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THALASSA is the journal of the Sándor Ferenczi Society, Budapest.

THALASSA is the title of Sándor Ferenczi's classical work.

THALASSA symbolically refers to the sea, the womb, the origin, the source.

THALASSA is an interdisciplinary journal devoted to free investigations in psychoanalysis, culture and society.

THALASSA has roots in the historical traditions of Hungarian psychoanalysis, but is not committed to any particular school or authority.

THALASSA welcomes all original contributions, historical, theoretical, or critical, dealing with the common problems of psychoanalysis and the humanities.

DESCRIPTION OF THE PRESENT ISSUE (2010/3)

The present issue is a continuation of the previous issue (2010/2) devoted to the memory and legacy of **MICHAEL BALINT** (1896–1970). Most of the articles in the present issue deal with Balint's impact, reception, and the development of his ideas.

After an **Introduction** by **JUDIT SZÉKÁCS** we publish, in the **MAJOR ARTICLES** section, three contributions.

PAUL ORNSTEIN'S paper **Michael Balint then and now: A contemporary appraisal** pays tribute to Michael Balint's psychoanalytic contributions, thus far neglected in the United States. To assess the current relevance of some of Balint's pioneering ideas, the paper highlights some of Balint's core concepts. These gain in importance and enduring relevance when viewed from the perspective of Heinz Kohut's psychoanalytic self psychology. The "basic fault" and the unsurpassed depth and subtlety of Balint's description of the archaic transferences are examples of what are of lasting value in his work.

In her article **Thrills and progressions. Hillary, a philobat at the Everest** **CATHERINE REVERZY** approaches the psychoanalytic roots of adventurousness: the attraction to and the fear of the unknown. Applying the concepts of oknophilia and philobatism, introduced by Michael Balint, she analyzes Edmund Hillary's adventures, experiences and motivations to climb the Mount Everest.

ANDOR HARRACH in his contribution **History and development of Balint's method** argues that one of the most important aspects of Balint's life work is his method called „Balint-group”, a technique to cope with the difficulties of the

physicians' everyday work. This method was fully developed in the United Kingdom, where Balint spent the second part of his life. However, it is deeply enrooted deeply in his Hungarian years, his personal connection with Sándor Ferenczi and the Budapest school of psychoanalysis. In his paper the author presents the history and development of the Balint group movement, beginning from the Hungarian roots to its world wide fame, and demonstrate the current conditions of the national and international organizations. In the second part, the author details the practical aspects and the perspectives of using the Balint-group technique.

In our **WORKSHOP** section we publish GÁBOR TORONYAI's essay **The web of love. Sexuality, friendship and pure love in the dynamic movement and dance therapy groups**. He argues that in dynamic movement and dance therapy groups leaders and members often have a common experience of relational intimacy. The author's intention is to examine the love-relationships of this kind of group formation by using three concepts from traditional European philosophy: sexuality (Eros), friendship (philia) and pure love (agape). He reflects on different psychoanalytical models of affiliation from Freud to Daniel Stern, and he underlines the importance of Balint's idea of „primary love”. Gábor Toronyai thinks that the concepts of Balint can be fundamental in the differentiated interpretation of the love phenomenon. In the context of dynamic movement and dance therapies he demonstrates the chances of self-development via experiencing the powers of *Eros*, *philia* and *agape*.

In the **ARCHIVES** section we publish MICHAEL BALINT's 1926 article **Psychoanalysis and internal medicine**, originally published in the Hungarian medical journal *Gyógyászat*. In the article Balint summarizes the results of the psychoanalytical approach in the field of somatic medicine, which was his other main interest in medicine besides psychiatry. Based on empirical observations, he argues that psychological affections may cause „organic” symptoms, and in each chronic organic illness, we can experience some functional complaints. He emphasizes the inadequacy of purely anatomic/physiological approach. If the doctor wishes to be effective, he emphasizes, he has to take physical *and* psychical into consideration both in the field of etiology and therapy. In the case of the latter he means that psychotherapy can remove the psychical obstacles that hinder the process of recovery. The appropriate therapy has to be based upon psychoanalysis, because the doctor has to cure not the illness but the patient.

In the **FORUM** section we publish two contributions.

In his essay **Did Freud read E.T.A. Hoffmann in a proper way?** LÁSZLÓ HALÁSZ scrutinizes Freud's 1919 essay, *The Uncanny*, which is one of the most important

psychoanalytic contributions to the field of psychology and literature. In his writing Freud analyzes E.T.A Hoffmann's short story, *The Sandman*, and in the conflict of Nathanael and Coppelius he saw a manifestation of the Oedipus complex. Freud believes that the feeling of uncanny is arising from its inevitable disastrous nature. The author criticizes the original Freudian interpretation, since, in his opinion Freud ignored some important aspects of Hoffmann's opus. In his re-interpretation he demonstrates that if we check out some details of the original short story, it comes to light that Freud didn't entirely read *The Sandman* in a proper way.

ANDRÁS LENGYEL's essay *Kosztolányi, „Dr Florstan”, and the beginnings of Hungarian psychoanalytic orientation* deals with the Hungarian poet and writer Dezső Kosztolányi who was one of the most outstanding talents of Hungarian literature in the beginning of the 20th century. He was one of the first writers who had been connected with psychoanalysis in Hungary, and began to use it as a creative tool in his poems, short stories and novels. He was a close friend of some Hungarian analysts as Sándor Ferenczi and István Hollós. In the history of Hungarian literature it was an unsolved problem until now that how did Kosztolányi learn about Freudianism. The author's intention is to explore extensively this enigma. In his research he found important mediator persons, like Dr. Fülöp Stein and Dr. Imre Decsi, and the latter, „Dr Florestan” played a very important role in the early history of Hungarian psychoanalytic orientation. Decsi had been in close professional connection with Jung. later he became marginalized, but he wrote several interesting articles in different topics under the influence of psychoanalysis, and mediated the teaching of Freud and Jung towards Kosztolányi and his cousin, writer and physician Géza Csáth. In this article András Lengyel also analyzes the causes why Imre Decsi and Fülöp Stein had been excluded from the mainstream of the Hungarian psychoanalytic movement.

We accept contributions in Hungarian, English, German or French. Authors are requested to provide their papers with an English and/or Hungarian summary. Original articles, reviews, reflections, and suggestions should be sent to Dr. Ferenc Erős, Institute for Psychological Research of the Hungarian Academy of Sciences, Victor Hugo u. 18–22, H-1132 Budapest.

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Contents

Introduction (*Judit Székács*) 3

MAJOR ARTICLES

Paul H. Ornstein: Michael Balint then and now: A contemporary appraisal 5

Catherine Reverzy: Thrills and Progression: Hilary, a philobat at the Everest 17

Andor Harrach: History and development of Balint's method . . . 29

WORKSHOP

Gábor Toronyai: The web of love. Sexuality, friendship and pure love in dinamic move- and dance-therapy groups 51

ARCHIVUM

Mihchael Balint: Psychoanalysis and internal medicine 89

FORUM

László Halász: Did Freud read E.T.A. Hoffmann in a proper way? 104

András Lengyel: Kosztolányi, „Dr Florstan”, and the beginnings of hungarian psychoanalytic orientation 117

ENGLISH SUMMARIES 141