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PRIMARY LOVE
AND PSYCHO-ANALYTIC
TECHNIQUE

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Preface

AFTER having highly ambivalently criticised *The Interpretation of Dreams* and *The Psychopathology of Everyday Life*, I was at the age of 21 decisively and definitely conquered for psycho-analysis by the *Three Contributions* and *Totem and Taboo*. In some form or other these two directions of research—the development of the individual sexual function and the development of human relationships—have remained in the focus of my interest ever since. Coming from medicine, and strongly biased by my predilection for the exact sciences, my approach to these two problems was mainly, though not exclusively, through clinical observation; this meant studying the processes as they develop and change under the impact of the analytical situation in the patient, that is, studying the psycho-analyst's technique and the patient's responses to it.

This volume collects my papers written during the years 1930–1952 on these three intimately interlinked topics—human sexuality, object-relations and psycho-analytic technique. Apart from minor stylistic corrections the papers are printed here without any alteration, giving a fair picture of my own development. The reason why I decided to publish this collection now is that I feel that my ideas have reached a certain completeness with my two last papers, 'On Love and Hate' and 'New Beginning and the Paranoid and the Depressive Syndromes'. Ever since Freud's *Beyond the Pleasure Principle*, Ferenczi's *Thalassa* and his later technical papers, the rôle and place of destructiveness and hate in the development of the human mind have been a puzzling problem to psycho-analytic thinking. Apart from its theoretical significance, my answer to this problem fundamentally influences our ideas about the therapeutic processes in the patient, and thus our interpretations, in fact our whole behaviour in the analytic situation. I think that, at last, I have been able to clarify certain aspects of these interrelations.

Returning to 1917, *Totem and Taboo* was lent to me by a young girl who was then studying pure mathematics (as I

also was as a sideline) because there were no facilities for studying anthropology at the Budapest University. We were already great friends. We married soon after I had finished my medical studies, and a few months later started our analytic training with Dr. H. Sachs in Berlin on the same day. After some time both of us changed over to Ferenczi, and we finished our training under him. Starting with our shared enthusiasm for *Totem and Taboo* till her death in 1939, Alice and I read, studied, lived and worked together. All our ideas—no matter in whose mind they had first arisen—were enjoyed and then tested, probed and criticised in our endless discussions. Quite often it was just chance that decided which of us should publish a particular idea. Apart from psycho-analysis, Alice's main interests were anthropology and education, mine biology and medicine, and usually this factor decided who should write about the idea. We published only one paper jointly, although almost all of them could have been printed under our joint names. In fact, our development was so intertwined that this book would be incomplete, in the true sense of the word, without her contribution; that was one of my reasons for including in this volume the last paper she published 'Love for the Mother and Mother-love'.

I wish to express my thanks to Miss Barbara Cooke, Miss Ursula Todd-Naylor and to Mr. Francis Stuart for helping me to translate some papers published only in Hungarian or German. Mr. Ivo Jarosy proved invaluable as an inexorable critic of my English, and as a reliable censor of the references to literature.

M. B.

LONDON,
April 1952

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