from one form into another, the energy submits to the law of preserving energy. Though energy is not identical to substance, it doesn't exist out of substance ( $E=mc^2$ ; if  $m=0$ , then  $E=0$ ). This concept of energy dominates and is the concept studied at school. It has some deficiencies: all its laws had been established beyond living nature; it considers itself to be the only correct theory and is critically related to any attempts to find specific laws for living nature, especially for man.

4. The point of view of bioenergetics (also belonging to the area of natural science). This view does not contradict the former opinion and is socially accepted though not widely known. The concept of bioenergetics, connected with the names of Nobel laureate P. Mitchell and Russian academician Vladimir Skulachev, unfortunately appeared only in 1962, when all main principles of fate-analysis had already been proclaimed. It will be accounted in some detail later, as this same theory had formed the base for our own viewpoint that synthesizes all the above mentioned scientific disciplines: traditional Eastern medicine, fate-analysis and natural sciences. Because variance of energy concepts forms grounds for a conflict of those disciplines, it doesn't give them opportunity to recognize each other and allows the natural scientists to consider fate-analysis as a sub-science.

## **INTEGRAL COMPREHENSION OF ENERGY**

Everything taking place in reality must first exist as an opportunity of being. The opportunity of being is, in its turn, made from partial elementary possibilities. Part of them are external (the circumstances), and another part internal elementary opportunities (the potencies). To take place in reality, some opportunity must have all its elementary opportunities realized. One of those partial elementary opportunities of any process, transmitted from process to process and therefore universal, is energy. As the energy does not disappear, but is transmitted, it obeys the law of preserving energy. Any specific action requires not "energy in general" but a certain amount of it. Man spends energy not only for muscular contraction but for any process, including psychical: keeping in mind, thinking, drive for establishing contact, inclination for

another person, etc.

The energy may exist in man in three main states: a) sub-external (in stomach, intestines and lungs' inner space); b) bonded (in form of fats, carbohydrates, proteins of one's organism); c) in a state ready for realization (in form of ATP and proton potential in the cell mitochondria).

Energy in bonded form is unable to perform any work. For this purpose energy must be ready for realization. We call the multistage process of energy transmission from bonded state into the form ready for realization (through certain chemical reactions) energy production process. As a result of this process fats, carbohydrates and proteins, being oxidized with oxygen, must accumulate in mitochondria in the form of ATP\* or elevation of proton potential. Oxygen also passes a multistage way from lungs to mitochondria. Energy production requires certain time and its own energy expenses.

In the opinion of bioenergetics, the cell uses energy resources to get ATP and then spends ATP to pay for various types of work. In other words, ATP plays the role of currency, which is first accumulated and then spent for any work done by the cell. Academician V. Sculachev found that human organism possesses two energetic currencies, having parallel circulation; the second of them is "proton potential."

By the way, recent research of bioenergetics had shown that mitochondria are not separate grain-shaped forms, as it was earlier postulated, but are interconnected, both inside the cell and between cells, resembling fisher's network, and are able to transmit energy ready for realization from cell to cell. Thus, modern bioenergetics grounds for centuries-old traditional Eastern medicine have recently been gained. Maybe, here the explanation is hidden how energy appears not only up to the needed moment but in the needed site of the organism.

Energy consuming is understood as splitting ATP into ADP\*\* and phosphoric radical\*\*\*. Energy, released as a result of this splitting, is then spent for any process taking place in the human organism. Both energy production and energy consuming processes are studied by bioenergetics very carefully. They are also occupied by the problem of industrial use of the laws found. But the problem of regulating these processes is left beyond their attention. Nevertheless, there exist four mechanisms of energy regulation: a) endocrine: b) by vegetative nervous system; c) by central nervous system and the last which will be discussed here: d) unconscious psychical mechanism.

---

\*ATP – Adenosintriphosphoric acid

\*\*ADP – Adenosindiphosphoric acid

\*\*\* Phosphoric radical ( $H_2P_2O_6$ )

Planning his behavior in rational world or forecasting it for the irrational world, man unconsciously accounts approximate energy expenses and up to certain moment gets the necessary amount of energy. If the man is unable to produce an amount of energy necessary for the work which is done by him or her, a state of weariness develops and the wish for cessation of the work for production of additional energy appears. If the plan and prognosis of the man appeared to be mistaken and he (she) produced substantially larger amount of energy than required, a state of excitement develops. In this state man feels himself very mighty, almost omnipotent. This may be compared with a situation when man suddenly gets so much money that he doesn't know how to spend it. Thus there are people who specially try to gain such a state as often as possible. They get it with the help of the so-called "keen sensations," by drinking very strong tea or coffee and drugs. This state suddenly arises in football and hockey fans when a goal is scored, and in the chance player when he suddenly wins, and sometimes it happens with people listening to music, etc. But it is impossible consciously to induce such a state. On the other hand, this state can be dangerous as well because of the probability of insufficiently considered impulsive actions, which would not be committed by man in a normal state because of their harmful effects. But there are people who almost always remain in this state. These are exaltation persons. Here the resolution belongs to the ego. If it introjects (+ $k$ ) a state of excitement, the person always aspires for its resumption. If the ego reacts negatively ( $-k$ ), realizing of generated energetic reserve is blocked until rational use for this energy is found.

The man can increase or decrease the amount of energy produced, but only to certain levels, which may vary greatly in various people, for instance, between young and old, between a sportsman and physically weak person, etc.

### **ENERGETICS OF EPILEPTOIDS**

Histological research had shown that epileptics have a defect of mitochondria, so they are unable to give acute increase in energy production as a response to the situation requests. As a result of this, epileptoids are slow, heavily thinking persons, avoiding situations requiring quick reactions. One more variant of epileptoids' adaptation to a mitochondria defect is the creation of an energy reserve for situations requiring quick reactions. What volume is such reserve to be? Obviously, the more the better. But a large reserve requires a blocking system too complicated, which is energy-consuming itself. And when it rejects, a spontaneous release of energy takes place, often in the form of an epileptic paroxysm. Sometimes such releases are not entirely but somewhat preventive, saving the blocking from destroying. An analogical situation takes place during a hysteric paroxysm. The difference is that here the reason for creating energy reserve is not a mitochondria defect but extremely difficult tasks that the hyper ambitious *hy*-factor puts before the person. Generalizing of the intention to accumulate energy for the future gives the epileptoid the following characteristic features: tendency for piling up (money or something else), relation to permanent pressing, forcing as to a natural energetic defect is the reason for the life-long offence

of the epileptoid, which permanently holds his "Cain" in the foreground. This Cain would be happy to eliminate not only his own father who had "made" him energetically defective but everybody having full energetic value. Energy reserve makes Cain remarkably strong. But that same reserve strengthens the background Abel. Their struggle is the struggle of strong men. We should pay attention to the fact that the problem of the energetic arises here only while resolving tasks of the unreal world. Predisposition to mitochondria defect is obviously hereditary but does not always manifest itself. And it's impossible to agree with Szondi who stated in *Triebpathologie* that this defect is a secondary one appearing due to spasm of blood vessels.

## **ENERGETICS AND PSYCHOSOMATIC DISORDERS**

When a man finds himself in a problem situation that 1) he is to solve without fail and 2) he doesn't know how to solve, the energy for resolving this problem is accumulated like deposits to be called forth. To defend personality from non-sanctioned discharge of this energy, the ego puts a block before it. Accumulating of energy having no release creates a state of internal energetic pressure. If this pressure is intensive and prolonged, it is an exam for the strength of the internal organs of man, known as the "stress" concept. Stress is the reason for psychosomatic disorders and neurogenic diseases. The affected organ is the "Achilles heel" of his or her organism. Therapy of psychosomatic disorders is senseless without preliminary removal of energetic pressure.

Energetic pressure arisen for the short term and finishing by discharge without intellectual control in the form of impulsive, juridical-blamed actions is called physiological affect. We in the countries of CIS\* are used to distinguish physiological affect from affective reaction. [\*CIS = The Commonwealth of Independent States (CIS), a regional organization whose participating countries are former Soviet Republics, formed during the breakup of the Soviet Union.]

Physiological affect takes place when a criminal, having Abel in the foreground, finds himself in a situation created by another man with Cain in the foreground. Seeing his own disability, the Abel of the criminal goes to the background, and his Cain, ousted to the foreground and possessing accumulated energy, destroys the Cain-victim, creator of the hopeless situation. In the case of affective reaction, on the contrary, the Abel-victim suffers from the Cain-criminal, similarly to the murder of Abel in the Bible story.

## **ENERGETICS AND HUMAN LIFE**

Let us return to the analogy between energy and currency. A newborn baby gains from his parents not only an independent organism with gene organization, forcing him to the future, but primary energetic capital as well. Beginning from the first days of life the baby puts this capital into circulation, investing it into actions which result

in the growth of capital. This task is not realized by the man himself and is similar to the "super task" in the theatre system of C. Stanislavsky.\* Not all people are able to solve it successfully. Cases of energetic bankruptcy do exist. The main conclusion to be drawn from all this is that man rather earns his energy than gets it from a source. And, what's more, everybody does it differently. [\*the "super task" in the theatre system of C. Stanislavsky = The Super Objective is also referred to in some books as the SUPER TASK. The Super Objective is the main theme of the play. The subject of the play. Everything drives toward the Super Objective.]

## ENERGETICS AND GENES

Up to the present moment many questions have been accumulated, to which L. Szondi's doctrine fails to give a satisfactory answer. Do all genes produce their own energy or do only the eight factorials? Let us return to the analogy of a gene and a spring. In nature we see many springs, from which water flows out. But is the spring a real producer of water? Thus who and from where is produced the energy of the gene? Why, considering the hereditary-genetically nature of drives, L. Szondi speaks as geneticist and physiologist, and when considering the energetic of drives, does he go over to the language of abstract analogies? If we compare energy and currency, in L. Szondi's opinion every gene mints its own currency. How then is it accepted for payment? And what about such variability of currencies: doesn't this originate confusion?

Apparently L. Szondi's mistake is caused by confusion of two concepts: "energy production" and "energy consuming." If a man spends one part of his earned money for food, another part for clothes, a part for dwelling, a part for entertainment, does this mean that money spent for food, clothes, etc. are "various independent currencies"? Gene is the "employer," trying to restore its previous state that had taken place in the past. The gene spends energy, directing it towards restoration of this state in the present or in the future. But restoration of the gene's own "native" state depends not only on the availability and the amount of energy, but on actual circumstances. Here contradictions are possible. For instance, a somatic gene spends energy for growing a beard by a man, and the gene of factor "e," on the contrary, spends its energy for him being cleanly shaved. But these are not different energies. Both genes take their energy from one source but spent it for different purposes. Possibly, comparison of the gene not with a spring but with a river bed directing the energy flow, will be more pertinent here as every bed has its own depth and slope. Also useful is, in my opinion, comparison of the gene with a conductor, supplying aspiration of the drive from a common "electric station." Increasing or decreasing conductor's resistance, we increase or decrease the amount of energy supplied to aspiration.

To see the gene as a deputy, lobbying budget financing of its own bill, is also to the point.

As abstract as these analogies may seem, all of them, in my opinion, may appear to be very useful for understanding the life of the drive in a patient.

### **ENERGETICS OF DRIVE FACTORS (*TRIEBFAKTOREN*)**

Comparison of energy and currency helps more easily to comprehend the difference between root and symptomatic factors. A symptom factor is able easily to spend its energy on achieving its native goal. The Szondi Test can show which factor is symptomatic, but it cannot show how much energy is spent by the factor. This information may be obtained by observing the patient's behavior and studying his anamnesis. The root factor though takes energy, but is unable to spend it. The Szondi Test will show us which factors are root, but it's not enough: we should know how much energy a root factor takes. Because if it takes little energy and almost does not spend it, this is not so dangerous, as if it takes much and almost doesn't spend it. In this case internal energetic pressure, or factor stress, is created. And the probability of spontaneous discharge in either pathological or the criminal form is increased. Moreover, such a spontaneous discharge can pave the way for future energy of the factor. Thus a factor can turn from "root into symptom, and its symptom will be pathological or criminal. Dangerous root factor may be discovered if we take into consideration quantitative pressure of its tendencies, the patient's genealogy and self-restriction by factor specificity.

The difference of root factors of the "border" and the "middle" is as follows: radical factors of the border can take energy and accumulate it, but cannot block themselves. They are blocked either by external circumstances or by factors of the middle. Unlike this, "middle" factors can block themselves; they take energy from a common source both for achievement of their native goals and for self-blocking. Blocking of paroxysmal factors (*e*, *hy*) differs from that of Ego factors (*k*, *p*): paroxysmal blocking is imperfect and passive. And when it irrationally rejects, release of large amount of energy takes place. We call this affect. Self-blocking of Ego factors is more perfect and discrete, and its force surpasses energy amount taken for resolving the factor's native task. Therefore processes of putting and removing a block against energy of other factors, connected with intellectual appraisal of variants of actions, in which the drives can discharge their energy, represent regulation and control. If the ego weakens the blocking of "border" drives, man's behavior becomes more trivial, brutal; if strengthened more rational.

A specific role in drive energetic is played by the *d*-factor. It resembles an exchange player: 1) risky, hazardous optimist (*+d*) or 2) prudent pessimist (*-d*). Factor tendency *-d* blocks the growth of energetic capital, but does not permit its squandering. The tendency *+d* throws energy into fast growth, but in case of misfortune it finds itself in the state of the energetically crisis or depression.

## SLEEPING AND DREAMING

Drive tendencies of the background, unlike the foreground ones, are tendencies deprived of energy. And, resting at the background, they do not "accumulate energy," but wait for the time when their foreground "sisters" become unable to drive their owner in an actual situation. If this happens, incapable foreground tendencies are immediately replaced by them and they begin to direct energy at their discretion. Foregrounds tendencies, having stopped directing energy, automatically turn into background ones. Not spatial transfer of tendencies from behind the scenes into the foreground and vice versa, but altering their relation to energy makes a tendency either a foreground or a background one. It is not difficult therefore to comprehend a situation when both opposite tendencies or none of them are there in the foreground.

When man falls asleep, he goes out from actual reality and begins to prepare for future interactions and energy expenses. Large amount of energy is gradually transmitted from bonded state to a state ready for realization, not reaching this state but filling intermediate reserve niches. The man's interaction with environment becomes monotonous: he lies or sits immovably. We may speak about absence of any interaction. Therefore necessity of planning actual behavior disappears, though physiologically it is possible in autism, a hallucination-like form.

Going out of actual reality equalizes foreground and background, eliminates the difference between the scene and its behind elements. The penetrating of all drive factors, i.e. their ability to actualize themselves in reality, is also equalized. But conductor abilities of the factors – their capability of canalizing, directing the energy – come to the first place. In the beginning of sleep body muscles are rather acutely weakened. Energy produced to support their tone becomes "addressless," excessive, and is at once canalized by drive factors, in proportion with their conductor abilities, to autism planning of realization of their genes purposes as hallucinations. Hence follows the conclusion that ill persons manifest hallucinations while coming out of actual reality that is accompanied by the merging of foreground and background of their drive structure.

Paralleled with expenditure of this energy, released when muscles are weakened, in hallucination-like dream, a new gradual enhancement of muscular tone occurs, which is followed either by awakening or by a new acute relaxation of muscles with usage of the energy thus released for a new dream. And, in such manner, it comes several times a night. In an awake person strong tendencies, unable to make their way to reality, are forced out to background. They attract our attention because of their pseudo realization in dreams. If the man reacts to them adequately and in time, he may avoid pathological or criminal development of his fate.

While foreground tendencies of root factors have a chance to actualize themselves in reality, their background tendencies are in a more closed state. Therefore, most

often they have to manifest themselves in dreams. For example, a man tautologically showing root tendency *-hy*, often sees himself in a dream absolutely naked (*+hy*) among other people.

## SUMMARY

Despite the contradiction between the point of view of this article and the opinion of Leopold Szondi, I do not feel any discomfort. There are few people who remember that academician Ivan Pavlov imagined the nervous system as an old telephone station, though in his days such a view was quite convincing. L. Szondi imagined that energy is water-like matter, generated by the gene and able to accumulate in the soul as in a reservoir, creating quantitative pressure, and this view in his time also explained many facts. But fate-analysis is not a dogma, but science, which must develop and sooner or later transform from Szondi's science into a science of people. And contradiction between natural sciences and fate-analysis is unlikely to do a good service to the latter doctrine. Thus why not remove this contradiction?

## ZUSAMMENFASSUNG

In diesem Artikel empfehle ich neuen Gesichtspunkt für Energetik, dass man der Schicksalsanalyse verwechselt werden muss. Das ist, meiner Meinung nach, allgemein für Schicksalsanalyse, Naturwissenschaft und traditionale Ostmedizin gleich und Zusammen vereinigt. Im Artikel sind auch energetische Erklärungen auch epileptischen, hysterischen und psychosomatischen Verletzungen gegeben.

## LITERATURE

1. *Djos V.* "Semantic clue" to Szondi-test // Personal-Profy. Yekaterinburg 2004. № 13.
2. *Jüttner F.* Schicksalsanalyse in Zusammenfassungen. – Zürich: Szondi Verlag, 2003.
3. *Szondi L.* Lehrbuch der experimentellen Triebdiagnostik. – Bern: Huber (3. Aufl.), 1972.
4. *Szondi L.* Triebpathologie. – Bern: Verlag Hans Huber (2. Aufl.), 1952.