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special issue

PSYCHOANALYSIS AND THE OCCULT
Transference, Thought-Transference, Psychical Research

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Introduction

The intersection of psychoanalysis and the occult is a problematic issue for several reasons. First of all, psychoanalysis itself is a contentious field of research, characterized by serious debates, criticized and attacked both by outstanding and lesser-known representatives of the human sciences. Its history is a history of authority, schisms, rebels and freedom fighters. Demarcating psychoanalysis from other fields of psychology, differentiating genuine psychoanalysis from alternative theories of the unconscious has often been an authoritarian act. When facing the challenges of joining the academic mainstream, Sigmund Freud and his early fellows had to be extremely cautious in defining psychoanalysis and designating its boundaries. Thanks to them, psychoanalysis soon achieved an extraordinary significance within the medical and academic world. Nevertheless, its development was arrested on many occasions. Innovations were often identified as non-psychoanalytic, quarrels and excommunications emerged.

Several historians of psychoanalysis contributed rather significantly to the relatively bad fame of psychoanalysis. Ernest Jones, for instance, depicted Freud as a secret adherent of occultism; although, in fact, Freud was rather ambivalent on the question and obviously not a believer in occult phenomena. Jones' biography was partly responsible for the evolution of the so-called Freud-myth, in which Freud was cast as the authoritarian, conservative and cruel father of psychoanalysis (see Jones, 1957; Roazen, 1975; Sulloway, 1979; Masson, 1998). Fueled by rumors of Freud's sexual, emotional and secret ideological motives, psychoanalysis soon gained a rather contradictory reputation, one which persisted into the 20th century. On top of that, in spite of its successful application in many fields of psychology and human sciences, psychoanalysis still has serious difficulties in competing with cognitive psychology, statistically-based psy-

chology and the proliferating theories of biological, neuronal and genetic approaches to human behaviour.

Nevertheless, despite these challenges, psychoanalysis has preserved its legitimacy. In fact, one of the reasons for its survival (and even popularity) has been its potential to be questioned, corrected and advanced. In contrast to the strict image of Freudian psychoanalytical orthodoxy, to some degree, a rather flexible system emerged that—quasi-independently of the will of its creator—had the ability to change, adapt and incorporate new dimensions, all the while preserving its fundamental principles. Because of this, dozens of new approaches emerged within depth psychology, integrating what was declared to be rebellious, unscientific, incorrect, etc. by the conservative authorities of psychoanalytic thinking with the more classical theories of psychoanalysis. If psychoanalysis had not had these flexible features, it would be long dead today. Its encounters with competing ideas proved to be fruitful and generated further development, even if these encounters were scandalous and schism-inducing at the time.

One of these encounters unfolded between psychoanalysis and the occult, that is to say, the different theories and practices of modern occult movements that most of the psychoanalysts, rather improperly, identified as a homogenous trend. In fact, these psychoanalysts mixed the different branches of spiritualism, psychical research, early parapsychology, fortune-telling, theosophy, animal magnetism, astrology, etc., generating serious conceptual problems for the future interpreters of the encounter in question. What psychoanalysts identified as occult was actually a very heterogeneous and flourishing stream of 19th and early 20th century Western culture.[1] In contrast with its other encounters, psychoanalysis' encounter with the occult did not get considerable attention in the history of psychoanalysis. Although there have been some valuable attempts to conceptualize the nature and significance of this connection (e.g. Bálint, 1955; Deutsch, 1926; Ferenczi, 1899; Raberyon, Evrard, 2012), no systematic and comprehensive work has yet been written on the subject. Up until now, only one anthology has been published on the subject, that was edited by Georges Devereux back in 1953. Unfortunately, the anthology offered no overall analysis of the rather contradictory ideas of the various contributors.

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[1] It is still not easy to find an all-embracing term that could summarize the most characteristic features of these different trends. 'Modern occultism', and more recently, 'Western esotericism' are terms used by the contemporary researchers of this colorful field.

In fact, for a long time, inquiry into this matter was purposefully suppressed. Several of the most faithful disciples of Freud truly believed that they had nothing to do with occultists, therefore they made great efforts to avoid the entire topic and actively discouraged their fellow colleagues from researching the field (e.g. Jones, 1957). Contrary to these endeavors, the aim of this special issue is to illuminate some strong links between psychoanalysis and the occult, to show how impregnating and significant this relationship was, and how ineffective the efforts were to deny the connection between psychoanalysis and spiritualism, psychical research and other forms of early parapsychology. There was no battle between psychoanalysis and the occult. Rather, there was a fruitful interplay that was much less dangerous and destructive than the historians of psychoanalysis previously depicted.

A further objective of the special issue is to highlight the reasons why this interplay has been neglected for so long. At first glance, the explanation is rather obvious: psychoanalysis identified itself as a science that would fully meet the requirements of the modern natural sciences. Occultism—whatever the term meant to psychoanalysts—was, by definition, in opposition to the scientific, naturalistic worldview. However, this was not the only reason for the neglect. It was not exactly occult practices, spiritualistic beliefs or concrete occult ideas that manifested themselves in the discipline of psychoanalysis. Rather, it was the underlying assumptions of the occult that influenced the development and practice of psychoanalysis. Thus, the intersection of the two became so complicated that it was not an obvious or simple task to identify how the occult could have shaped some of the psychoanalytic theories. Several of the early psychoanalysts simply did not reveal that they were already dealing with ideas that originated in the "black tide of mud" of occultism (Jung, 1961:150). Only the explicit forms of occult thinking were rejected as foreign elements; therefore, its more subtle influences on psychoanalysis were easily overlooked.

In addition to giving an insight into the intersection of the occult and psychoanalysis, the special issue has also further aims. First of all, it intends to call attention to the implicit forms of knowledges that influence, and in some cases, actually determine the development of a branch of science. The opposition of the mainstream and the marginal is in the core of this enterprise, more precisely the examination of images, settings, explicit and implicit contents of the mainstream and the marginal. It easy to realize that incomplete demarcation processes have had long-term, uncontrollable and determinative effects on the theories and practices of psychoanalysis. In fact, I would suggest that, incom-

plete demarcation has worked in a manner very similar to that of incomplete repression: the splitting of the undesirable part necessarily leads to the so-called return of the repressed, a constant threat, a haunting (see Frosh, 2013).

The intersection of psychoanalysis and the occult is characterized by dozens of incomplete demarcation processes. This is due not only to the rigid standpoint of the orthodox representatives of psychoanalysis, but also in part to those psychoanalysts who were ready to incorporate certain contents of spiritualism, psychical research and other aspects of occult thinking into psychoanalysis. Interestingly, despite the official standpoint, a significant number of psychoanalysts was well-aware that what their fellows identified as occult was not always in opposition to their own scientific worldviews. These scholars learned about the latest results of psychical researchers, knew about the convictions of spiritualists regarding the natural origins of spiritualistic occurrences, as well as the objective and experimental attitude that characterized so many occult researchers. They also knew that spiritualistic and related phenomena were worth examining from a psychological point of view. Moreover, they believed that these were exactly the sorts of phenomena that could give answers to the greatest riddles of the unconscious psyche. However, most of these scholars kept their knowledge to themselves and avoided making any explicit reference to the possible connection between psychoanalysis and the realm of the occult. It seems they were controlled by the politics of science in this matter. A disciple whose status in the academic and medical world was insecure could not afford to be associated with such stigmatized doctrines and practices. However, their silence in this area did not guarantee that the assumptions and beliefs of the occultists would not influence their own frameworks of thinking, questions, and preferences. Furthermore, personal involvement in any kind of modern occult practices easily led to unique and powerful experiences that could have also shaped their thought. Whether they published their findings or kept them private, it is likely that such encounters with the occult had strong effects on their professional development. Thus, in the background, the occult has had a significant, albeit subtle and even unconscious effect on the development of modern psychoanalysis. And in this way, demarcation between the two remained incomplete, while the influence of the occult could even rise.

Psychology itself suffers from unfinished demarcation processes in other areas, as well. There are many sub-fields of psychology in which clear differentiation between science and pseudoscience is still missing. This special issue will reveal at least one form of this interplay, and I hope that with it I can contribute

to the understanding of the as yet unresolved demarcation problems lying in wait in many other fields of psychology.

Most of the articles published in this volume provide historical contributions to the interpretation of the connection between psychoanalysis and the occult. The article of Renaud Evrard, Claudie Massicotte and Thomas Rabeyron illuminates Freud's genuine interest in psychical research, calling attention to the outstanding influence of Gilbert Murray's experiments on Freud's ideas on telepathy. The article gives a comprehensive overview of the connection between psychoanalysis and psychical research, too. Júlia Gyimesi focuses on the manifold effects of the occult by exploring the work of the Viennese psychoanalyst, Herbert Silberer. The author highlights the significance of the theory of symbol-formation in connection with the influence of the so-called occult on psychoanalysis. Bartholomeu Vieira points out a theoretical parallel between animal magnetism and the psychoanalytic concept of empathy, raising fundamental questions and outlining thought-provoking ideas. Last but not least, Csilla Hunya and Péter Aszalós give insight into the epistemological problems of Moreno's concept of tele and highlight the practical, psychodramatic consequences of such epistemological inaccuracy.

Júlia Gyimesi

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Renaud Evrard, Claudie Massicotte, Thomas Rabeyron

Freud as a Psychical Researcher: The Impossible Freudian Legacy

1. Introduction

Sigmund Freud's interest in occultism—and especially thought transference—is now well documented (Moreau, 1976; Evrard and Rabeyron, 2012; Massicotte, 2014), along with the place of "psychical research" in the history of psychology and psychoanalysis (Le Maléfan, 1999; Méheust, 1999; Evrard, 2016; Brower, 2010). Yet, this history still contains certain shortcomings linked to a lack of contextualization. The following pages propose an in-depth exploration of one particular aspect of the intersections between psychoanalysis and psychical research by contextualizing Freud's (1925) "The Occult Significance of Dreams." This text presents an important turning point in Freud's epistemological positioning. Yet, some of his counsellors—most notably his "wizard" Ernest Jones (Maddox, 2009)—worked to repress the text's enthusiasm towards telepathy. As Freud's official biographer and a fervent opponent of the interactions between psychoanalysis and psychical research, Jones erected a biased perspective on "Freudian parapsychology," a perspective that remains important today (Onfray, 2010). Jones further favored a certain marginalization of what Freud and other analysts have called "psychoanalytic parapsychology" (Devereux, 1953).

This article thus retraces some key points in Freud's evolution concerning the paranormal. It then situates the controversial experiments of Gilbert Murray from whom Freud extracted his increasing conviction regarding the reality of telepathy. Lastly, this paper discusses Freud's (1925) "The Occult Significance of Dreams," a text presenting his now favorable views on the topic, and explores the reception of this Freudian "conversion" in the psychoanalytic milieu, as well

as the ulterior development of a marginal "psychoanalytic parapsychology" aiming to erect an experimental paradigm to test certain Freudian hypotheses.

In the space of twenty years, as a result of his new position regarding telepathy, Freud shifted from the admired position of myth slayer to the ill-fated role of myth purveyor. Retracing this internal transition in the psychoanalytic movement, the following pages aim to inform more general discussions on the decline of psychoanalysis's authority (Lézé, 2010), a decline associated both with the self-destruction of the discipline (Dupont, 2014) and with the effort of external critics (Cioffi, 1998; Borch-Jacobsen and Shamdasani, 2005).

2. The evolution of Freud's relationship to occultism

From his earliest writings, Freud defined psychoanalysis as an extension of the Enlightenment project endeavoring to interpret rationally the nature of the human psyche. In this respect, he defined the discipline in contrast with previous clinical models derived from magical beliefs or from authoritarian hypnotherapy, a move held today as having participated in the construction of the "golden legend" of psychoanalysis (Ellenberger, 1970; Borch-Jacobsen and Shamdasani, 2005). Can we say the same about the so-called epistemological rupture between psychoanalysis and what Freud called "occultism"?

Certainly, the father of psychoanalysis was partly successful in his rationalist project with his work on *The Interpretation of Dreams* (Freud, 1900). The German term, *Traumdeutung*, makes explicit reference to the ancestral practice of onirocritique (Carroy and Lancel, 2016). Freud attacked the ancient belief in "prophetic dreams," by reducing dream contents to the realization of an unconscious wish according to memories of the past. Thus, in response to the question: "what of the value of dreams in regard to our knowledge of the future?" Freud wrote:

> "That, of course, is quite out of the question. One would like to substitute the words: in regard to our knowledge of the past. For in every sense a dream has its origin in the past. The ancient belief that dreams reveal the future is not indeed entirely devoid of the truth. By representing a wish as fulfilled the dream certainly leads us into the future; but this future, which the dreamer accepts as his present, has been shaped in the likeness of the past by the indestructible wish." (Freud, 1900: 526)

Similarly, for Freud, dreams presaging sickness could exist, but they were neither supernatural nor occult: rather, they could be explained by certain internal organic stimuli, usually not accessible to the guarding consciousness, but sur-

facing during sleep through a combination with the usual dream material. Freud proposed this theory in both *The Interpretation of Dreams* (Freud, 1900, pp. 39 ff.) and "Metapsychological Supplement to the Theory of Dreams" (Freud, 1915). This later work explained that narcissistic interest in the body (of the dreamer or of a dear person) was the cause of this "diagnostic achievement" in dreams–an achievement that was neither premonitory nor prophetic in an occultist sense.

As early as 1899, Freud illustrated his rationalistic onirocriticism in a text reprinted in his *Psychopathology of Everyday Life* (Freud, 1901) and published posthumously in 1941. Ironically titled "A Premonitory Dream Fulfilled," this text narrated the dream of a patient of Freud who claimed to have lived its exact content the following day. Freud's interpretation suggested that her remembrance of the dream had in fact been reconstructed after the day's events and, having no counterevidence to offer, the patient accepted this analysis. Understanding the dream through the associations and history of the patient, Freud thus argued that the latter's memory had in fact been a reconstruction *après-coup* or paramnesia. He then held repressed desire as the sole organizer of her apparent premonition. This first hypothesis on prophetic dreams was thus already framed by an original psychoanalytic approach, in which occult experiences were not simply reduced to the refutation of their authenticity, but understood through their psychological impact and function for patients.

However, Freud's position evolved over the following years. On the one hand, he generally continued to approach occult phenomena as myths or creations of the human mind. On the other hand, this approach at times left him unsatisfied and he felt increasingly the need to explore the possibility of genuine paranormal phenomena (Massicotte, 2014). Here, he was partially influenced by a number of disciples who were more receptive to the field of psychical research, among them Carl G. Jung and Sándor Ferenczi (Gori, 1996). As their correspondence reveals, certain transferential issues were crystallized around this topic. Indeed, Freud encouraged his closest disciples to undertake "dangerous expeditions" in the occult countries, from which he claimed to be unable to restrain them, but he also warned that he could not himself accompany them (Freud's letter to Ferenczi, May 1911, in: Freud, Ferenczi, 1994: 289). In spite of such claims, the Viennese physician enthusiastically experimented with his disciples on various mediums and psychics (Rabeyron and Evrard, 2012). Like them, he also became a member of the British Society for Psychical Research (SPR)—then of its American and Greek branches—until his death.

The SPR had played a pioneering role in the development of psychology in England, although its members specialized in fields related more closely to hypnotism, extraordinary mental abilities, and the occult (Gauld, 1968). The Society also participated in introducing Freud's work in the English language, creating vocations like those of psychoanalysts James Strachey and Joan Riviere (Powell, 1979; Keeley, 2001). In spite of these meeting points, Freud hesitated for several years before reviewing his positions, and this ambivalence reverberated on his disciples. Jung eventually explored these regions alone, while Ferenczi saw his desire for communication on this topic systematically restrained by Freud, yet infiltrating his clinical practice and thought (Rabeyron and Evrard, 2012; Gyimesi, 2012).

Around 1920, Freud began to communicate a different interpretation of so-called occult facts, openly accepting a kernel of truth in the subject of telepathy. Four texts mark this period, but their destinies are symptomatic.

- The first, "Psychoanalysis and Telepathy" (1921), is the subject of a conference reserved for a limited circle of psychoanalysts (Abraham, Eitingon, Ferenczi, Jones, Rank and Sachs). It will be published posthumously in 1941 (Granoff and Rey, 2005).

- The second, "Dreams and Telepathy," is a long, convoluted and careful text in which Freud concludes: "If the existence of telepathic dreams were to be established there would be no need to alter our conception of dreams in any way" (Freud, 1922: 120). There is no lack of commentators to question, like Derrida (1983) and Gay (1988), the interest of such an article consisting of 25 pages of tergiversation that do not lead to any clear proposal. Yet, this text is of importance because it apprehends telepathy as a possible phenomenon that deserved scientific and psychoanalytical attention (Massicotte, 2014).

- The third, "The Occult Significance of Dreams" (1925), contains Freud's first public affirmation of his belief in telepathy, to which we shall return.

- Finally, the 1933 "Dream and Occultism" is a late publication in which he expresses an even stronger conviction.

Collectively, these articles discuss five clinical cases related to his practice or reported by others. Through these, Freud endeavored to show the psychic processes shaping the emergence of thought transference, but he did not argue decisively about their evidential value. To understand what played a decisive role in the evolution of Freud's position, we must examine a particular episode in the encounter between psychoanalysis and psychical research.

3. Freud and Gilbert Murray's "parlour game"

In December 1924, the *Proceedings of the SPR* published an account of the experiments carried out by the University of Oxford Hellenist Professor Gilbert Murray (Sidgwick, 1924). After reading this article, on February 19, 1925, Freud distributed a very positive circular letter to the secret committee composed of renowned psychoanalysts:

> "The strongest literary impression of this month came to me through a report on telepathy experiments from Professor Murray (Sidgwick, 1924). I confess that the impression of these reports was so strong that I am prepared to give up my opposition to the existence of thought transference, although I naturally cannot make the least contribution to explaining it. I would even be prepared to lend support to the cause of telepathy through psychoanalysis." (Brabant, Falzeder and Giampieri-Deutsch, 2000: 205)

How could these experiments make such an impression on Freud? From 1910 to 1924, the famous professor Gilbert Murray carried out more than 800 variations of an experiment in which an "agent," usually his daughter or his wife, thought of something, a "target," and said it aloud in front of witnesses before writing it down. Then, a "percipient" - usually Murray himself - who had previously stood in an adjacent room, entered and attempted to guess the thought in question, in a process similar to free association. This methodology evolved little over the course of time, Murray being extremely reluctant to engage in more controlled scientific experiments. This classicist, famous for his "ritualistic" interpretation of Greek dramas, indeed maintained the ritual framework for his "family parlour-game," where words took a central place (Lowe, 2007).

According to observers' reports, Murray had been able to accurately guess the agent's thought about once in every three experiments (Verrall, 1916; Sidgwick, 1924), whether it concerned a real-life event, a literary scene, or an imaginary episode. The SPR received this accumulation of anecdotes as "the most important ever brought to the notice of the Society, both on account of their frequently brilliant success and on account of the eminence of the experimenter" (Sidgwick, 1924: 212).

Indeed, Gilbert Murray was considered the greatest specialist of ancient Greece in the first half of the twentieth century (Dodds, 1957–1958). At the age of 23, he accepted the position of Chair of Greek at the University of Glasgow, before taking up the Regius Chair at Oxford University in 1908. And although his commentators tried to conceal it, he cultivated a deep interest in psychical research throughout his life (Lowe, 2007).

It was through his friendship with another Hellenist, Arthur W. Verrall (Lowe, 2005), that Murray met Margaret Verrall (Duncan, 1987: 274). The latter was very involved in the activities of the SPR and Murray consented, in April 1901, for the Society to publish a private letter to Mrs Verrall in which he recounted three personal experiences foreshadowing future events quite evocatively (Murray, 1901–1902). In the first, while playing on a swing, he anticipated that a rope would let go. In the second, he sensed that the chain of a lamp on the ceiling was on the point of yielding, just before it did. Finally, he distinctly heard the footsteps of a fly on paper. To explain the strangeness of these three experiences, he proposed the hypothesis of hyperesthesia: his senses would have detected subtle information without their treatment being integrated directly into his conscious awareness. This "intuitive" form of "subliminal thought" made him question the nature of other seemingly paranormal experiences.

Murray joined the SPR in 1894, as did many other illustrious figures of the late-nineteenth century, and was elected to its Council in 1906. His pupil, Eric Robertson Dodds, succeeded him both on this Council and as the Regius Chair at Oxford. In 1915, Murray was even elected president of the SPR (like Bergson, two years earlier) and became president again in 1952, at the society's 70th birthday. It was during his first presidential address that he referred to "small experiments" (Murray, 1916: 48), which he had carried out at home since 1910, and which he would pursue regularly until 1946 (Verrall, 1916; Sidgwick, 1924; Salter, 1941, Murray, 1949-1952; Dodds, 1972).

The account that so impressed Freud was thus part of a series of experiments that would still be debated long after his death (Dingwall, 1973). It must be mentioned here that these experiments were not exempt of methodological flaws, seemingly unnoticed by Freud but illuminated by many of his contemporaries. The targets were not chosen randomly, opening the possibility of a certain complicity, and were not always properly concealed from the percipient as he entered the room. Interactions between participants (especially tactile ones) suggest "cold-reading" strategies (Roe and Roxburgh, 2013), muscle-reading (Richet, 1886) or even cheating, since it was mainly the same close family members who met during each trial. The reports are incomplete: they are transcriptions that could be edited in the aftermath. Factual verification was based solely on subjective corroborations of what constitutes success or failure. Finally, one commentator ironically questioned whether it was now sufficient for a medium to possess a certain social and academic status for the phenomena produced to be considered authentic (More, 1925).

Yet, the most important methodological problem of Murray's experiment was the lack of distance placed between the percipient and the agent. Murray canceled certain attempts because he was able to hear the agent's idea while he was on the other side of the door (Sidgwick, 1924: 231). That said, the Hellenist admitted that the experiments most often failed when the agents did not proclaim the thought aloud, or when there were parasitic noises (Murray, 1916: 104). The experiments also failed when Murray was not in the adjacent room (Dingwall, 1973). Since his first address, Murray, prudent and humble, thus favored the hypothesis of unconscious auditory hyperesthesia, that is to say, a transitional disposition to better employ his sense of hearing, as had been shown in several cases of pathological and healthy subjects under hypnosis. But he complicated this hypothesis by wondering whether this hyperesthesia did not also foster a new sense, closer to telepathy. Some agreed with the latter hypothesis (Verrall, 1916; Sidgwick, 1924; Lodge, 1924; Salter, 1941), including Aldous Huxley, following his participation as an agent (Smith, 1969), and Murray's successor, Eric R. Dodds (1972), himself immersed in the fields of psychoanalysis and parapsychology (Cambiano, 1991; Dodds 1977: 97-111). For these researchers, hyperesthesia alone could not explain cases where the percipient had delivered correct impressions of ideas that had not been mentioned by the agent and could not have been inferred.

However, this opinion was far from consensual in the field of psychical research. Nobel Prize Charles Richet, in his *Treatise on Metapsychics* (1922: 179-180), concluded that the hypothesis of unconscious hyperesthesia was amply sufficient to explain Murray's first published essays. More cautious, the psychologist Robert Thouless sent a letter in the *Manchester Guardian* (reproduced in the SPR journal: Thouless, 1925) where he asked that measures be implemented to determine whether, in this case, the hypotheses of telepathy and/or hyperesthesia could be applied. He reiterated the same suggestion almost half a century later, for Murray never attempted to implement these measures (Thouless, 1973–1974). The SPR directors were likely to protect one of their own, and this may have prevented further criticisms regarding the integrity of Murray's performance (Price, 1939: 171; Mauskopf, McVaugh, 1980: 213), an issue that prompted one of the SPR's research directors to resign (Gauld, 1987). Later, Keith Ellis (1974) assumed that the whole story of hyperesthesia was only a smoke screen to conceal professional "mentalism" techniques. Such critiques reinforced the ambivalence of Murray, who then refused to deploy his abilities for further investigations and chose to restrict his public pronouncements con-

cerning psychical research, confiding to several witnesses his uneasiness and fears relative to his possible loss of academic credibility.

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Freud's enthusiasm for Murray's experiments could be attributed to his own lack of interest in the experimental method. But the truth is just the opposite. While Murray's experiments present several biases, they seem to account for a setting that is easy to access and conducive to the exploration of telepathy in the waking state. The scientific approach would consist in reproducing the same protocol while correcting the methodological problems. Freud was one of few scholars to attempt to replicate the experiment, but he did not provide a detailed account permitting readers to understand the precautions he applied. In fact, he seemed to have retained many of the defects of the original experiment: he carried out, on February 15, 1925, experiments with his daughter Anna and his disciple Ferenczi, whom he had both received in analysis. He also realized his divination in the presence of people informed of the nature of the target, thus leaving open the possibility of non-verbal interactions—rather than telepathy—directing the exchanges.

However, these apparent flaws are perhaps indispensable ingredients to the possible production of ostensible telepathic phenomena. This proximity, which is both emotional and physical, is, according to Murray, the very medium of telepathic communication: "as far as my own experience goes it seems to me to be a communication of feeling rather than of cognition, though the cognition may follow as the feeling is interpreted" (Murray, 1949–1952: 169). Further, what seems to interest Freud above all else is the place taken by unconscious processes in the emergence of this communication. Indeed, Freud not only concerns himself with the subliminal aspects of thought or perception transference, but with the importance of free association and, through it, symbolization as a psychodynamic effect.

Eleanor Sidgwick (1924: 239-240) considered that the most decisive of Murray's experiments were those in which the percipient relied on associations of ideas and progressed from the most general to the most particular, or towards a target becoming clearer little by little. For example, on August 17, 1918, Gilbert Murray's son thought of "the Etruscan seer who during the siege of Veii was captured by a young Roman warrior. He told them to drain the Alban lake in order to take Veii." Gilbert Murray returned to the room and pronounced, "I don't think it's Balaam, but it's something like—It's a prophet who's serving the

wrong side—not Hebrew. I think it's early Roman—I've got the impression that he's telling them to drain a marsh.—Does he come in Livy? I get an impression that he's caught and made to reveal a secret." The percipient here relied on his feelings and successions of images. He flowed between different interpretive crossroads from his own subjective experience. Such a process would be characteristic of divinatory statements and its form would be comparable to the reminiscence of distant memories (Méheust, 2011). Offering another example of such process are the experiments of May 29, 1919. Here, the agent invented a scene where "Don Juan [was] eating cucumber sandwiches with [X. Y. a modern woman] on Mount Vesuvius." Murray started with a curious feeling of terror, but clearly perceived Mount Vesuvius. Then he went on: "It isn't an eruption. It is some one quite idly on the top, *not* frightened—picnicking [sic]— simply my own feeling how dangerous it is." The Oxford professor thus appeared to work with his own internal images in order to reach the target with great precision. If one disregards all the methodological reservations and the explanation by hyperesthesia, Murray's device would therefore seem to combine free association and thought transference, which probably consolidated Freud's views concerning the interest of the psychoanalytic approach for psychical research.

By reproducing Murray's "family parlour-game" and, according to his terms, by playing the role of "medium" in attempting to discover the target through his free associations (Brabant, Falzeder and Giampieri-Deutsch, 2000: 208), Freud stated that he had verified the existence of telepathy. Echoing the couple constituted by Murray and his daughter, he claimed for Anna and himself a gift of "telepathic sensibility." In the case of Murray, it was suggested that a subliminal and supraliminal hearing, combined with free associations, was the possible source of this sensitivity (Dixon, 1956; Faroe, 1973–1974). The absence of detailed accounts of the Freudian experiments prevents one from concluding in one direction or the other. Nevertheless, the explicit use of free association to examine telepathy is a methodological innovation introduced by Freud.

This episode, never examined in such details within the psychoanalytic field, illustrates a Freud who read SPR journals with interest, reproduced parapsychological experiments, and quickly communicated his enthusiastic results, because he was persuaded that psychoanalysis could effectively contribute to psychical research.

4. The occult significance of dreams

Despite their shared enthusiasm, Freud again restrained Ferenczi, who wished to reveal his belief in telepathy at the next Congress of Psychoanalysis (Jones, 1957: 393). He claimed:

> "With it you would throw a bomb into the psychoanalytic edifice, which will certainly not fail to explode. We are probably in agreement not to wish to hasten this disturbance in our development, even though it may be inevitable." (Freud's letter to Ferenczi of March 20, 1925. Brabant, Falzeder and Giampieri-Deutsch, 2000: 209).

Paradoxically, Freud then rapidly began to write certain supplements to his *Interpretation of Dreams*, as if he reserved to himself the privilege of this explosive announcement. "The Occult Significance of Dreams" appeared in the journal *Imago* in the same year and Freud here distinguished between the *prophetic dream*, which is merely a mnemonic illusion (as Freud had suggested already in 1899) and the *telepathic dream*, which defines a real phenomenon. Freud conceded that a "countless multitude of witnesses speak in favour of both of them, while against both of them there is the obstinate aversion, or maybe prejudice, of science" (Freud, 1925: 186). He himself admitted that he rejected the possibility of predicting the future, for it would be too much "in contradiction to all the expectations and presumptions of science" and for such a claim would rely too weakly on empirical basis. However, like Bergson, whose theory of duration was incompatible with prophecy but open to telepathy (Méheust, 1999), Freud introduced this last phenomenon into his repertoire (Eshel, 2006). Redeploying a case already introduced in the 1921 lecture[1] of a fortune-teller who had predicted to her client (Freud's patient) that she would have two children at the age of thirty-two, Freud demonstrated that the prophecy was not realized, but that telepathy occurred because the clairvoyant had perceived the unconscious desire of her client. The latter, Freud claimed, had indeed wished to imitate her mother who had to wait until her thirty-second year to have a child. This half-true prophecy later became the origin of Octave Mannoni's expression: "I know very well, but even so" (Sauret, 1982: 246). The latter is often cited as a formula of denial, whereas it expresses something else for Freud, namely the exchange of a "prophetic power" for an "unconsciously-processed telepathy."

There can be little doubt that Freud referred to Murray's and his own experiments when he asserted, in this essay, that free association appeared to play a

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[1] According to Lou Andreas-Salomé's testimony (1970: 401), Freud already discussed this "curious case of thought transference" in 1913.

central role in thought transference. "I have often had an impression," Freud writes, "in the course of experiments in my private circle, that strongly emotionally colored recollections can be successfully transferred without much difficulty. If one has the courage to subject to an analytic examination the associations of the person to whom the thoughts are supposed to be transferred, correspondences often come to light which would otherwise have remained undiscovered." (Freud, 1925: 188). "The Occult Significance of Dreams" thus established a theoretical and practical foundation for the integration of telepathic phenomena within the discipline. While "Dreams and Telepathy" (1922) protected the theory of the dream from any revision induced by the existence of such a paranormal phenomenon, the fields of psychical research and psychoanalysis were now intermingled. Freud assumed, in this new text, that telepathy would be facilitated by the transition from primary processes to secondary processes, and therefore especially by the work of elaboration within the dream. He concluded his paper on a progressive note, urging his fellow psychoanalysts to accumulate observations of telepathy, as the psychoanalytic method could lead to a greater understanding of the phenomenon. Through this connection between telepathy and *Traumtheorie*, Freud therefore challenged "the watertight limit between psychoanalysis and telepathy" (Turnheim, 2008). Yet, such subversive statements later led to the ire of his Welsh disciple, Ernest Jones, who convinced his master not to include this text in the final version of the *Interpretation of Dreams*, as the latter had intended.

5. Ernest Jones and the risks of psychoanalytic parapsychology

Freud's interest in parapsychology triggered an internal controversy within the psychoanalytic movement. His main opponent was none other than his disciple, Ernest Jones, then the president of the International Psychoanalytic Association and the founder of the British and American Psychoanalytic Associations—in short, Freud's designated guardian of psychoanalytic orthodoxy. Thus, the Viennese master apparently caught himself in his own trap after having institutionalized a movement that finally came to oppose him for his disregard of psychoanalytic conventions!

Already in 1911, Freud had been informed of Jones's suspicions towards the British SPR:

"You ask me of the Society of [sic] Psychical Research. I am sorry to say that in spite of the good names in it, the society is not of good repute in scientific circles. You

will remember that they did some valuable work in the eighties on hypnotism, auto-matic writing, etc., but for the past 15 years they have confined their attention to 'spook-hunting', mediumship, and telepathy, the chief aim being to communicate with departed souls." (Paskauskas, 1993: 97)

Jones's opinion on this matter did not follow the same trend as that of some other Freudians. He always regarded Freud's interest in telepathy as a danger-ous aberration, and feared the public association of Freud with dubious beliefs in magic, thereby bringing the psychoanalytic movement into disrepute and needless controversy. In 1921, he positioned himself against the public commu-nication of "Psychoanalysis and Telepathy" after its reading to the secret com-mittee. When Freud's enthusiastic words on the experiences of Murray were circulated, the dispute occasioned by this subject, no doubt known to all, took an official turn. In a circular, Jones warned Freud's disciples of the risks of con-fusion between occultism and psychoanalysis, blaming "Ferenczi's optimism about telepathy being used as objective proof of the contentions of psycho-analysis" (Jones, 1957: 393).

Shortly after the publication of "The Occult Significance of Dreams," Jones openly denounced what he called "the conversion of Freud" (Jones, 1957: 394); and again, in a third circular letter, he expressed his concern in the following terms:

> "A few years ago the analysis of dreams must have seemed to many adherents of the Viennese school to be developing into a not altogether inexact science… But today the wild men are once more not far from the fold—for if Telepathy be accepted the possibility of a definite oneiric aetiology recedes some decades, if not centuries, into the future." (Circular letter by Ernest Jones, 15th February, 1926; Jones, 1957: 394)

In response, Freud addressed this disapproval, not without humor, by adorning his favorite posture: that of the rash discoverer facing the hostility of the con-servatives: "finally one must show one's colours and [not] bother about the scandal" (Jones, 1957: 394). He does not fail to remind his disciple of the "prin-ciple of Hamlet" and his epistemological ambition:

> "Our friend Jones seems to me to be too unhappy about the sensation that my con-version to telepathy has made in English periodicals. He will recollect how near to such a conversion I came in the communication I had the occasion to make during our Harz travels. Considerations of external policy since that time held me back long enough, but finally one must show one's colours and need bother about the scandal this time as little as on earlier, perhaps still more important occasions." (Jones, 1957: 394)

Having experimented with telepathy himself through tests with his daughter and Ferenczi, Freud became convinced that "diplomatic considerations […] had to give way" (Jones, 1957: 395).

This image of Freud ready to militate for psychical research contrasts with the portrait finally revealed by Jones, who happened to be both an active participant and a reporter of the controversy. Jones indeed formulated a compromise in order to resolve his dilemma as Freud's official biographer: he scrupulously reported the historical material about Freud and telepathy, but interpreted it as a minor and slightly embarrassing aspect of his character (Massicotte, 2014). This compromise, which Freud himself suggested, permitted Jones to accept Freud's belief in telepathy, but negate its significance for the institution of psychoanalysis. This appeared to him fundamental given the damage Freud's occultism could produce to the credibility of psychoanalysis in the Anglo-Saxon countries where "all forms of so-called 'psychical research' mingled with hocus-pocus and palmistry […] prevail" (Jones, 1957: 394). Faced with the responsibility befallen to every founder, Freud found himself limited in the subversion of his own theoretical binds. Finally, he offered a diplomatic solution, faithfully executed by Jones:

> "I was once more faced with a case where on a reduced scale I had to repeat the great experiment of my life, namely, to proclaim a conviction without taking into account any echo from the outer world […] When anyone adduces my fall into sin, just answer him calmly that conversion to telepathy is my private affair like my Jewishness, my passion for smoking and many other things, and that the theme of telepathy is in essence alien to psychoanalysis." (Freud's letter to Jones, 7th March, 1926; quoted in Jones, 1957: 395-396)

The psychoanalytic legacy thus underwent a certain scrubbing of Freud's ambiguous temptation to forge an alliance between psychoanalysis and psychical research, based on both his reading of the field's most renowned journal and his amateur replication of an experimental protocol. However, Freud did not let his enthusiasm die out completely, as he reiterated his encouragement to deepen this path of research to his followers, a message that Jones refrained from relaying (Massicotte, 2014: 99). Freud further maintained without hesitation his belief in favor of telepathy (Freud, 1933), thus dividing several generations of psychoanalysts between an admiration for his open-mindedness and a condemnation of his credulity (Evrard and Rabeyron, 2012). In an interview with the Hungarian journalist Cornelius Tabori in 1935, Freud still wished to convey his ill-understood "conversion:"

"The transference of thought, the possibility of sensing the past or the future cannot be merely accidental. Some people say, that in my old age I have become credulous. No… I don't think so. Merely all my life I have learned to accept new facts, humbly, readily. I believe that telepathy is a psychical event in one man causing a similar psychic event in another man." (Tabori, 1951: 218-219)

While indicating that there existed no proof of telepathy or clairvoyance, Freud here insisted that nothing in science could really be regarded as occult, thus retreating from the rhetoric of the Enlightenment.

6. Freud as a myth purveyor: the experiments on telepathic dreams

In sessions 2 and 3 of his seminar *Les non-dupes errent* (unpublished lessons of 20 November and 11 December 1973), Jacques Lacan comments on "The Occult Significance of Dreams." Against Jones's opinion, Lacan suggests that the chapters on dream and occultism should have been included in the supplements of the final version of the *Traumdeutung* in 1930, following Freud's wish. Indeed, Lacan found some theoretical interest in them, supporting his thesis of a mathematizable structuration of desire. Thus Lacan sought to cleanse Freud of the suspicion of Jones, who had represented Freud's interest in the occult as a departure from scientific discourse. Yet, Lacan felt the need to summon two safeguards to demonstrate that Freud did not err: First, Freud did not accept the idea of post-mortem resurrection; second, he did not believe that elements of the future could be predicted. These remarks from Lacan are incongruous: one could still find many other occult beliefs that Freud did not endorse. But why are some of Freud's beliefs considered "rational" while others are defined as "irrational?" It is difficult to say, indeed, whether this Freudian skepticism truly redeems his other aberrations.

A few years earlier, Lacan himself had defined telepathy as a myth of "thought without speech," a myth of "communicative fusion," that had captivated Freud, the latter being unable to unmask "the king of this court of miracles of which he announces the cleaning" (Lacan, 1966: 265). Fabrice Lorin (2011) points out that telepathy becomes, for Lacan, a "waste" of the Freudian enterprise, so that his own reading "finds through an original path, a conformist position, where the subversive part of the discourse contained in telepathy is no longer a recipe for research." Freud's occultism, in other words, no longer defines a set of hidden facts that would disrupt psychoanalytic theory; it constitutes, for Lacan, an "elsewhere" that has nothing in common with the unconscious (Bruno, 2007).

Already in the early twentieth century, several of Freud's colleagues had developed skeptical analyses of the occult phenomena he had explored. Hitschmann (1910, 1923, 1933) notably developed psychological explanations that reduced most materials of telepathic and occult experiences to false memories or deliberate fraud. He suggested that "prophecies" in fact originated from a desire, a rational anticipation or a narrative embellishment, and that cases of clairvoyance were stimulated by an overwhelmingly strong current interest, while their "weirdness" were "due to the hidden or repressed emotions of the unconscious" (Hitschmann, 1910: 95). For Hitschmann, occult experiences, akin to dreams, slips of the tongue, and parapraxes, revealed the complexity of the human psyche and the mechanisms of the unconscious. Zulliger (1934) also held narcissism and the omnipotence of thought as the explanatory principles of so-called prophetic dreams. And Albert Ellis (1947), a psychoanalyst who soon founded his own school of rational emotive therapy, a cradle for cognitive-behavioral cures, interpreted the reported cases of thought transference as mere coincidences or as the results of suggestion.

In sum, Freud appeared to move in posterity from the figure of a myth slayer to that of a myth purveyor, and his interest in the occult came to be marginalized in the psychoanalytic field. In an ironic turn of fate, it came to an opponent of psychoanalysis, Michel Onfray (2010), to recover what he called "Freudian parapsychology." While part of the Freudian legacy, this aspect of Freud's thought has been rejected by most psychoanalysts, and—as Jones feared—deployed by its opponents to reduce psychoanalysis to the delirium of a naive scientist.

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On the contrary, various psychoanalysts have responded to Freud's appeal and discussed new cases arising from their practices. Wilhelm Stekel (1921), for instance, published a monograph on the telepathic dreams of neurotic patients in which he suggested that such experiences emerged from powerful emotional situations, more particularly with regards to love, jealousy, and anxiety. Subsequently, Nándor Fodor (1942) argued that certain dreams of the analysts are better understood by connecting them to events that are not contained solely by their own associations. Thus, an analyst may benefit from interpreting his or her dreams in relation to the yet unknown dreams of patients, as if the latter could have communicated meanings telepathically. In the same vein, Jule Eisenbud (1946) was sympathetic to Freud's rejection of prophetic dreams and

admitted that most cases were easily explained by reductionist hypotheses. Nevertheless, he tried to evaluate the probability of certain motifs emerging in the dreams of two of his patients in a 24-hour period, noting that the probability of appearing the same motif was not mentioned in Freud's (1900) and Stekel's (1911) collections, nor in the last 100 dreams he had recorded from patients. But this way of evaluating a probability without knowing the size of the sample with certainty is far too subjective.

Against Ellis (1947), who attempted to obliterate this current of "psychoanalytic parapsychology" (Devereux, 1953), other psychoanalysts, such as Ullman, have performed experiments to develop further understandings of the potential mechanisms of thought transference. Rejecting cases of telepathy reported by psychoanalysts, Ellis had formulated a series of recommendations for studies of telepathy—most of which were, however, hardly realizable in the analytic context. For instance, Ellis proposed eliminating any emotional factor, suggestion, or previous beliefs and requested that the alleged occult materials of dreams not to be presented in symbolic form, so that the psychoanalytic framework appeared to become irrelevant, if not incompatible, with such inquiries. Nevertheless, psychoanalysts have responded to Ellis's challenge by experimenting in a dream laboratory, with a protocol unanimously recognized for its quality (Child, 1985). Thus, in 1960, at the end of his psychotherapeutic training, psychiatrist and psychoanalyst Montague Ullman received the support of the Parapsychology Foundation to conduct a pilot study for the purpose of applying recent discoveries on REM sleep to test the hypothesis of telepathic dreaming. Ullman found the results convincing enough to terminate his clinical practice in 1961 and accept a full-time position in a hospital, in order to set up a sleep laboratory. He joined Stanley Krippner, with whom he developed a series of studies at the Maimonides Medical Center in New York over the following years (Ullman, Krippner and Vaughan, 1974).

In the researchers' main protocol, participants were asked to sleep in the laboratory and were awakened during deep sleep. Then, their dream narratives were collected and they were allowed to go back to sleep. Throughout the night, in a distant room within the hospital, another person focused on a target—a work of art randomly selected—and aimed to send it telepathically to the dreamer. Then, either the dreamer had to recognize the target among a lineup containing three decoys, or a judge external who was asked to identify the right target among the decoys based on the narratives of the dreams collected that night. Despite following Ellis's recommendations, this parapsychological study

remained within the framework of psychoanalysis because the participants gave free answers expressing their subjective experiences, and thus allowed for a judgment that was both quantitative and qualitative. Ullman thus presented several cases in which the participants' answers followed paths connected to their personal and emotional history.

The Maimonides experiments have been repeatedly reproduced (Child, 1985; Roe and Sherwood, 2009), but given the difficult access to sleep laboratories to perform such studies, most experiments formed conceptual replications with a different procedure, in which participants slept at home and noted the dreams they remembered (rather than being awakened in deep sleep). This new procedure had the advantage of being less expensive and more valid, that is, closer to what subjects relate spontaneously as prophetic or telepathic dreams. Results of one meta-analysis of such experiments conducted by psychologists Simon Sherwood and Chris Roe (2013) showed statistically significant positive results, with a greater efficiency for studies in the Maimonides dream laboratory (Maimonides: $r = 0.33$, post-Maimonides: $r = 0.14$). Another meta-analysis, recently published in the *Psychological Bulletin*, compared these findings with those of parapsychological protocols using other forms of trance (Storm, Tressoldi and Di Risio, 2010). It concluded that the dream remains the altered state of consciousness that seems most favorable to extra-sensory perception for unselected participants. The most recent meta-analysis confirmed previous results and concluded that, after 50 years, the dream-ESP paradigm in parapsychology is still worthy of continued investigation (Storm et al., 2017).

A variant of the Maimonides protocol has also shown that the results are the same if one replaces the "sender" with a computer randomly selecting a target after the dream narrative has been collected (Krippner, Ullman and Honorton, 1971; Krippner, Honorton and Ullman, 1972). According to this study, the delimitation proposed by Freud (1925) between "telepathic" and "prophetic" dreams could potentially be a more theoretical than empirical demarcation. More recently, somewhat positive results have been obtained with other procedures where, instead of leaving participants the freedom to integrate the unknown target into their own dreams, experimenters compared the similarity between the participants' dreams and two pre-selected videos. The only uncertainty was which video the dreamers would have to watch in the future, depending on which group they would be randomly assigned to (Schredl, Götz and Ehrhardt-Knutsen, 2010; Watt, 2014; Watt, Wiseman and Vuillaume, 2015). But this attempt to impose a specific type of dream seems removed from a psy-

choanalytic understanding of dream functioning and associativity. Something is lost in terms of validity, for associative thought may no more be applied during the judgment phase, although this form of interpretation seems to be more eligible in the case of dreaming.

In all, these recent studies demonstrate that, contrary to Lorin's opinion (2011) that telepathy became the waste of the Freudian enterprise, the occult significance of dreams remains an important object of studies, many of which are now published in high-ranking, mainstream academic journals. From these, current knowledge of the psychological factors explaining pseudo-prophetic dreams has improved considerably (see Watt et al., 2014; Valášek et al., 2014; Valášek and Watt, 2015). What interpretations would Freud have derived from such reports?

7. Conclusion

Following the publication of "The Occult Significance of Dreams," the psychoanalytic field has been faced with a dilemma: to consider Freud's interest in occultism as a game of dupes or as a form of epistemic courage. The majority of contemporary psychoanalysts are not interested in this parapsychological extension of psychoanalysis; yet, some preliminary findings appear to present a potential experimental confirmation of psychoanalytic theories on dream mechanisms. Certainly, such experiments remain controversial and their validation would require more independent replications (Alcock, 2003). That said, retracing the influences and postulates of Freud regarding the field of psychical research appears fundamental to understand the epistemological bifurcation between Freud and Freudian orthodoxy, and their separation following the 1925 proposal of alliance between psychoanalysis and psychical research. This alliance was indeed contrary to all of Freud's earlier writings, aimed at inscribing psychoanalysis in the legacy of the Enlightenment, and insisting on distinguishing it from what he had once termed the "black tide of mud" of occultism (Jung, 1961: 150).

Freud's epistemic impulse regarding telepathy was itself paradoxical: not asserting that he had gathered sufficiently convincing evidence, he assured his audience that he had nevertheless acquired a personal conviction. This division between objective certainty and subjective conviction already puzzled several researchers of the time, who found themselves confronted with the same epistemic pitfalls (Courtier, 1929; Evrard, 2016). However, in the context of psy-

choanalytic epistemology—where the relation to knowledge is marked by reflexivity and negative capability—this uncertainty remains understandable. As with his interpretation of dreams, Freud explored the potential phenomenon of telepathy through an analysis of his own experiences; this methodology was thus not so different from his institution of seminal concepts in psychoanalysis (Massicotte, 2014). Through self-analysis and didactic experience, psychoanalytic knowledge continued to define itself not as a theory entirely transmitted from outside, but as a subjective appropriation of objective elements—including controlled experiments—from which a singular relationship to knowledge is built.

A historical approach to the "conversion" of psychoanalysis certainly demonstrates that Freud may have been more audacious than rigorous in his studies of telepathy. He indeed appears to have glossed over the various flaws in Gilbert Murray's experiments, which he never explicitly corrected, and the epistemological uncertainty of apparently occult dreams, events, or words exchanged in the uncontrolled setting of the psychoanalytic cure. Hence the fate of Freud's conviction was marginalized by those who became the guarantors of his legacy. Today, the latter find themselves in a problematic situation, unable to reconcile with their own history. The revival of contemporary interest in telepathic concordances in analytical practice (e.g., Eshel, 2006) illustrates the division between those who underpin their convictions by parapsychological literature (e.g. Mayer, 2007) and those who deny any relevance to such an "unnatural" alliance (Bruno, 2007).

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Júlia Gyimesi

The Unorthodox Silberer[1]

Introduction

Already from its very beginning, one of the basic aims of psychoanalysis was to unveil the mysterious, occult, religious and spiritual experiences of modern man and to find a rational explanation for them; to describe these mysterious phenomena in materialistic, naturalistic terms, to show their illusory nature and to demonstrate how they were simply the result of wish-fulfilment. Most psychoanalysts have diligently followed in the footsteps of Sigmund Freud by disenchanting the patient's inner world, replacing mystical, religious experiences to unconscious forces, hidden complexes or repressed desires. Psychoanalytic concepts became the building-blocks of a new model of the soul in which biological-instinctual forces governed human behaviour according to the rules of simple causality.

Psychoanalysis, however, although it provided a secular model of the psyche, still preserved a kind of mystery. Despite the efforts of Freud and many others to show how subconscious forces were biological and instinctual in nature, the theory of the unconscious proved to be vague and romantic in the eyes of several laymen and critics. Furthermore, the complete demarcation of the psychoanalytic notion of the unconscious from occult, spiritualistic or spiritual psychological theories (e.g. Myers, 1903) has never been entirely successful. In fact, a number of Freud's enthusiastic disciples rapidly rebuilt the once detached spiritual contents into their own theories. For example, Carl Gustav Jung desexualized the Freudian concept of the libido, thus opening the way to non-biological, collective and spiritual approaches to the analysis of the psyche (Jung, 1912). Sándor Ferenczi never gave up his supposition, according to which telepathic

experiences emerge in connection to transference phenomena (e.g. Ferenczi, 1932; Gyimesi, 2016). Others insisted on the outstanding significance of psychoanalysis in contemporary psychical and parapsychological research (Ehrenwald, 1951; Eisenbud, 1946; Hollós, 1933; Servadio, 1934). Even Freud was convinced that it was worth examining the question of thought-transference within a psychoanalytic framework (e.g. Freud, 1921, 1922, 1933).

Although orthodox psychoanalysis was based on the supposition of the biological-mechanical nature of the human psyche, Freud and his closest disciples were not cautious enough in demarcating the line between psychoanalysis and the so-called occult interpretations of subconscious psychological life. Their conviction that psychoanalysis was completely scientific in nature often led to a lack of precision on this matter. For this reason, several aspects of the connection between the psychoanalytic and mystical/occult interpretations of the unconscious remained unexamined and unelaborated. Partly as the result of this, a number of innovative psychoanalytic scholars later rediscovered the significance of psychoanalysis within the context of their own research into spiritualism, the occult and psychic phenomena. By examining, and/or integrating, the once detached spiritual/occult interpretations of the psyche, they again highlighted the need for differentiation and clear demarcation between the two. As a consequence, a number of scholars initiated more comprehensive demarcation processes in different contexts and at different levels:

1. Spiritualism and Psychoanalysis—Spiritualism proved to be an inspiring field of research for numerous psychoanalytically oriented thinkers who aimed at enriching their knowledge on altered states of consciousness and the hidden capacities of the unconscious (e.g. Ferenczi, 1899; Jung, 1902, 1948, 1934–1954). Motivated by scepticism, or a belief in the spiritual nature of the psyche, their experiments and ideas significantly contributed to the clarification of the relationship between the psychoanalytic and spiritualistic concepts of the psyche and, in many cases, also to the exclusion of spiritual theories from the psychological understanding of unconscious processes (e.g. Bálint, 1955; Deutsch, 1926; Ferenczi, 1932; Gyimesi, 2009, 2011, 2016).

2. Psychoanalysis and Telepathy—Already in the early 1900s, several psychoanalysts began expressing their views on the extraordinary psychoanalytic significance of thought-transference, or telepathy (e.g. Fodor, 1947; Gyimesi, 2012, 2014; Mitchell, 1938; Servadio, 1956, 1963). Some elaborate theories were developed for the purpose of demonstrating the psychoanalytic significance of telepathy (or ESP) (e.g. Bálint, 1955; Hollós, 1933; Servadio, 1934);

however, these theories had no long-term influence on psychoanalysis. They were largely forgotten during the later course of the 20th century.

3. Psychoanalysis and Psychical Research/Early Parapsychology—While numerous psychoanalysts were convinced about the parapsychological importance of their discipline (e.g. Hollós, 1933; Mitchell, 1938), in fact, the interest of parapsychologists and psychical researchers in psychoanalysis was not significant enough to support cooperation between the two domains (e.g. Kallós, 1903). The materialistic framework of psychoanalysis discouraged most of the early parapsychologists, even though some significant steps were taken in the direction of deeper cooperation (e.g. Wassilko-Serecki, 1926; Winterstein, 1930). Thus, true cooperation between psychoanalysis and early parapsychology was blocked at the outset.

While the efforts to demarcate were clearly expressed in connection with spiritualism, psychical research and early parapsychology[2], there were many other fields in which the question of boundaries was not as obvious or as clearly articulated. The theories of symbol-formation proved to be one of these areas.

Within classical psychoanalysis, symbol-formation was thought to be the result of a rather mechanical process (Blum, 1978; Freud, 1900). According to the theory, the process of symbol-formation emerged on an affectional basis. When an affect, or desire, was repressed it would thus reappear in a modified, symbolized form (Jones, 1918). Furthermore, symbols were often understood as a phylogenetic inheritance; however, the exact nature of the process of transmission was not fully illuminated (see Freud, 1913). It is well-known that Carl Gustav Jung introduced a far-reaching reformulation of the theory of symbol-formation that then led to a rupture between himself and his master (Jung, 1912). Although Freud and many others (such as Ferenczi) were sure that by reformulating the theory of symbolism Jung had opened the door to occultism and to further non-materialistic ideologies, Jung was convinced that he had not deviated from the path of empirical science (Gyimesi, 2009). In his own views, he rather expanded the category of symbols, taking into account some necessary phylogenetic considerations. However, by doing so, he inevitably faced the question of spiritual psychological contents:

"To interpret symbol-formation in terms of instinctual processes is a legitimate scientific attitude, which does not, however, claim to be the only possible one. I read-

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[2] It must be added that the process of demarcation in the above-mentioned areas was not entirely successful (see Gyimesi, 2009, 2011, 2012, 2016).

ily admit that the creation of symbols could also be explained from the spiritual side, but in order to do so, one would need the hypothesis that the 'spirit' is an autonomous reality which commands a specific energy powerful enough to bend the instincts round and constrain them into spiritual forms. This hypothesis has its disadvantages for the scientific mind, even though, in the end, we still know so little about the nature of the psyche that we can think of no decisive reason against such an assumption. In accordance with my empirical attitude I nevertheless prefer to describe and explain symbol-formation as a natural process, though I am fully conscious of the probable one-sidedness of this point of view." (Jung, 1912: 228)

Partly due to Jung's subversive ideas, the theory of symbolism became a scene of a less-articulated but still major demarcation problem within psychoanalysis. Classical psychoanalysis and innovations, individual and phylogenetic psychological histories, instinctual and spiritual contents were all opposed within this broad category. For numerous reasons, symbol-formulation theory became a battlefield within psychoanalysis, and it proved to be the starting point for many different deviations. Interestingly, however, the exact dangers of broadening the Freudian theory of symbol-formation were still only partially illuminated.

The aim of the present essay is to explore the true reasons why the theory of symbol-formation turned out to be such an important field in the aforementioned demarcation process. For one thing, the opposition of the spiritualistic and the naturalistic viewpoints played a major role. However, the disconnection of symbol-formation from its affectional basis led not only to what Freud and many others identified as "occult", but also to the questioning of some further fundamental principles of psychoanalysis.

In fact, Jung was not the first one who aimed at detaching the theory of symbol-formation from its instinctual, affectional basis. The Viennese psychoanalyst, Herbert Silberer preceded him. His life-work is an outstanding example of the encounter of psychoanalysis and the so-called occult. Silberer made a most honest and unique attempt to integrate the "mystical" into the psychoanalytic edifice in a non-reductive but still psychoanalytic way. It is not an exaggeration to say that Silberer's theories on symbol-formation are still remarkable and could illuminate not only the problems of demarcation in this field, but were also in themselves a pioneering and less-referred strain of thought within the broader field of early psychoanalysis.

The "unorthodox" Silberer

Herbert Silberer (1882–1923) was the son of a well-known, wealthy self-made man, Victor Silberer (1846–1924). Victor was a successful representative of Austrian public life as the founder of Austrian airship travel and owner of a sports newspaper and a publishing house. Herbert, his son, was also a sportsman and one of the pioneers of Austro-Hungarian aeronautics (see Silberer, 1903). Furthermore,

he was a journalist and a self-taught psychoanalyst; however, he was never able to become financially independent from his father (Baier [forthcoming]; Nitzschke, 1988). He entered the Viennese Psychoanalytic Society in 1910, and he continued to participate in it irregularly until the end of his life. His biographer, Bernd Nitzschke, has noted that when Siberer attended meetings of the society, he was normally rather reserved and usually did not comment on the talks, except when they were on topics that he himself had researched. In these cases, Silberer was always short, cautious and precise (Nitzschke, 1988). Despite the initial acknowledgment of Freud and others (e.g. Freud, 1900[3]; Jung, 1968), he was not able to achieve much

Herbert Silberer*

acclaim over the course of his career. As the historian Paul Roazen pointed out, Silberer was always a kind of outsider in Viennese psychoanalytic life: "From the outset Silberer's work was unorthodox. He was said to have come from 'another point of view', though it is not certain whether this meant he disagreed with the conventional wisdom or that his starting point in academic psychology gave him a special perspective." (Roazen, 1975: 338).

Beyond his unique professional background, another root of Silberer's unorthodoxy was his interest and involvement in mysticism and occultism. He was a member of the occultist Martinist Order in Paris. He was also an expert in the field of Rosicrucianism and alchemy. In 1919, he joined the Sokrates masonic lodge in Vienna (Baier, (forthcoming); Kodek 2009: 327). He studied yoga and astrology, investigated the long-lasting influence of stars on the indi-

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* The source of the photo: Austrian National Library.

[3] Comments and paragraphs on Silberer were added later to the original text (in 1911, 1914, 1919, etc.)

vidual, and even conducted sexual-magic experiments (Stekel, 1924). As the historian Karl Baier has shown, Silberer aimed at introducing a new perspective not only in psychoanalysis, but also in Viennese occultism:

> "Several signs in Silberer ìs work announce a new era. His writings are more systematical and academic than those of the older generation of Viennese occultists. (…) The fin de siècle occultists of the Habsburgian Empire used a pseudo-scientific language that had no chance of being taken seriously by mainstream science, or they articulated themselves in two quite different languages depending on whether they addressed an occult or a scientific audience. Silberer succeeded in uniting his occult thought with psychoanalytical terminology." (Baier [forthcoming]: 45–46)

Silberer neither belonged to the group of scholars whose purpose was to prove the genuineness of occult phenomena by using psychoanalysis, nor to the sceptical psychoanalysts who aimed at demonstrating the illusionary nature of mystical experiences. Rather, he considered mystical experience a valid segment of psychological life, a psychological content worth integrating into the manifold subjects of psychoanalysis. His primary objective was to introduce the reader to the little-known features of alchemy, freemasonry and other fields of occultism, and to prove that the practices, images and theories of these domains represented nothing other than another form of psychological knowledge. According to Silberer, they were alternative languages of the soul, expressions of fundamental developmental tasks, and symbols in which human existence, struggles, anxieties and fulfilments were reflected (e.g. Silberer, 1915, 1917).

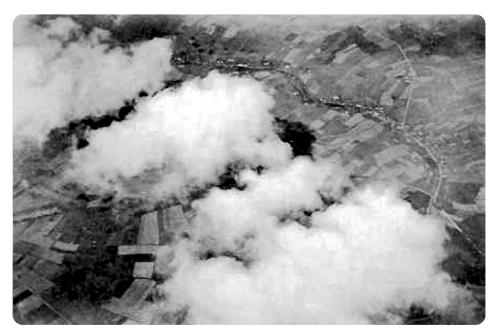*Photo taken by Silberer from a balloon (Silberer, 1903)*

Photo taken by Silberer from a balloon (Silberer, 1903)

A good example of Silberer's basic attitude towards the so-called occult was his criticism of contemporary theosophy. He was rather critical of theosophy in general, and differentiated Blavatsky's modern theosophical movement (using the name "theosophisticism") from the authentic, old theosophy. In his book *Durch Tod zum Leben* (*Through Death to Life*, 1915), he summarized the short-comings of modern theosophists in the following way:

> "I am very sorry for the theosophists that they came off so badly; not to ridicule them, but—if it is possible—to open their eyes or distract their cloud-gazing eyes to an earthly, but trustworthy mirror, I apostrophize and call them to deal with eth-nology and psychology without prejudice, and, in fact, in connection to these, especially with psychoanalysis, for reasons that I will describe later. Of course, from those, who are dancing at the glittering light of the theosophystic teachings, only a few will follow my advice." (Silberer, 1915: 15)

One of his aims, therefore, was to apply psychoanalysis in the understanding of seemingly mystical, occult experiences, *and*, if possible, to preserve the meaning of the original occult content by using new, non-reductive ways of exploring psychological knowledge. Silberer developed his innovative ideas on symbol-formation in connection with this goal. Furthermore, the general features of his prospective-finalistic (see later) psychoanalytic theory were based on this non-reductive way of applying psychoanalysis.

Unfortunately, contemporary psychoanalysis makes only slight reference to Silberer's work and heritage. Perhaps his short life is a contributing factor to his

relative obscurity. Although he developed highly innovative and valuable theories, his scientific oeuvre and his unique psychoanalytic approach have somehow been overlooked, perhaps in part because of his tragic suicide. Historians of psychoanalysis have often connected this act to the frustration he supposedly experienced as a result of a rejection by Freud. As Paul Roazen writes:

"It is not possible to reconstruct the sequence of events which culminated in Silberer's suicide. He was, however, depressed over his relationship with Freud. According to one good friend, Silberer felt offended and rejected by Freud's attitude toward him. No one knew for sure why Freud did not like Silberer; he was devoted to Freud and had done important work, but Freud was no longer friendly or receptive to him. It was all quite open, though Silberer apparently had trouble how Freud felt about him. His suicide was no surprise, although perhaps Silberer all along had been expecting too much from Freud.

Freud's dismissal of Silberer was curt and official. In one short letter we can see in miniature an exaggerated version of Freud's earlier methods of getting rid of troublesome students. The letter from Freud to Silberer is dated April 17, 1922:

Dear Sir,
I request that you do not make the intended visit with me. As the result of the observations and impression of recent years I no longer desire personal contact with you.

Very truly yours,
Freud

Silberer killed himself in a horrible way nine months later; he hanged himself on a set of window bars, leaving a flashlight shining in his face as he strangled so his wife could see him when she came home." (Roazen, 1975: 339).

In fact, Silberer's suicide came as quite a surprise. At least, Wilhelm Stekel, a good friend and a close colleague, definitely emphasized the suddenness of Silberer's act (Stekel, 1924). Furthermore, it seems that Freud's above-quoted and often referred-to letter was not written to Silberer, but to Silberer's father, Viktor (Nitzschke, 1988, 1989). It is also worth noting, that Silberer was not entirely devoted to Freud, especially not in the 1920s. Silberer criticized Freud in several of his writings (e.g. Silberer, 1921b), and even co-founded an independent psychoanalytic journal in the United States with Stekel entitled *Psyche and Eros*[4]. It is likely, that Silberer's tragic death was incorrectly integrated into

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[4] Between 1920 and 1922 Stekel and Silberer edited an English-language bi-monthly journal for psychoanalysis, applied psychology and psychotherapeutics entitled *Psyche and Eros*, a successor to *Zentralblatt für Psychoanalyse*. The co-editors of the periodical were Samuel Tannenbaum, Charles Baudouin, Ferdinand Morel and Eduard Claparede.

a myth about Freud, in which the founder of psychoanalysis was said to have been an authoritarian, heartless despot, who expelled his "unfaithful" disciples and even drove them to suicide.

Today, Silberer's name is known primarily due to his innovative ideas in the field of symbol-formation. He is even referred to as a forerunner of the Jungian theory of symbolism and archetypes (e.g. Tilton, 2003). And although Jung rarely mentioned Silberer in his works, one cannot deny the parallels between his own and Silberer's psychoanalytic approach. To shed light on the more important implications of Silberer's findings, and to differentiate his ideas from those of Jung, it is essential to clarify Silberer's viewpoint on symbol-formation and to illuminate the significance that Silberer attributed to symbolism in the individual and collective history of the human soul.

Symbol-formation at Silberer

In classical psychoanalysis, the symbols found in dreams, phantasies and myths were interpreted as substitutes for primary ideas or tendencies and as compromises between the forces of the unconscious and inhibiting factors. However, in 1909 Silberer introduced a radically new and different concept: the functional category of symbols. This notion of functional symbols was linked to Silberer's interest in the question of "threshold symbolism". In his paper published in 1909, Silberer argued that the hypnagogic state that emerges in connection with awakening or falling asleep was autosymbolic and represented the physical or the mental state of the subject. Silberer then connected very specific images to threshold symbolism. For example, typical symbols of awakening were images associated with departing, opening a door, coming home, going free out of a dark surrounding, etc. Likewise, images connected to the entering of a room, a garden or a forest, or of sinking were those associated with going to sleep (Silberer, 1917). Hypnagogic images belonged to the functional category of symbols according to Silberer, and they referred to the ongoing processes of waking up or falling asleep.

The functional category of symbols turned out to be a comprehensive concept in Silberer's thinking. Although he never denied the significance of Freud's thoughts on symbol-formation, he insisted on broadening the theory of symbolism:

> "The functional category is characterized by the fact that the condition, structure or capacity for work of the individual consciousness (or the psychic apparatus) is itself portrayed. It is termed functional because it has nothing to do with the material or

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the contents of the act of thinking, but applies merely to manner and method in which consciousness functions (rapid, slow, easy, hard, obstructed, careless, joyful, forced; fruitless, successful; disunited, split into complexes, united, interchangeable, troubled, etc.)." (Silberer, 1917: 180-181)

Silberer also made an original attempt to add a new focus to psychoanalytic thinking: the focus of the future and the future potentials of the psyche. He believed that the Freudian school had incorrectly limited its scope to the question of the origin (Where did we come?), that is to say, to the history, roots and antecedents of psychological phenomena. The question of the future (Where are we going?) and the aims of personality development were equally important in his views:

"Since psychoanalysis has found acceptation, many of its followers believe they are able to solve, with their work of analysis alone, all the psychological, esthetic and mythological problems that come up. We understand only half of the psychic impulses, as indeed we do all spiritual development, if we look merely at the root. We have to regard not merely whence we come but also whither we go. Then only can the course of the psyche be comprehended, ontogenetically as well as phylogenetically, according to a dynamic scheme as it were." (Silberer, 1917: 192)

The potentials, tendencies and developmental possibilities of the psyche could also express themselves in the functional symbolism of dreams or phantasies. This prospective-finalistic approach proved to be fundamental in Silberer's thinking.

According to Silberer, the interpretation of symbols implied there were different ways. The psychoanalytic approach was one based on the identification of instinctual impulses and repressed wishes in symbolic forms. Silberer, however, introduced the so-called anagogic approach, and this led to hermetic-religious ideas, such as the observation or recognition of a deity or god-like entities being recognized in symbols. In the case of symbols that tended to ethical development, for instance religious symbols, the anagogic point of view must be considered.[5] According to Silberer, the psychoanalytic approach and the anagogic approach were not in conflict with each other. They existed independently. Based on his investigation of alchemical literature, Silberer also proposed a third way of interpretation that lay between the psychoanalytic and the anagogic approaches. Silberer identified the latter as scientific (chemical):

"The interpretations are really three; the psychoanalytic, which leads us to the depths of the impulsive life; then the vividly contrasting hermetic religious one, which, as it were, leads us up to high ideals and which I shall call shortly the ana-

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[5] Silberer applied the anagogic approach to symbols in his interpretation of myths, too, which was significantly inspired by the works of Otto Rank (1909) and Karl Abraham (1909) (see Silberer, 1912d; Merkur, 2005).

gogic; and third, the chemical (natural philosophical), which, so to speak, lies midway and, in contrast to the two others, appears ethically indifferent. The third meaning of this work of imagination lies in different relations half way between the psychoanalytic and the anagogic, and can, as alchemistic literature shows, be conceived as the bearer of the anagogic." (Silberer, 1917: 168)

Silberer differentiated three types of symbolism in hypnagogic hallucinations and dreams. Material symbolism represents the contents of thoughts or imagination (such as images, contents, trains of reasoning, etc.). It pointed to the conscious or unconscious material of thought, as it were. Functional symbolism, as described above, referred to the conscious or unconscious functioning of the psyche—that is, to its the state, structure and action. The third type of symbolism was the so-called somatic symbolism that, according to Silberer, referred to the conscious or unconscious experience of somatic processes and bodily impulses (Silberer, 1909, 1912b, 1912c).[6]

It must be emphasized that the collective nature of certain symbols and images were given extraordinary significance by Silberer. These he identified as interiorized types, so-called elementary types. They signified basic forces within the psyche that were collectively present and common to all men. Their symbolism, therefore, was universal. Furthermore, according to Silberer, these elementary types were especially eligible to represent the anagogic. He summarized his thoughts on this subject in his major opus, the *Probleme der Mystik und ihrer Symbolik* ((1914) *Problems of Mysticism and Its Symbolism*) (1917)[7]:

> "In the group of symbols are contained more or less clearly the already mentioned elementary types as they are common to all men; they strike the same chords in all men. Symbolism is for this very reason the most universal language that can be conceived (…) for what it contains and works with are the elementary types themselves [or symbols which are as adequate as possible to them] which, as we have seen, represent a permanent element in the stream of change." (Silberer, 1917: 284)

Silberer was also convinced that a symbol could never be exhausted by the supposition of equality of meanings. Rather, he interpreted symbols as points of intersections in which many different meanings meet: "foci of mind and phenomena of cosmos" (Silberer, 1920: 19). He compared symbols to suns from

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[6] Silberer connected the functional category of symbols and anagogic interpretation in a rather thought-provoking way. While functional phenomenon depicted an actual psychological state or process, the anagogic image on the contrary pointed at the state or process that was to be experienced in the future (Silberer, 1917: 186).

[7] The book was translated into English in 1917 under the title *Problems of Mysticism and its Symbolism.*

which rays of light or, in his words, "significance" emanated (Silberer, 1920: 24). Furthermore, he attributed a so-called momentary concreteness to these symbols, and considered them necessary "abbreviations" (Silberer, 1920: 20) in the personal and collective history of humanity (Silberer, 1920, 1921a).

Taking into account the above-mentioned characteristics of symbolism described by Silberer, it can be pointed out that he introduced a radically new form of symbol-interpretation that integrated not only the past of the subject, but also his or her present state, tendencies, and developmental possibilities—that is to say, the potential future of the subject. He introduced the idea of ana-gogic interpretation into the theory of symbol-formation, furthermore, through the concept of elementary types, Silberer relocated the focus from the individual to the collective, thus raising the question of inherited psychological contents in symbol-formation. Although Freud never denied the possibility of collective factors in the interpretation of personal symbols (Freud, 1912), he was definitely not ready to broaden the scope of psychoanalysis in such a radical way, neither in the case of Silberer, nor in the case of the "crown prince" of psychoanalysis, Jung.

Criticism of Silberer's theories

The reception of Silberer's innovations was rather mixed. Freud, for instance, acknowledged his work in the field of the interpretation of symbols, but also expressed his doubts concerning the true significance of Silberer's discoveries. He referred to the theories of Silberer at many points in the later editions of the *Interpretation of Dreams* (1900); however, in sum, he considered them only interesting complements, not determining discoveries:

> "The 'functional' phenomenon, 'the representation of a state instead of an object', was observed by Silberer principally in the two conditions of falling asleep and waking up. It is obvious that dream-interpretation is only concerned with the latter case. Silberer has given examples which show convincingly that in many dreams the last pieces of the manifest content, which are immediately followed by waking, represent nothing more nor less than an intention to wake or the process of waking. (…) I cannot, however, refrain from remarking that I have come across dream-elements which can be related to threshold symbolism, whether in my own dreams or in those of subjects whom I have analysed far less frequently than Silberer's communication would have led one to expect." (Freud, 1900: 508)[8]

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[8] The translation is based on the eights German edition of the Interpretation of Dreams (1930).

Furthermore, Freud kept insisting on the overall validity of the original, psychoanalytic interpretation of symbol-formation and significantly downplayed or even denied the merits of Silberer's theory:

"On the other hand, I cannot confirm the opinion, first stated by Silberer, that all dreams (or many dreams, or certain classes of dreams) require two different interpretations, which are even stated to bear a fixed relation to each other. One of these interpretations, which Silberer calls the 'psycho-analytic' one, is said to give the dream some meaning or other, usually of an infantile-sexual kind; the other and more important interpretation, to which he gives the name of 'anagogic', is said to reveal the more serious thoughts, often of profound import, which the dream-work has taken as its material. Silberer has not given evidence in support of this opinion by reporting a series of dreams analyses in the two directions. And I must object that the alleged fact is non-existent. In spite what he says, the majority of dreams require no 'over-interpretation' and, more particularly, are insusceptible to an anagogic interpretation" (Freud, 1900: 527)[9]

Despite his criticism, Freud repeatedly mentioned Silberer's contributions (e.g. 1914a, 1914b, 1922). In the course of time, however, Freud found himself more and more at odds with Silberer. Along with Freud, Sándor Ferenczi also warned against deviating from the affection-based theories of symbol-formation (Ferenczi, 1913). In his correspondence with Freud, Ferenczi called attention to Silberer's dangerous occultism[10], while Freud referred to his ideas on functional phenomena as a "fateful discovery"[11].

One cannot help but recognize the similarities between Silberer's innovations and those of Jung. It is easy to identify the common points between the two theories. Nevertheless, the similarities were never really acknowledged by Silberer's contemporaries. Taking into account the subversive nature of Silberer's findings, that is the "fateful discovery" alluded to by Freud, it is remarkable that Freud was definitely not as vehement in his reactions to Silberer as he was in the case of Jung. It is possible that he did not consider Silberer as dangerous and influential as Jung. It is also true that Silberer was never as close to Freud as Jung once was. Nevertheless, the similarities between the theories of Jung and Silberer were obvious. Silberer often mentioned the discoveries of Jung in connection with his own theories; although, he never really delved into

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[9] The translation is based on the eights German edition of the Interpreation of Dreams (1930). This paragraph was added in 1919.

[10] Ferenczi's letter to Freud, November 26, 1911 (Brabant et al. 1993: 316).

[11] Freud's letter to Ferenczi, October 1, 1913 (Brabant et al. 1993: 510).

the reasons for, or into the possible common roots between, the connections. It seems that Silberer declared his theory to be theoretically independent.[12]

Interestingly, despite the manifold parallels between their interpretation of symbols, the common supposition of collective and inherited psychological contents (elementary types—archetypes), their final-prospective views concerning the psyche, and their emphasis on alchemy and mysticism, Silberer was only tangentially mentioned by Jung. Jung even claimed that he had forgotten Silberer's main work, the *Probleme der Mystik und ihrer Symbolik* (*Problems of Mysticism and Its Symbolism* (1914) (Problems of Mysticism and Its Symbolism, 1917) and thus was not at all influenced by Silberer when he wrote his own book on alchemy:

> "Oddly enough, I have entirely forgotten what Herbert Silberer had written about alchemy. At the time his book was published, I regarded alchemy as something off the beaten track and rather silly, much as I appreciated Silberer's anagogic or constructive point of view. I was in correspondence with him at the time and let him know how much I valued his work. As his tragic death shows, Silberer's discovery of the problem was not followed by insight into it. He had used in the main late material, which I could make nothing of. The late alchemical texts are fantastic and baroque; only after we have learned how to interpret them can we recognize what treasures they hide". (Jung, 1961: 204)

It must be added that Jung acknowledged, that it was Silberer who discovered the significance of alchemy to psychology (Jung, 1963: xiv). Furthermore, Jung also expressed that he shared Silberer's view—one that had been articulated earlier by Alphonse Maeder—according to which the dream was a spontaneous self-portrait in a symbolic form that showed the current situation of the unconscious. However, while pointing to their common theoretical basis, Jung emphasized that he and Silberer had arrived at the same conclusion as a result of mutually independent work (Jung, 1916: 263).

Interestingly, it was a representative of orthodox psychoanalysis, Ernest Jones, who made a truly detailed analysis of Silberer's work. In his study on the *Theory of Symbolism,* Jones offered a comprehensive criticism of contemporary alternative approaches to symbol-formation. In addition to examining the

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[12] From a certain point of view, his theory was really independent. He was an outsider to the Viennese psychoanalytic community, one who arrived at his conclusions through the investigation of the rich picturesque materials of mysticism and occultism and also by his own experiments. As an outsider, he was independent from the common natural scientific education of psychoanalytic physicians; he began his work from a different epistemological basis.

works of Rank, Sachs, Jung and Stekel, Jones devoted a long section, in fact nearly the half of his whole work, to the criticism of Silberer.

Jones considered Silberer's work a positive contribution to the theory of symbolism, and blamed others, especially Stekel for exploiting it. However, despite the acknowledgement, Jones summarized very explicitly his problems with Silberer's ideas:

> "Silberer, by first extending the term 'functional symbolism' from its original sense to cover the concrete representation of affective processes in general, and by then confining it to the cases where these are secondary in nature, recedes from the conception of true symbolism and reaches once more the popular conception of symbolism as the presentation of the abstract in terms of the concrete." (Jones, 1918: 169).

It is not surprising that Jones insisted on classical psychoanalytic theory according to which the symbol was a substitute, or a compromise, between the tendencies of an unconscious complex and inhibiting factors. In his opinion, functional interpretation was concerned with the conscious reactions to, and sublimations of, this unconscious complex. Thus, functional symbolism did not correspond to the definition of symbolism. Furthermore, he argued that Silberer had confounded the use of the metaphor with that of the symbol and thus had misperceived the nature of true symbols. His estimation of Silberer's idea of anagogic interpretation was even more negative: "Silberer implicitly, Jung explicitly, abandon the methods and canons of science, particularly the conceptions of causality and determinism, so that I may consider myself absolved from the task of attempting to unravel the assumption that they have culminated in their latest views." (Jones, 1918: 179). However, despite these critiques, Jones did not cease to emphasize Silberer's merits, and he characterized Silberer as the most important member of the theoreticians of symbolism (Jones, 1918: 183).

Silberer at the intersection of psychoanalysis and the occult

Already by the late 19th century, topics current in psychology such as subliminal, subconscious and altered states of consciousness had gained remarkable popularity in spiritualism and in many fields of western esotericism (see e.g. Sommer, 2012; Wolffram, 2009). At the same time, several early psychological and psychoanalytical thinkers were delving into spiritualism and occultism in an effort to understand the psychological characteristics and conditions of mediumistic and occult phenomena (e.g. Gyimesi, 2012, 2016; Evrard and Rabeyron, 2012). As a result, different domains at the intersection between psychology and

modern occultism emerged, such as psychical research and early parapsychology. Furthermore, the psychological investigations in the field of spiritualism, mediumism or further areas of modern occultism and esotericism significantly enriched modern psychology (Flournoy, 1900; James, 1890). Silberer also belonged to the group of scholars who had twofold interest both in psychoanalysis and in occultism (more precisely, occultism, mysticism, alchemy, freemasonry, astrology, etc.). Silberer, however, developed a unique way of reconciling the two domains, in which symbolism proved to be the primary place of fusion.

In the course of time, the visual, picturesque nature of human experiences became more and more significant to Silberer. Among the various forms of visual contents, the mirror image—as a popular theme in psychoanalysis—developed into one of the most important topics to Silberer, especially in connection with the occult. In addition to elaborating its specific symbolism and psychoanalytical application, he also attempted to give a comprehensive psychoanalytic interpretation of it as a collective psychological phenomena of mankind:

> "The mirror image, similar to the shadow, is a mental image, a Doppelgänger. The first mirror image was probably reflected by water. Wild people see the soul in every spitting image. A lot of them experience great fear when they are photographed, portrayed and they see their pictures in foreign hands. But there are similar superstitions in developed cultures, too; people sometimes remark that one should not allow oneself to be painted, otherwise one could die soon. (…) It can be understood immediately why the breaking of a mirror refers to death (or, according to a mitigated opinion to misfortune): it is a withdrawal of the mirror image, that is to say the soul. It is also clear why it is not permissible to put a corpse in front of a mirror, or why mirrors are covered during the period of mourning (or why is it not permissible to look into them). The soul of the dead is in the mirror, and, as we know, one must avoid facing the soul of a dead person, otherwise one could die, too." (Silberer, 1923: 40).

In connection with his observations on the cultural significance of the mirror image, Silberer conducted a series of experiments over the course of several years on basin divination (lecanomancy). In lecanomany, the subject would gaze into a basin of water in the same way that other people might gaze into a crystal ball. Silberer experimented with a patient called Lea and recorded her visions and free associations. He then wrote down his observations in several articles (e.g. Silberer, 1912b, 1921c); he noted that Lea typically had recurring visions of certain pictures. In Silberer's words, all these visions, as symbols, subjected to inward accentuation or intro-determination. This meant that symbols could depart from

their original, limited meaning and develop into types (elementary types) for classes of experiences. Thus, through this process, an advance is made from the material to the functional meaning of such symbols (e.g Silberer, 1912b).

In 1921, Silberer published a further important work on the topic of mirroring. This time he did so in the context of occult experiences. In his work *Der Seelenspiegel: Das enoptrische Moment im Okkultismus* (*The Soul Mirror: The Enoptric Momentum in Occultism*), he expressed his conviction that occult experiences such as visions are nothing other than the expressions of unconscious psychological contents. However, he did not aim to reduce these contents to instinctual, affectional components:

> "It happens quite frequently that the vision has an exclusive purpose: to portray the soul. This reflection is a reflection in a mirror, in which the ego is reflected by the ego with all its emotions and motions, drives, fears, sentiments, longings, guilty feelings, fights, passions, inhibitions, splits. Not always the whole ego, that is hardly possible; once a passing sketch of a moment, once a big plan, once an in-depth study, once a sharp character, a merciless act … I call enoptric (Enoptron (Greek) = mirror; enoptrizeithai = being inspected in a mirror) those dreams, visions, etc. in which these self-portraits of the soul as essential emerge." (Silberer, 1921d: 18).

Silberer identified a large number of enoptric, that is to say endopsychic (Stekel, 1924) phenomena that occur in dreams or while crystal gazing (lecanomancy). Thus, he provided further psychological interpretation of occult experiences, and also illuminated and strengthened the theory of functional symbolism in this context.

Silberer' interest in the so-called occult is most obviously articulated in his major work entitled *Probleme der Mystik und ihrer Symbolik* (Problems of Mysticism and Its Symbolism), first published in 1914. In this work Silberer attempted to provide a non-reductive, psychoanalytic interpretation of *Parabola*, a Rosicrucian allegory (Silberer 1917). He also expressed his strong conviction regarding the necessity of reframing the idea of auto-symbolism in the context of alchemy and the so-called occult (Silberer 1921d). With his comprehensive theory on functional and anagogic symbolism, Silberer did not aim to deviate from the rationalistic approach of psychoanalysis. Rather, he attempted to reinterpret the nature of alchemical findings in a psychoanalytical context, expressing his conviction that the texts and practices of alchemy—as in other branches of occultism—referred to psychological processes.

Silberer was not the first one who viewed alchemy as a field that might allow psychoanalysts a glimpse into the inner workings of the mind. There were oth-

ers (and not just psychoanalysts), who saw alchemy as an area in which deep psychological content found expression. They then understood its products as a symbol or metaphor. Among the forerunners of the spiritual and psychological theories of alchemy, it was primarily Ethan Allen Hitchcock (1857) who set out the framework of Silberer's theories and proved to be a constant reference point to Silberer: "By the transmutation of metals, the Alchemists meant the conversion of man from a lower to a higher order of existence; from what is commonly called a natural, to a spiritual life, though these much used and little understood expressions cannot precisely make known their true meaning." (Hitchcock, 1857: 280).[13]

While integrating the psychological into the field of mystical, Silberer proved to be much less skeptical than Freud regarding the reality of occult, or mystical, experiences. Although Silberer, in general, followed a psychological approach in interpreting the so-called occult, spiritual or parapsychological phenomena, to a certain degree he was ready to accept the genuineness of some supernormal experiences. For instance, he considered telepathy among the possible stimulants of dreams, and asserted that a sleeping state was much more conductive to telepathic influences than an awakened state. Nevertheless, he did not make any efforts to prove the existence of spiritualistic, parapsychological occurrences. In fact, he showed himself to be rather critical when it came to forecasting and foreboding in dreams. In such cases, he tried to identify the logical chain of psychological events that led to the experience of prophetic dreams. Using his prospective-finalistic approach, he gave rather convincing interpretations without deviating from the logical-causal framework of psychoanalysis. He argued, for example, that even the most persuasive case of forecasting

> "sheds light on the Self of the dreamer, just as it can be enlightening concerning third persons. The dream makes visible to the dreamer his own tendencies, trends, etc. which would otherwise escape his notice; also, it reveals to him to a greater or lesser degree the goal toward which he strives. Thus Hebbel rightly wrote: 'The ancients wished to prophesy from dreams what was going to happen to people . . . On the contrary, it is possible to predict from dreams what people are going to do.'" (Silberer, 1918: 380).

While evaluating Silberer's attitude towards the so-called occult, one must take into consideration that theosophy, spiritualism, psychical research, and early

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[13] The notion of alchemy as a self-transformative psychological process originates in Victorian occultism. However, in fact, this interpretation of alchemy is historically invalid (see e.g. Principe, 2016)

parapsychology flourished in the early 1900s in Vienna. As elsewhere in Europe, animal magnetism and spiritualism were making a remarkable stir already in the 19th century. And because of this, several institutionalised forms of 'occult research' emerged (Baier forthcoming; Böhm et al., 2009; Malik, 1928; Mulacz, 2000; Tartaruga, 1921; Thirring, 1925). For example, there was the *Wissenschaftlicher Verein für Okkultismus in Wien* (Scientific Society for Occultism in Vienna) founded in 1927, the *Wiener Parapsychisches Institut* (Vienna Parapsychological Institute), and the short-lived *Kriminal-telepathisches Institut* (Criminal-Telepathic Institute), all of which represented significant chapters in the history of Austrian occult research. Furthermore, several world-renown mediums, such as Rudi and Willi Schneider and the Styrian Maria Silbert, contributed to the fame of Austrian parapsychology.

Some Viennese psychoanalysts were also involved in the investigation of spiritualistic, parapsychological phenomena. Alfred von Winterstein for instance, the head of the Austrian Parapsychological Society was a prominent figure of psychoanalysis, too; between 1949-1957 he was the head of the Austrian Psychoanalytic Society (Winterstein, 1926, 1930, 1937). Zoe Wassilko-Serecki, was a further devoted representative of both psychical research and psychoanalysis. She was the one who published the first psychoanalytic analysis of the Poltergeist phenomena (Wassilko-Serecki, 1926, 1927). There were many other psychoanalysts in Vienna and elsewhere, whose professional interests had manifold spiritual, mystical, or parapsychological roots (e.g Fodor, 1947; Servadio, 1934). Interestingly, Silberer did not belong to any of these psychoanalytically oriented parapsychological circles. In fact, he was primarily interested in the symbolism of freemasonry and alchemy.

Despite his obvious involvement in the occult, it seems that Silberer followed the rational-logical, deterministic interpretation of psychoanalysis whenever it was possible. In contrast to certain other psychoanalysts who were involved in the occult, Silberer did not want to legitimate or verify occult phenomena by using psychoanalysis (see e.g. Silberer, 1911a, 1911b, 1914). Instead, he aimed at introducing something into psychoanalysis that he had observed during his investigations in the so-called occult and mysticism. Through his pioneering theory of symbolism, Silberer attempted to give a psychoanalytical form to these occult contents. Since he was convinced about its psychological nature, he tried to translate the occult wisdom into a psychological language.

Conclusions

Today, functional symbolism is what experts refer to most often when discussing the investigations of Silberer. However, Silberer also made important contributions to the ongoing debate on the connection between psychoanalysis and the so-called occult. This is not because Silberer ever attempted to verify the reality of occult experiences by means of psychoanalysis. Rather, it is because he considered the language of the occult a psychological language that had to be translated into psychological terms. The concept of functional symbolism proved to be a valuable tool in this work. However, his theory on functional symbolism inevitably led to tension between his viewpoint and the basic principles of psychoanalysis:

1. The theory of functional symbolism questioned the overall validity of the affection-based, reductive interpretation of symbol-formation described by Freud and Jones.
2. By introducing the theory of elementary types, Silberer, at least partially, relocated the focus of investigation from the individual to the collective.[14]
3. Furthermore, Silberer's prospective-finalistic approach was radically opposed to the mechanical-causal foundations of psychoanalysis.
4. Finally, by introducing the anagogic interpretation of symbol-formation, Silberer obviously deviated from the path of rational-mechanistic interpretations of psychoanalysis and opened the way for hermetic, religious-spiritual approaches.

It seems that accepting Silberer's theory of symbolism could indeed have had subversive consequences regarding the foundations of psychoanalysis. These problems also illuminate that approaching psychological phenomena from a radically different point of view—that is, from one that did not originate in the causal-mechanistic, deterministic epistemological basis of the natural sciences—really did signify a "fateful discovery" in psychoanalysis. However, this does not mean that this different angle had no legitimacy. It is well-known that non-reductive approaches in the field of symbolism and dream interpretation gained great popularity in depth-psychology, primarily due to the works of Jung. In connection with this, the prospective, future-oriented, finalistic interpretations of psychological phenomena also found reflection in some later theories of

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[14] Actually, Freud himself also paid significant attention to collective psychological contents, such as inherited memories However, he did not identify precisely the method of transmission, and by this he obviously left the possibility of Lamarckianism open (e.g. Heyman, 1977).

depth-psychology, such as in the case of the Hungarian analysts Leopold Szondi (Szondi, 1955).

Silberer's oeuvre shows that considering occultism and mysticism a valid psychological language could lead to a radically new form of psychology. However, it is important to note that the conflicts that emerged due to the integration of the occult by Silberer did not lie between materialistic and spiritualistic worldviews. Rather, they originated in theoretical oppositions. This feature definitely differentiates Silberer's work from most of the psychoanalytically oriented parapsychological theories. It was not his intention to determine whether occult, mystical parapsychological phenomena actually existed; rather, he considered the occult a valid form of human experience and one that was worth examining by means of psychoanalysis. Thus, his work is perfect example of the impregnating effects of the occult on psychoanalysis and depth-psychology.

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Bartholomeu Vieira

Deleuze's Animal Magnetism as a Theoretical Parallel for the Theory of Psychoanalytic Technique

Introduction

A major question that arose within the field of psychology in the nineteenth century concerned the existence of cognitive processes that took place unconsciously, or subconsciously. The discovery of such processes marked a watershed in Western psychological thought. The reality of such processes was made manifest by experiments conducted by the animal magnetizer Franz Anton Mesmer (1734–1815) during the course of the eighteenth century (Ellenberger, 1965).

According to Crabtree (1993), Mesmer's work opened the way for a new paradigm of the mind. Crabtree argued that natural dissociation became the critical historical turn that formed the basis of a new psychology. It is important, however, to make clear that neither Mesmer nor his disciples intended to create the new science of psychology. Rather, they merely intended to promote the recognition of magnetism as a revolution within the field of medical science (Crabtree, 1993).

In general, Mesmer sought to cure patients through the circulation of a so-called animal fluid. According to Mesmer, this fluid flowed through all human beings and was capable of effecting a direct and external influence on a body in the same way that gravitational and magnetic forces influenced the planets. Mesmer introduced this practice in his doctoral thesis, one that was inspired by Paracelsus' romantic proposal on the power of magnetic metals. Mesmer soon realized, however, that he did not need such metals to influence the supposed magnetic fluid. Thus, he changed his methods and developed new instrumentation. This is when he started to use musical tones and the famous baquet[1]

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[1] The baquet was a collective method of treatment. It was a big metal vessel with iron rods bent from its top. A rope connected the patients to the baquet. The whole apparatus was meant to transmit the fluid from the one to the other using only certain motions without physical contact.

(Cazeto, 2001; Laurence & Perry, 1988; Crabtree, 1993; Ellenberger, 1970; Gauld, 1992; Zweig, 2012).

Mesmer's work soon aroused great interest in France. His practices were especially well-received by the aristocracy. However, his conclusions were not universally accepted. Although some researchers in the field accepted the existence of magnetic fluid, others believed the "effects of magnetism" were rather the result of psychological influences. Some saw this magnetic fluid as a possible panacea, while others were quite suspicious of it (Deleuze, 1813).

This present article does not intend to investigate the origins of the theory of magnetism, nor its influence on the discovery of the unconscious. The scope of this article will be much less ambitious. My argument will be limited to a particular author and will focus only on his possible contribution to the understanding of the theory of psychoanalytic technique. According to Gauld (1992), Joseph Philippe François Deleuze (1753–1835) was one of the leading figures in the magnetic movement. Deleuze was an intellectual who produced numerous scientific articles, and who worked as a librarian for many years. Being a very well-informed author, Deleuze collected his reflections and essential observations over the course of his twenty-seven years of research. He then published these in his two-volume work *Histoire Critique du Animal* (1813). The first volume of this book was dedicated to the methods and the phenomena of animal magnetism. The second volume contained a review of the leading French works on the subject dating back to the year 1812, and it was characterized by a paradoxical dedication to, and critical view of, magnetism. However, for our purposes, Deleuze's most important work was undoubtedly the *Instruction Pratique sur le Magnétisme Animal* (1825). It is only in this edition that one will find the author's more developed thoughts regarding the application of the method of magnetism (Cazeto, 2001).

One of the values of this work is that it records the author's sober and honest appraisal of the practice of magnetism. Deleuze declares himself to be a disciple of Puységur, and in 1825 he addressed his "master". In doing so, Deleuze stands out from his contemporaries both in his clarity and in his prudence in evaluating the influences of the animal fluid. He is cautious in his judgments, careful in his attitude towards the somnambulists, and moderate in his statements. Deleuze remained a "Fluidist," and in doing so he can be counted as one of the last representatives of the classical magnetizers (Ellenberger, 1965; Crabtree, 1993).

The "problem of demarcation" between the fields of psychology and various areas of "the occult" (see Gyimesi, 2009) was not only characteristic of the field of psychoanalysis, but of that of animal magnetism, as well. In Deleuze, we can observe the same endeavor that one can see in Freud—the effort to offer a rational-logical and medical explanation for the unconscious. Of course, this is not a reason for us to make a direct comparison between psychoanalysis and magnetism. Due to the work of Ellenberger (1970), I have the impression that the theories of magnetism developed by Deleuze are based on the same form of reasoning that psychoanalysis is. Nevertheless, it is fundamental to keep in mind that both practices understand the manifestations of the unconscious in different ways.

The point of contact between the old knowledge and psychoanalysis: the question of the occult

Historically, we are aware that during their famous trip to the United States Freud, Ferenczi, and Jung engaged in a series of passionate conversations. The general atmosphere was exciting because of the opportunity to spend a few weeks together. During this period, admiration and courtesy prevailed, and this state of affairs was fundamental in establishing an honest relationship that was capable of inspiring both Freud and his disciples (Grosskurth, 1991). The opportunity for a "mutual psychoanalytic investigation" between the fellows inspired fascinating conversations, and it was within this context that the occult debate arose.

The subject of occultism emerged as a source of interest among the three psychoanalysts because they all had curious relations with the topic. Jung (1902), who had written his doctoral dissertation on the matter, proved to be a true investigator of occult phenomena[2]. Ferenczi had had practical experience with "automatic writing" at the age of 25, and this had inspired his first work in the field of psychology (Gyimesi, 2012, 2016; Talarn, 2003). Finally, even Freud was interested in occult phenomena; although, he remained sceptical about the matter (Gay, 1998; Roudinesco, 2016).

Freud's position was the most interesting. His official opinions evolved over the years; although, he never abandoned his defensive and neutral position regarding the subject. Loureiro (2002) has shown how the occult was a privi-

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[2] For a deeper exploration of this matter, I suggest that the interested reader look for *Psychology and the Occult: (From Vols. 1, 8, 18 Collected Works)* (Vol. 20). Princeton University Press. 1977.

leged subject within the more paradoxical areas of Freud's work. When treating the topic of telepathy or, as Freud preferred to call it in his letters, the "transference of thoughts", he transferred the phenomenon from the dimension of the occult to the psychological sphere. However, Freud's official position was to relegate this field to other theorists while still attributing great value to this subject, identifying telepathy as one of the forms of transference (Roudinesco & Plon, 1998).

Five months after the aforementioned trip to the United States, Ferenczi received a *carte blanche* from his master to proceed with a psychoanalytic investigation of the occult. Afterward, Freud and Ferenczi engaged in an extraordinary exchange of letters, in which they discussed the intense research that the Hungarian conducted with a visionary from Berlin. In this correspondence, Freud gave instruction and guidance for, and offered his interpretations of, several experiments carried out by Ferenczi with the clairvoyant in search of explanations for the telepathic phenomena (Falzeder, Brabant, & Giampieri-Deutsch, 1993).

As pointed out by Rabeyron and Evrard (2012), this correspondence was quite surprising, and afterward, a whole new line of research was developed. Telepathy, which Freud referred to as "transference of thought" (Gedankenübertragung), was then linked to the clinical concept of transference. Freud preferred not to recognize this phenomenon as an element of the "occult". Rather, he viewed it as some sort of natural phenomenon.

The proposal to demystify telepathy by interpreting as a natural, organic activity can also be seen in Deleuze (1825) when he asserted that "the ties of blood contribute, by a physical sympathy, to establish a communication" (1825: 154). Freud, however, was careful to keep his research on telepathy secret (Grosskourt, 1992) and preferred to rely on "intrapsychic causality in which the origin lay in nothing but what was within himself" (Gyimesi, 2009: 468-469) in order to explain the phenomenon.

Yet, as the above-mentioned correspondence between Freud and Ferenczi has shown, Freud did speak about the possibility of direct communication between unconsciouses. It is my assertion that the magnetic ideals of identification, resemblance, and mixture that are present in the concept of "sympathy" as articulated by Deleuze (1825) come close to what Ferenczi understands about introjection. I will now illuminate this parallel.

Controversies about magnetism

After the existence of animal magnetism was proposed and the theory behind it was developed, it began to attract the attention of people from different social classes. Much of the polemic that Mesmer's ideas had produced was due to his epistemological perspective (Neubern, 2007). The scientific mindset that had been gaining force since the end of the Middle Ages was laying the foundation for the modern ideal in which science should occupy a determinative place in our thinking (Stengers, 1995). Mesmer ran into opposition when he tried to use hegemonic scientific discourse to distance his theories from any association with mystical practices. This discourse was rejected both by the representatives of science, as well as by the Roman Catholic Church which still viewed his ideas as being very much occult (Perry & McConkey, 2002).

The theory of magnetism is based on an identification and similarity between man, the world, and its elements. However, as Stengers has shown (1995), the prerogatives of magnetism were opposed to the directives of the modern science. Magnetism required a monistic worldview, but the scientific epistemology inherited from the Middle Age was based on a dualistic model of the world. Thus, Mesmer's system was a hybrid, one inspired both by the seminal expectations of the Enlightenment, and by the Romantic ideas of the age.

Several of Mesmer's disciples went on to develop his ideas in new directions and in greater depth. One of the most outstanding of these disciples was Marquis de Puységur, who carried out extensive research in the field of "magnetic somnambulism." Puységur used the terms analgesia and anaesthesia to characterize somnambulism. He also described a state of a particular connection between the magnetizer and the patient (rapport), one in which there was the suggestibility to be magnetized from a distance, a possibility of ecstasy, of "travelling clairvoyance[3]", and the amnesia resulting from the process of awakening (Crabtree, 1993, 2012).

Puységur said that one of the main characteristics of the somnambulistic state was the establishment of a strong rapport. He described this phenomenon as a deep and intimate state of communication between the magnetizer and the magnetized. It was a state of deep connection and undifferentiated functioning between the participants. As Puységur noted, "in this state, the ill person enters into a very intimate rapport with the magnetizer; one could almost say becoming part of the magnetizer" (Puységur, 1784: 2-3).

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[3] This is the supposed ability to leave the body and find oneself at another location.

Deleuze began experimenting with the practice of magnetism in the mid-1780s, and much of the value of his work lies in the fact that he started with a sceptical attitude towards the practices of Mesmer. It was only with his first book, *A Critical History of Animal Magnetism* (1813), that Deleuze started to gain some recognition. Naturally, he also became the object of many attacks. Unlike other practitioners of magnetism, Deleuze was able to offer formidable rebuttals to the criticisms directed at his work. He was also able to describe in detail how to magnetize, how to position oneself physically, what should be the ethical posture of the magnetizer, how the magnetizer must calm his mind, what to do, and what to avoid. Along with these precautions, Deleuze also described some of the phenomena that later became hallmarks of hypnosis (Laurence & Perry, 1988).

Originally, Deleuze had been trained directly by Mesmer. Later, he modified his methodology based on some of the technical proposals suggested by Puységur. Eventually, Deleuze found himself at the vital axis between the fluidists and the animists (Ellenberger, 1965). And it was here that he was able to put forth a number of very balanced and pragmatic considerations in connection with the practice of magnetism.

Like Mesmer, Deleuze (1825) believed that magnetism was a natural phenomenon. However, Deleuze never abandoned the thesis that magnetic somnambulism was the product of divine grace. The author made his opinion very clear. Although magnetism was natural to man:

> "the ability to magnetize, or to do good to others by influencing their will, by the communication of the principle that keeps health and life in us, is the most beautiful and most precious grace that God has given to men" (1825: 22).

Perhaps because Deleuze was convinced of the connection between magnetism and the divine, he did not worry too much about evaluating the potential risks of magnetic influence. The author seems to suggest that the state of somnambulism was "somehow supernatural" (1825: 287) and that it spanned the border between the human and the supernatural. As such, it was deserving of admiration, respect, and attention. Here, one can see in Deleuze's thought a typical manifestation of the Romantic "*Naturphilosophie*", in which the life force is a universal entity acting through nature in deep commutation with the divine (Saliba, 2003; Safranski, 2007).

As a scholar, Deleuze was the first man to gain an international reputation as both a healer and a historian of animal magnetism. According to Laurence and Perry (1988), he was the last of the traditional magnetizers, and his work contributed to the demystification of the magnetic treatment.

In his first work (1813), Deleuze accepted Mesmer's hypothesis about the existence of the animal fluid, saying that "cures produced cannot be attributed to imagination or imitation" (1813: 138-139). Within a few years later, such a fluid then became seen as a logical necessity to explain the phenomena of magnetism: "how can we not understand that one body acts on another at a distance, without there being anything between them (…) we suppose which emanates from that which magnetizes a substance." (1825: 7). He also believed that this fluid had a metaphorical meaning. The bond of attention established between the magnetic operator and the magnetized subject created a relationship strong enough to allow the two participants to influence one another. Deleuze explicitly asserted that the one element in this whole process that could produce the phenomena of animal magnetism must have been the existence of "moral and physical sympathy." As he wrote, "physical sympathy is established by the following means: by the desire, we have to do good to anyone who wishes to receive it, or by the ideas and desires that form between them a communication of feelings." (1825: 11).

In his book *Practical Instructions on Animal Magnetism*, he often speaks of "interest," "desire," "hope", and "attraction." On this point, I shall compare this attitude with Ferenczi's concept of "Freundlichkeit" (1932). In this matter, Ferenczi is very rigorous about the psychoanalyst's attention to unconscious attitudes. He also suggests that the analyst create an atmosphere of pleasant relaxation by expressing a friendly and honest neutrality. Without such an atmosphere, there would be a greater risk that passion might contaminate the relationship and blind the psychoanalyst when interpreting the transference material.

The notion of a "physical sympathy" played an important role in magnetic theories. At first, Deleuze had hoped to end the "confusion caused by the cures that are realized through magnetism, those attributable to sympathy" (1813: 40). However, a few years later, Deleuze came to believe that it was sympathy that produced the rapport between the two participants. As such, sympathy became a very important element in Deleuze's work. As he wrote, this is the reason why "magnetizers can act effectively and promptly on diseases" (1825: 16). Hence, Deleuze postulated that physical and moral sympathy were responsible for producing the communication of the all-important animal fluid. An empathetic relationship was necessary to guide "communication through sympathy or imitation" (1825: 92), and this relationship would allow the magnetizer to build the rapport necessary for the healing process.

Regarding the physical connection that was established by the rapport, Deleuze was cautious. He wrote, if "a sympathy between the organs of the two

individuals is established during the magnetic connection, a person who has a delicate thorax cannot safely magnetize someone who has a condition of the same type" (1825: 289). As we can see, Deleuze believed that in the practice of animal magnetism, it was fundamentally important to identify the patient's condition. Since "the magnetizer who enjoys good health sometimes feels sympathetically the pains of the patient that he magnetizes; but he does not take upon himself the principle of sickness: he will push the fluid out of it, he is active and not passive, he gives and does not receive." (1825: 290).

Deleuze's understanding of sympathy is similar to the way in which Ferenczi (1928) spoke of *Einfühlung*. In his theory on the principle of elasticity, Ferenczi asserted that in the case of an empathically guided analysis, the analyst has to be aware of the possibility of identification with the patient's psychic suffering and then has to remain neutral in order to avoid an inaccurate interpretation.

The inspiration for the psychoanalytic technique within animal magnetism

All the works that investigated the phenomenon of rapport also examined the ideas of tuning and harmony. Puységur for example, declared these to be in need of the most delicate of treatments.[4] From the imagination of these thinkers came what Crabtree (1993) considers the fundamental ideology of all psychotherapies, that is, the recognition of the therapeutic value of transferring emotions from one to the other person. The supposition is even made by some that an undeveloped rapport is capable of causing illness. Hence, in such cases, in order to effect a more certain cure, a new rapport with the magnetizer needs to be established in order to replace the old one and to break the original weak and unhealthy magnetic relation.

The establishment of a healthy atmosphere was very important for an effective treatment. In this regard, Deleuze attached great value to trust and friendship as elements that were capable of producing the devotion and affection that would properly unite the magnetizing and the somnambulic in the sort of intimate relationships that were necessary to produce the desired magnetic effects. Deleuze's definition of "magnetic somnambulism" deserves a full quotation

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[4] I suggest the reading of Victor Race's case for a deeper understanding of Puységur's method.

because it is another constituent element of the healthy atmosphere mentioned above. It is:

> "a mode of existence during which the person who is in it appears to be asleep. If his magnetizer speaks to him, he answers without waking; he can also execute various movements, and when he returns to the natural state, he retains no remembrance of what has passed. His eyes are closed; he generally understands only those put in communication with him. The external organs of sense are all, or nearly all, asleep; and yet he experiences sensations, but by another means. It arouses in him an internal sense, which is perhaps the centre of the others, or a sort of instinct, which enlightens him in respect to his own preservation. He is subject to the influence of his magnetizer, and this influence may be either useful or injurious, according to the disposition and the conduct of the magnetizer." (1825: 98-99)

The operator's goodwill became a central element in the practice of magnetism. The operator had to establish the kind of sympathy appropriate to rapport. "Moral and physical sympathy" was understood by Deleuze as the ability of two spirits to influence each other, producing a bond of equal value to the bond established between body and soul. This notion is also opposed to modern and dualistic ideas.

Psychoanalytic empathy

In 1928, Ferenczi published his influential paper, "The Elasticity of Technique". This proved to be an important work in many ways. In fact, it marked a turning point in the field of psychoanalysis. For here, Ferenczi proposed a profound change in the way in which an analyst should interact with a subject. Ferenczi's theory of elasticity came as the result of a long maturation process, and it was influenced both by his professional and his personal relationship with Freud. The theory was based the whole logic of thought that Ferenczi had introduced earlier on emotional involvement in a bidirectional relationship mediated by identification, and by respect for the emotional life.

Borgogno (2007) has noted that this relational knowledge became the basis of psychoanalytic knowledge. To put it another way, the ability to accomplish transference with elasticity came to be seen as a consequence of the analyst's empathy. An accurate analysis could develop only when the analyst became emotionally involved, thereby allowing the subject to perceive himself/herself as responsible for managing the factors that would lead to such analysis.

The empathic capacity of the analyst had to be rooted in the pre-reflective situation of the encounter. It also had to be carefully nurtured because the nature

of the moment was transient and temporary. Yet, this empathy was the only force capable of creating an atmosphere of high permeability and receptivity (Pacheco-Ferreira & Vertzman, 2008; Figueiredo & Coelho Junior, 2000). There are two fundamental points to highlight about this function of empathy. First, it reveals the importance of the emotional support of the analyst, who gains the status of a guiding filter. Second, its importance then supports Ferenczi's entire elaboration on the need to change the emotional mood in the session. Hence, affections would become central elements of psychoanalytic interpretation, and this would differentiate this technique from its traditional predecessor (Pacheco-Ferreira & Vertzman, 2008).

With empathy, the analyst offers his ability to be affected, that is, his personality as a real person for exchanges. Interpretation by the analyst was still required, but its efficacy was dependent upon the affective relation. Although Ferenczi, proposed significant modifications to the recommendations made earlier by Freud, the Hungarian's theory would soon move to the foreground of the field. Ferenczi wanted the analyst to achieve two goals: first, to succeed "in forming a picture of possible or probable associations of the patient's of which he is still completely unaware" (Ferenczi, 1928: 89); and with that, to become able of having the necessary tact to do an interpretation. These two abilities are introjected into the analyst by the personal analysis of the analyst.

The analysis of the analyst became the paramount element in Ferenczi's technique. Insofar as empathy was seen as an inner faculty developed by the analyst, this ability assumed a metapsychology of its own. Tact, therefore, was no longer viewed as an innate and nontransferable gift, as Freud (1910) had feared. Rather, it became a natural reflection of the analytic process. In this regard, Ferenczi asked himself:

"But what is 'tact'? The answer is not very difficult. It is the capacity for empathy. If, with the aid of the knowledge we have obtained from the dissection of many minds, but above all from the dissection of our own, we have succeeded in forming a picture of possible or probable associations of the patient's of which he is still completely unaware, we, not having the patient's resistances to contend with, are able to conjecture, not only his withheld thoughts, but trends of his of which he is unconscious. At the same time, as we are continuously aware of the strength of the patient's resistance, we should not find it difficult to decide on the appropriateness or otherwise of telling him some particular thing or the form in which to put it. This empathy will protect us from unnecessarily stimulating the patient's resistance, or doing so at the wrong moment. It is not within the capacity of psycho-analysis entirely to spare the patient pain; indeed, one of the chief gains from psycho-analysis is the capacity to bear pain. But its tactless infliction by the analyst would only

give the patient the unconsciously deeply desired opportunity of withdrawing himself from his influence." (Ferenczi, 1928: 89-90)

Introjection, the ability to re-edit the inner world of the subject, is Ferenczi's primary contribution to psychoanalysis, and it occupies a place of prominence in the author's thinking. Indeed, it reverberates through his whole understanding of transference. Defined by Maia (2001) as "the process in which the Self carries a large part of the outer world to itself" (2001: 269), introjection marks the architectural model by which a relation of constitution and differentiation initially establishes itself intersubjectively. Perceiving how this dimension of contact between people produces transference, not understanding it as exclusively neurotic phenomena, allowed Ferenczi to study cases previously impossible to psychoanalysis. Hence, introjection is a mechanism of the psychism that works for the extension towards the world.

Regarding the capacity of the plasticity of the analyst, Ferenczi departs from the idea of an analyst who would work with emotional abstinence. One can say that "*Einfühlung*" is the capacity to represent to the patient his or her own experience, which is possible due to the fair measure of the emotional distance between subjectivities. Therefore, empathy becomes an oscillatory assignment of symmetry and dissymmetry between analyst and patient. As a dynamic process, empathy occurs in three moments: First, with a true "feeling with," the analyst feels the atmosphere created by the patient's emotion that arose through the verbal and non-verbal communication.

Next, there follows the self-observation of the effects of this perception within the psyche of the analyst at a time when introspection and countertransference analysis regulate a process of mixing and differentiating emotions. Lastly, there follows the judgment of the correct moment for communication, and of the proper way to do it. In this respect, Ferenczi employed the word "coldness": the analyst must "withdraw his libido from the latter, and weigh the situation coolly; he must in no circumstances allow himself to be guided by his feelings alone" (Ferenczi, 1928: 90). I emphasize that coldness, in this case, points to the experience lived in the inner world of the analyst, not to the patient or the communicated message. Consequently, psychoanalytic empathy must necessarily respect an elastic movement. By way of introjection, we produce a mixture, and to overcome this state of undifferentiation the analyst must observe his metapsycological movements/attitudes.

In the oscillation between the poles of affections characterized by the "feeling with" and the moment of the critical examination, Gondar (2008) points out that

it is the analyst's role as analyzer that provides him with the ability to contact his own affections without fear or restraints. Putting the "personal equation" at the very centre of the theory of the technique, one can conclude that, to conduct a proper psychoanalytical treatment one also ought to analyze the individual organization, style, and sensitivity of the analyst. After all, the analyst's position as the creator of the correct atmosphere for treatment depends almost exclusively on his introjection skills of the setting through his own experience of analysis. In short, as the one who has been entrusted with the treatment of the patient, the analyst must have constituted within himself, in a fluid and natural way, the essence of a psychoanalytic experience (Coelho Junior, 2013).

Theoretical similarities and contrasts between magnetism and psychoanalysis

Deleuze (1825) saw in somnambulism a naturally attained mode of exploring the psyche which resembles in certain important ways the method employed by Breuer and Freud in the hypnotic-cathartic period (1895). Just as Breuer attempted to explore psyches via altered states of consciousness in 1882 in his treatment of Anna O., half a century earlier, Deleuze also explored the psyche (both his own and that of patients) through altered states of consciousness.

There is a significant divergence between Deleuze's method and future psychoanalytic methodologies of the soul (whether they are the cathartic-hypnotic method or one of free association). In animal magnetism, the exploration of the mind in somnambulistic states should be conducted exclusively and objectively behind the primary object of the illness, whereas the psychoanalytic methodology was initially considered accurate only when it discontinued this objectivity. When listening to the train of thoughts of his patients, Freud was able to pay attention to something other than just the manifestation of symptoms. We know that Freud never took Mesmer into account when writing about psychoanalysis. Nevertheless, following Ellenberger's (1970) thesis, I reckon that when Freud considered the existence of a psychic reality, he mostly remained on common ground, but he did cause a partial rupture with the old knowledge inaugurated by Mesmer[5].

The numerous proposals made by Deleuze regarding the treatment of subjects in a somnambulic state differed in very important ways from the practice as it

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[5] For a broader extension of the idea about the importance of mesmeric tradition for present-day psychotherapy practice, I suggest looking at "The Transition to Secular Psychotherapy: Hypnosis and the Alternate-Consciousness Paradigm" (Crabtree, 2010)

had been performed by psychoanalysis since its origin. According to Deleuze, the magnetizer should suppose it dangerous to investigate the secrets of a person in the somnambulic state. Moreover, he would not advise any associative exploration in that disposition that would follow a course other than one that would seeks to bargain with the disease for a form of healing. As Deleuze prescribed, "[the magnetizer] will question the patient only about the illness and the means of curing it" (1825: 240).

The manner in which Deleuze (1825) indicated how the work should be conducted also differed radically from classical psychoanalytic methodology. In his text, the author specified that it would be through a sensation in the magnetizer's own body, or through an automatic movement of his hands, that the magnetizer could locate in another subject which places merited the attention the concentration of his magnetic forces. Deleuze, like all followers of magnetism, sought to treat diseases directly associated with parts of the body without considering too much that such sensations had some relation with psychic life, especially with sexual fantasies. Nevertheless, Deleuze did give some thought to a subject's inner sexual life, because he was very respectful of the dangers of a magnetic relationship between a man and a woman. The unfolding of the process that generated somnambulism could easily provoke convulsive states of emotional discharge. Hence, there was no concern in this method to make the subject talk about his life. Undoubtedly, the interest of the analyst in the inner world of the patient was the most significant difference between the old and the new practices. However, both in magnetism and in psychoanalysis, the relationship established between doctor and patient served as the basis upon which the processes of healing would unfold.

Some final considerations and conclusion

In this article, I have sought to compare the phenomena of rapport, as understood by Deleuze in his practice of animal magnetism, to that of transference as understood by Ferenczi, especially in regard to empathy (1928) as our searchlight. This comparison is made possible by Ferenczi's idea of introjection and Deleuze's definition of "moral and physical sympathy."

Ferenczi presented introjection as a kind of interest in the world in which the subject's narcissism guided the psyche through a process of blending with the world. Undifferentiation was the result of this psychic phenomenon that, paradoxically, constituted individuality. In this sense, both introjection and rapport merged into the general theory of transfer, as can be seen in Ferenczi's (1909) inaugural text on the subject.

Empathy, on the other hand, is the direct experience of the affective states of others. It is, therefore, a conception of the internal state of others and their modes of existence in the world. Looking at Deleuze's inspiration for "moral and physical sympathy", I am led to think about empathy. For both "empathy" and "moral and physical sympathy" are expressions that seek to explain the situation of emotional interaction in which there is an exchange of perceptions of the affective experience.

Finally, while observing the possibility of a contribution to psychoanalysis from the study of animal magnetism, I would like to reemphasize the warning issued by Neubern (2007) regarding the need to revise our historical knowledge of Mesmer and the magnetizers. As he has pointed out elsewhere, magnetism, at least in Brazil, is a synonym for a pre-psychological discernment, based on pseudo-scientific foundations and mysticism, and lead to a kind of experience that is the result of ignorance, lack of common sense and even charlatanism. Following these considerations, I believe that the supposed rational fragility attributed to the Mesmer system is actually due to an epistemological puzzle: the method of magnetism stood as an insult to the modern scientific project. While the conventional scientific paradigm sought credibility by disclosing the truth and knowledge of the real through direct and linear access, animal magnetism could only assume to maintain a scientific discourse in these ways.

Deleuze defined his practice as one always guided by the ideals of attraction, interest, desire, hope, and devotion. These were some of the adjectives used by the author to explain the atmosphere required for his proposal of emotional tuning. I see in these suggestions healthy ways of thinking about a work ethic that would seek contact through empathy. And while we might say that the language chosen by Deleuze was not sufficiently precise, or perhaps even too "mystical", we can also see that contemporary authors (Cazeto, 2001), have raised questions indicating that innumerable possibilities of understanding the phenomena of emotional tuning are possible. For us, the question of how to develop such a sensitive field within psychoanalysis is open; the fundamental problem of "who is, what does, and who interprets" remains intriguing.

Ultimately, as a topic for future research, I note that Deleuze (1825) mentions the existence of a very particular state of somnambulism, one different from the dangerous state of ecstasy from which potentially hazardous and eventually unnecessary reactions can unfold. The psychological circumstances of such are marked by a kind of deep calm in which an intimate and indistinct contact can

occur between the magnetizer and the subject. In this state, there is then a possibility of unmediated communication and of telepathic potentiality. In regard to this, I see how important it is to try to delimit what this state of human contact would be and even how to acquire such sensitivity. As much as Deleuze speaks from a terrain marked by mysticism, such a contribution may inspire psychoanalysis to seek an understanding of how empathy is established in the clinical relationship.

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* * *

Csilla Hunya, Péter Aszalós

Telemarketing

> *The aim of living is to be fully born, to present one's essence as fully as possible.* (Curie, 1997: 2)

I. Introduction

The aim of living is to be born again and again and thus to realize one's essence (Curie, 1997). A fully developed life requires so much more than simply reflecting on, or working with, unconscious content. Rather, it is a life that is made up of a series of creative acts in which the healthy and rich part of the soul manifests itself (Moreno, 1934) and a new integration of the psyche occurs.

According to Moreno and some object-relation and relational psychoanalysis theorists, the self develops through relationships, more precisely through encounters in which two beings meet. An integral part of these encounters is tele, a prerequisite of a common creative act.

In this paper, we aim to raise the reader's awareness of the value of encounter in life and to understand it by anchoring it with well-known psychoanalytic terms. The paper addresses some prerequisites and possible obstacles regarding the tele process. This may help the reader to stay in tele moments even if doing so requires a great deal of internal effort. This experience is probably the most satisfying experience one can have in life. It is both healing and creative.

We have experienced many moments of tele both between ourselves, and between ourselves and others. We have also initiated tele moments between persons in psychodrama groups. In this paper, we summarize the recurring patterns that emerged from these experiences. In the first part, we review some of the relevant literature of psychodramatists and other experts and connect it conceptually to psychoanalytic terms. In the second part, we look more closely at tele as a process embedded within encounters. Our emphasis is on how tele contributes to the rebirth of the soul during the encounter and afterward.

Theories of tele and of its manifestations in psychodrama groups are very divergent. Although Moreno emphasized the deeply spiritual nature of tele, wrote only about its simplest forms (attraction, and repulsion) without going into its spirituality. His followers have not done so either. The spiritual form of tele has served as a magical (and warmly welcome) guest on psychodrama stages and of exceptional days of everyday life. In this paper, we will outline some possible theoretical interpretations of the tele process during encounters for the purpose of bringing psychodramatical theory and practice closer together.

II. The story of a missed encounter

In 1912, two people met at the University of Vienna: Sigmund Freud and Jacob Levy Moreno. Their encounter, however, cannot be considered an encounter in the Morenoean sense. Rather, it can be considered a missed opportunity to connect and to build a relationship, given that after this meeting they both continued their work in the same way as they had before. As Moreno recalled:

> "I met Dr Freud only on one occasion. It occurred in 1912 when, while working at the Psychiatric clinic in Vienna University, I attended one of his lectures. Dr Freud had just ended his analysis of a telepathic dream. As the students filed out he asked me what I was doing. 'Well, Dr Freud, I start where you leave off. You meet people in the artificial setting of your office. I meet them on the street and in their homes, in their natural surroundings. You analyse their dreams. I try to give them the courage to dream again. I teach the people how to play God.' Dr Freud looked at me as if puzzled." (Moreno, 1946: 5-6)

In this chapter, we will take a closer look at the ideas expressed by these two people during that brief face-to-face encounter in the auditorium of the university in Vienna.

II.1. Freud

By that time, as we know from Moreno's memoirs, Freud was broadly known as the founding father of psychoanalysis. As such, he was the object of both high praise and heavy criticism. As the father of psychoanalysis — both of its theory and its practice — Freud simply could not be ignored, for he confronted the world with a fresh and sophisticated natural, scientific approach to the understanding of the human psyche. Thanks to Freud, psychoanalysis relies on the scientific language of cause-effect relationships, conservation of energy (libido) and the principle of determinism, giving it both the safety of recognition, as well as the uncertainty of vulnerability.

The safety of recognition derives from the central issue of Freud's doctrine; the premise according to which one's psychological phenomena are deeply pre-wired and determined. Thus, there is no accident in human behavior, and a clear spontaneous here-and-now does not exist. Freud also revealed the uncertainty of our vulnerability by making us realize that these invisible connections are mostly subliminal, given that their motives are generally unconscious.

"The sense of this principle is that in the mind, as in physical nature about us, nothing happens by chance, or in a random way. Each psychic event is determined by the ones that preceded it. Events in our mental lives that may seem to be random and unrelated to what went on before are only apparently so. In fact, mental phenomena are no more capable of such a lack of casual connection with what preceded them than are physical ones. Discontinuity in this sense does not exist in mental life." (Brenner, 1955: 12)

II.2. Moreno

By 1912, Moreno had been teaching the art of living for some time. He continued doing so until his death. His desire was to live and make it possible for others to live an absolute life, to teach people how to be lively again and by means of this liveliness to truly connect to one another; that was the core of his mission. All of this might be accomplished by building a theatre (Theatre of Spontaneity) or a centre to help refugees or other disadvantaged people (House of Encounters), or by creating a new method of group therapy (psychodrama) or by introducing a new personality-theory (role theory). *Encounter* became central to all of his initiatives. To Moreno, "encounter" was not just another theoretical existentialist term; it was one that manifested itself in true action. It did not simply exist in the abstract; it happened.

In the early 1900s, Moreno was part of the underground circle of Viennese existentialist artists. The members of this circle aimed to confront the old and outdated monarchial institutions, the conservers of culture, the hypocritical morals and the anointed priests in their own ways (Shahar, 2004: 222). To this end, Moreno's contribution was mainly his work on the philosophy and practice of *encounter,* which he nurtured in the House of Encounter. Somewhat later, in 1914, the year when World War I began and the year when Freud's *death drive* theory was issued, he started to publish pamphlets titled "Invitation to an Encounter" in which he set forth his own existentialist theories (Moreno, 1914). The pamphlets were more than simple reading materials, as there was much more to them. They were a kind of real act. The print seemed to come to

life, and the letters got under the reader's skin. Thus they connected the author to the readers and encouraged them to have further real encounters — encounters while speaking, or remaining in silence, or while looking into each other's eyes. All of this took place in 1914, just before the bloody carnage of WWI. It seems clear by that time that Moreno's perception of the encounter had become somewhat sacred. He pointed out its deeply spiritual nature, while at the same time allowing its prosaism. He respected it as a condition of living a true life and as a precondition of a healthy human being. Thus it was a precondition of a healthy society, an action and event rooted in the here-and-now, one which could create and at the same time turn its participants into creators thereby enabling them to heal personal and social crises and pathologies.

II.3. Gaps

Above, we can see that there was an important similarity between Freud's mission and that of Moreno. They both strove to bring to light the real nature of everyday phenomena. Freud attempted to reveal the everyday manifestations of the unconscious (humor, verbal slips, dreams, transference, countertransference etc.) while Moreno unveiled the concept of the encounter and with its help that of the tele. Moreno, however, explicitly blurred the line between religion, art and science (philosophy, sociology, psychology), whereas Freud firmly rejected any risky endeavor with "fairy tales" (Freud, 1921). In accordance with the differences between their approaches, the focus and the working methods of the two were fundamentally different too.

When Freud discovered the unconscious and its manifestations, he, as well as the field of psychoanalysis, initially focused merely on personal processes. As Freud would argue, the self can in itself be seen as a hierarchic structure that creates unity and continuity. Moreover, psychological illnesses are prevailingly the results of deficiency or inadequacy in this particular structure.

Moreno, on the contrary, emphasized the importance and the real nature of interpersonal processes, which he bolstered by creating a theory called the role-theory. In his opinion, psychological illnesses were largely the consequences of undeveloped infinite energy (i.e. spontaneity that could be experienced in the here-and-now). Spontaneity could be understood as a current freedom, or as the driving force of creativity, which is necessary to make new choices and decisions.

"The universe is filled with the products of spontaneity-creativity interaction (…) Creativity without spontaneity becomes lifeless (…) spontaneity without creativity

is empty and runs abortive. Spontaneity operates in the present, now and here; it propels the individual towards an adequate response to a new situation or a new response to an old situation (…) A great deal of Man's psycho- and sociopathology can be ascribed to the insufficient development of spontaneity. Spontaneity 'training' is therefore the most auspicious skill to be taught to therapists in all our institutions of learning and it is his task to teach his clients how to be more spontaneous (…) Anxiety results from 'loss' of spontaneity." (Moreno, 1934: 11-14)

Certainly one of the ultimate ways to improve spontaneity is the creativity derived from real encounters born in the here-and-now.

To put this more concretely, Moreno believed in the mutual, creative and consequently healing encounter born in the here-and-now, and he encouraged its practice. Freud, on the other hand, urged his subjects to unveil the one-way transference and countertransference, both of which were determined by one's past. While Moreno's theory was extraordinarily inspiring, it did not meet the criteria of sciences, and it was often disorganized and contradicting. Nevertheless, his texts had an incredible effect. In contrast, Freud's works were disciplined and fastidiously scientific, and he presented his theory in very readable texts.

The fundamental difference between Freud's approach and that of Moreno in regard to the intrapsychical and interpersonal focus is visible not only in their theoretical works, but also in several practical methodological fields. An example of this can be seen in their diverging views of the proper behavior of the therapist and of the therapeutic setting. In the practice of psychoanalysis, it is the therapist's neutrality that helps the emergence of transference and countertransference, which then makes the unconscious visible. In psychodrama, the congruency of the therapist gives space to a spontaneously telic and consequently healing encounter. The strictly regulated environment of psychoanalysis (the office of the therapist, the coach, the out-of-view armchair of the therapist) is intended to facilitate neutrality, a one-way relation, transference and countertransference. In contrast, the freedom of venue in psychodrama (according to Moreno it can happen anywhere — in the street, in homes, or even on a train) prompts "real-life" encounters.

II.4. Transference, countertransference, and tele

Moreno, when describing the spiritual nature of the encounter, often contradicted his own theory with Freudian assumptions. For example, at one point he wrote: "In such a closed psychodynamic or sociodynamic system there is no place for spontaneity. If libido energy must remain constant sociopsychological determinism is absolute." (Moreno, 1953: 16).

Moreno, however, saw a critical deficiency in psychoanalytic theory. It did not see the importance of the spontaneous and mutual encounter, nor did it recognize its possibility to heal in therapy. According to Moreno, in psychoanalysis the analysis of transference and countertransference is a one-way process. Hence, it is asymmetric, and it does not allow the possibility of a real (meaningful, deep) encounter. In fact, by limiting himself to the interpretations of transference and countertransference, the analyst would actually create obstacles to the so-called real encounter.

Freud first mentioned the transference phenomenon in 1905. Later, as the theory of psychoanalysis evolved, the concept was amended and clarified several times. Unfortunately, an overview of Freud's theory on the subject is beyond the scope of the present study. For now, it will suffice to say that Freud viewed transference as one of the core values of psychoanalysis. In his words, "finally every conflict has to be fought out in the sphere of transference" (Freud, 1912: 104).

Transference is considered predominantly as the client's intrapersonal process in the client-therapist relation. Countertransference is then the analogical process to it in the therapist. Countertransference is basically looked at in two ways (Kellerman, 1979). First, during countertransference, the therapist reacts unconsciously to his/her client as if he/she were a significant representative from his own past. In effect, seen from this point of view, countertransference can be considered the therapist's transference by representing bygone identifications and relations kept in his/her unconscious. The fact that it is unconscious can possibly be harmful to the process. The conscious equivalent as an emotional attitude towards the client, on the other hand, can be of key importance and serve as a motor in therapy.

From the very outset, Moreno had emphasized the significance of the mutual encounter and relation as opposed to the one-way relation. Even though he acknowledged the phenomena of transference and countertransference, just as he recognized the fact that these two often redefined our connections, he debated whether all spontaneous encounters of the here-and-now were defined and shaded by past relations (Moreno, 1934). He argued for the legitimacy and importance of the mere present, independent from one's past, thus loaded with immense opportunities for spontaneity.

According to Moreno, no real encounter could possibly exist without tele, as tele was the empirical component of the encounter experience. The first time he wrote about the tele process was in his book introducing his experiences in the Viennese improvisational theatre; although, the term itself was not yet mentioned. "...we could observe that some individuals have certain sensitivity for

each other as if they were chained together by a common soul. When they warm up to a-state, they 'click'. It often was not the language symbol which stimulated them." (Moreno, 1924: 57).

The expression "tele" first appeared in his book *Who Shall Survive?* (Moreno, 1934: 163), where he gave a detailed definition of tele as a central core of the encounter. He wrote, it is "the simplest unit of feeling transmitted from one individual towards another." And "Tele is two-way empathy, like a telephone it has two ends." (Moreno, 1934: 53).

Thus, Moreno defined tele as a mutual feeling occurring during encounters in which two people were connected, and it was the sensation of the other person's actual quality. In his own words, it was the "insight into", "appreciation of", "feeling for" the actual makeup of the other person (Allport, 1975: 15). When trying to define and articulate this concept, Moreno emphasized the two-way nature of tele. This was what gave tele its potential for healing. Empathy by itself was merely a one-way feeling towards the condition of the other. Tele, however, was truly an interpersonal action; it was a simultaneous process of both parties towards each other. It was the basis of the encounter, born in the here-and-now in the context of spontaneity.

Kellermann (1979, 1992) illustrates the difference between tele and transference by referring to Buber. Buber wrote the following: "I cannot be I except in relation to a Thou" (Kellermann, 1992: 102). Or, in Marineau's words: "I was unnamed until you spoke to me." "Without address, I am no-one. I only exist in the encounter." (Marineau, 1989: 64). However, in Buber's opinion, we often find ourselves in "I-It" relations in which I view the other person as an object. With respect to tele and transference, he states, tele assumes in this context the significance of an I-Thou relation, while transference can most closely be characterized as an I-It relation (Kellermann, 1992). As a science-historical peculiarity, long before he published his *I and Thou*, Buber was part of the intellectual circle that helped Moreno print and disseminate his "Invitation to an Encounter" pamphlets in 1914. As Waldl (2005) has pointed out we can recognize numerous ideas and motives in his work that seem to have been inspired by Moreno's pamphlets.

II.5. Tele in academic literature and on stage

Moreno when developing and presenting the concept of sociometry (Moreno, 1934), elaborated the theory of tele serving as basis of interpersonal choices. His by that time thoroughly conceptualized terms like mutual attraction (positive tele), mutual repulsion (negative tele) or in certain cases unrequited attraction or

repulsion (incongruent tele) between members of groups or communities can be extremely helpful in exploring the hidden network of different communities. Nevertheless, Moreno and other psychodrama theorists (Kellermann, Zerka Moreno, Marineau, Clayton, Blatner, Karp, Holmes, Tauvon, Gershoni) defined the tele phenomenon in other ways, as well. In many of his writings, Moreno mentioned tele's more complex nature. For example, he said that tele made it possible to observe and experience the other person's real complete self (emotional state, features of life, cognitive contents) during the encounter.

What makes the concept even more complicated is that psychodramatists in practice don't identify tele with the emotional basis of attraction or repulsion. In group contexts, it is treated as a phenomenon that is responsible for interpersonal miracles and as an occult and mystical element of the psychodrama method. It basically manifests itself in two ways: in a choice of an auxiliary-ego, or as a basis of a real and mutual encounter. When choosing an auxiliary-ego from group members, the protagonist either selects characters from his/her own life, or creates roles of his/her self-parts. The selection is often embarrassingly accurate: even in the first stages of the group process the participants select with an astonishing precision from among the unknown group members. E.g. for the role of a mother who is abused by an alcoholic father one will choose a challenged woman who lives with an alcoholic man without knowing anything specific about her life or circumstances. In this sense, tele can be related to the concept of telepathy, as members of the group often sense each other's features (biographical or personality traits, current internal processes) even without them being spoken of or written down previously. Thus, the group members obtain information about each other that could not have been gained via the normal functioning of any of the organs of perception. Although tele appears to be an essential basis of the encounter and, as such, is considered a substantial element of an everyday phenomenon, when appearing on the stage of psychodrama stripped of words or the trappings of everyday-life, it produces a deeply mystical effect. It elevates the encounter from its ordinariness and thus enables the experience of holiness, as Moreno described it from the very beginning.

It is not our goal to provide an exhaustive explanation or a unified description of the considerably diverse and controversial concept of tele within the framework of this study. In our opinion, tele is a spectrum-like mutuality between two people that can manifest itself in several forms, ranging from mutual attraction to repulsion, and from a simple experience that confirms our own choices to a complex readings of each other's qualities. It can be consid-

ered as a base for encounters of several stages and qualities. In our study, we discuss the form of tele experienced on the stage of psychodrama that is vaguely referred to in literature. First of all, we would like to picture how an everyday phenomenon contributes to the spiritual experience of an encounter.

III. The tele process

Telic encounters happen somewhere outside of the known realm. A well-known phenomenon is when two people meet on a journey for some hours and they share their lives in a new way. They are touched by the encounter and continue to be effected by it for a while. Their meeting is possible because they left their homes and their everyday lives behind for some time. They are ready to meet someone else, and they are also ready to take a new look at their own life from a fresh perspective. Moreno articulated this concept with the canon of creativity.

An important prerequisite of tele is that the two persons stay naked and visible for a while. If not naked, only controlled parts of the self are able to meet, and (even if satisfying intellectually or otherwise) the tele process doesn't fully begin. The requirement of nakedness and visibility leads to emotional and existential risk from two sides. On the external, or social, side, there is the risk of being seen and being rejected. On the internal side, there is the risk of coming into contact with something unknown from inside that may be overwhelming or cause pain. These risks may trigger defensive or coping mechanisms, which can lead the participants away from each other. When this occurs, the person goes into risk-free, known realms of the self, such as talking about everyday things and may shut down the connection. In a refined way, this separation, or shutting down, can be interpreted in a neutral way as simply what is going on. It can be a kind of staying with, but staying out, state. In an open situation, the separation may be interpreted as rejection. The anticipation of such a move heightens the probability of not engaging in a telic connection.

If two people engage in a telic process, the result of the internal relation is clearly visible and often expressed. As the relation is realized, some of its elements are revealed and made conscious. The level of anxiety is lowered, and the connection is strengthened. Many times there is a moment when the two people mutually get the sense that the other person will stay, and a mutual trust is born.

Once this state is reached, two-way communication is initiated, very much like a dance when the motion of the two are in harmony and no previous coordination of, or permission for, the next move is required. The process has its own rhythm that the two will follow. Verbal expression is focused on essential

things, and no effort is made to ensure understanding as it is taken for granted. The experience of the two persons is now united; it cannot be separated into two separate experiences. A direct channel is formed, through which experience of the self, of the other, and of the process itself is expressed.

A major aspect of this process is that there is no one controlling it. It is very similar to the infant-mother relationship, in which a living connection unfolds itself from the beginning to the end.

What is being born and what unfolds during and after tele? After the two persons reach this state, they are ready to engage in the dance. A lot of things are then expressed, seen, mirrored and answered literally in seconds. As the tele dance slowly comes to an end, there might be a need to explore the mutual experience. This will require some work to explore and integrate what happened during the process.

III.1. Encounter of the old tree and the fairy

The following tele moment happened in a psychodrama group after twenty hours of group-work. At this stage, the group members were ready to connect to each other, and they felt safe enough to express important aspects of their lives, such as fear, anger, childhood experiences, the nature and effect of their close and intimate relationships, fearful or depriving moments in their lives, etc. At one point, a fifty-year-old man, Rob, expressed how touched he felt as a member of the group. At first, he hesitated to express more. He wasn't sure if he could believe this level of trust and depth of encounter was real or his other. He envisioned his everyday life in which he had to fight for survival, wear a mask and make use of technical communication. A twenty-five-year-old woman, Mary, was sitting beside him and giving him her full and gentle attention. The director (one of us) asked Mary to express herself. The director then initiated the following communication between Rob and Mary:

- Mary: I feel close to you.
- Rob: I almost can't do anything with this… I feel fear… fear of rejection and of being laughed at. This is nonsense…
- Mary: I feel close to you because I feel you are candid and you are brave. Brave to really express yourself. This encourages me to be honest and brave.
- Rob (with teardrops on his faces): I never thought I would have any effect on you… that I could give anything to you. You are beautiful.
- Mary (touched and warm): Your closeness also feels very good to me.

For some minutes, Rob and Mary just sat in front of each other, looking into each other's eyes. The whole group was involved in their communication. After

the tele session, the director encouraged Rob and Mary to express everything that had not been expressed. Mary told Rob that she had seen him as an old tree with many wounds and broken branches, but one that was still standing and full of life. Rob expressed that he felt a fresh, young and gentle force from Mary, just like an embrace of a fairy.

In this session, some important aspects of a tele encounter can be observed. First of all, phases of the transaction are visible. During the initiation phase, Rob is fought with himself and his previous way of functioning. That held him back and prevented him from entering the situation. Then there was a clear moment of when Rob started to cry. It was at that point that tele started to unfold. During the sharing phase, Rob and Mary not only reflected on their own experiences, but also described with vivid images how they saw each other. These images came from the psychodramatic or spiritual realms of existence, and they easily complemented and fit one another. When these images were shared, Rob and Mary were able to internalize them without any question and accept them as truth. Both of the participants experienced a self-realization in a deep realm. Not only was unconscious content made explicit, but something was born in both souls.

III.2. Life traps and tele

In another psychodrama session, the director gave a 5-minute exercise to be done in pairs. The only instruction was to meet the other person without words. After some minutes, there was a disturbance between Gaby and Laslo that grabbed the attention of the whole group. Laslo was literally cursing at Gaby. He seemed both aggressive and hurt in some way. Gaby, on the other hand, was very cool, very determined, and very distant and uninviting. During the following hour, the dramatist worked with both persons to uncover what was at the root of the situation and to reach a satisfying understanding. The director asked both persons to go up on the stage and to assign roles to everybody. Laslo took on the role of a street fighter, while he gave Gaby the role of cold killer. Gaby, on the other hand, assumed the role of a trained boxer and assigned Laslo the role of an abusive aggressor who did not take into account her boundaries. During this process, both persons realized that there was a long history behind the other's reaction and behavior. They saw that they had each failed to respond properly to the other. Rather, they had played out the roles that they had carried inside, and they had projected assumptions onto the other based on their past experiences. Certain aspects of their earlier traumas even became manifest (e.g. Laslo's cold and rejecting mother, and Gaby's abusive relative).

In this case, Gaby and Laslo had a projective encounter and the two worlds did not meet. Tele was not possible. Tele requires that adults take a lot of responsibility for themselves and for their capacity to connect to the other person's reality (Moreno, 2008) while at the same time maintaining a strong relationship to their own self. In the dramatic phase, Gaby and Laslo were enabled both to express themselves and to build up a clear image of the inside world of the other. This situation lowers projective forces, warms them up to a wider understanding, and opens the way to a telic encounter.

III. 3. Choices

Moreno was aware that we are not able to live as totally independent beings: we are part of a social atom and need relationships as an extension of ourselves. We need a supporting network. The self is sustained by these relationships. In psychodrama, we never work with the personality of independent beings. Our real aim is to get inside one's social atom and to work with his, or her, personal networks. To start the psychodrama, the protagonist has to choose actors to play the roles of his important others. These "others", Moreno would argue, were in fact auxiliaries, or extensions of, the protagonist.

A young man, Daniel, was chosen to play the role of a son who, during the original drama, had received an apology from the mother for her abusive maternal behavior. After playing his role, Daniel shared that he was deeply touched and moved by that interaction, because his own mother never had nor would apologize to him for the hurts she had caused. She had repeatedly sexually molested him during his early adolescence. One of his biggest obstacles was that they no longer talked to one another, nor visited each other. He felt that he was unable to accept his mother's presence in his life as if nothing had happened in the past.

Just some minutes before a workshop, a participant, Sarah, shared with us that she was extremely agitated because of a certain actual life event, and she was unable to decide whether to stay. That morning, an unknown woman had called and told her that she had been her husband's lover for the last two years and that she was now pregnant. Marie, another participant, had chosen as the theme of her psychodrama the love and anger she felt toward her husband, who had lived a double life for 10 years. He had been in a constant relationship with another woman, and they had had two children together. Sarah, of course, was chosen to play Marie's role.

Moreno's auxiliary ego was to serve as the external representation of some

inner object absent in the protagonist. This could be a person, an idea or a symbol (Moreno, 1978). In the examples given above, Daniel represented the inner son of the one protagonist, and Sarah was the alterego of the other. Group members did not know each other in either case: they had never met before. Moreno was aware — and we are really agree — that choices made in life, or in psychodrama groups, are never random. The links between people are powerful and rich. He believed that the selection process often did not involve empathy or transference but some other crucial factor, which is tele. Through tele, we are able to experience each other on a very deep level. During psychodrama, as the protagonist chooses alteregos or auxiliary egos, this person subconsciously perceives the inner world of the other group member. The protagonist then is able to find the most suitable actor for the role of his inner objects and to find somebody who is in a deeply similar life situation or state of mind. This happens even in workshops, or in the first stages of the group process. Because of the deep inner connection, or mutuality, the auxiliary ego is able to play the role with spontaneity and creativity. He, or she, can illuminate the invisible, amplify the implied, and say the unsaid. That's the difference between role playing and role creating. During the process of role creating for alterego and auxiliary ego, there is no real risk of non-resonance with the protagonist because of the tele, which makes it possible to experience an incredible level of mutuality.

III. 4. How the soul is born

When Moreno described the significance of a real encounter, he emphasized its creative power. It is this creative power that differentiates the real encounter born in the here-and-now from other interpersonal or only seemingly interpersonal but in fact intrapsychical events (Moreno, 1934).

> "Meeting means more than a vague interpersonal relation. It means that two or more actors meet, but not only to face one another, but to live and experience each other, as actors each in his own right, not like a professional contrived meeting, a caseworker or a physician or participant observer and their clients characterised by the unequal status of the participants, but a meeting of two people. In a meeting, the two persons are there in space, with all their strengths and all their weaknesses, two human actors seething with spontaneity only partly conscious of their mutual aims." (Moreno, 1946: 251)

During a real, spontaneous and telical process of encounter, we equally create and are being created. We connect to, and dissolve in, each other. We give and receive, we contain and are contained; we complement and are complemented. In this sense, encounter can be seen as the soul's alchemy. The alchemy of the soul, i.e.

the essence of the telic encounter, can be observed in the psychodramatic technique of role reversal. Thus, the protagonist can explore the other actor's world by putting on his shoes or posture, or by internalizing his/her facial expressions, his speech, his words and imitating his/her movements. He/she steps out of himself/herself and enters the reality of the other.

> "A meeting of two: eye to eye, face to face
> and when you are near, I will tear your eyes out
> and place them instead of mine
> and you will tear my eyes out
> and place them instead of yours
> then I will look at You with your eyes
> and you will look at me with mine." (Moreno, 1914)

Role reversal reveals the paradox of emerging during the encounter; the more denuded and self-abandoned the protagonist becomes, and the more he/she is able to dress in the skin of the other and take in his/her reality, the more expanded and integrated his/her own external and internal world becomes – the more expanded his/her external and internal relationships and, in the long run, his/her own self will be. By allowing the other to enter his/her self, by experiencing and understanding him/her, one can become a more complete self.

According to Moreno's theory of development, the psyche is originally an unstructured field. It only gains its structure later on through its relations, as connecting roles develop in the original, unstructured space. This space will remain throughout a person's entire life. As such, it allows the possibility for new roles to emerge, restructure or integrate. This is what Moreno calls the momentum of emerging in a telic encounter. While perceiving the other person and making tele happen, new roles are being created, while current and fragmented roles are being activated. The more our important and widespread roles are filled with life, containment, reflection and acceptance by the other, the larger the effect of the emerging during encounter will be.

During real telic encounters, one can actually reexperience the same miracle that takes place at the beginning of our life – the consequence of our first ever encounter. In the early times, the mother complemented our non-existent selves with her own by processes of reflecting and holding, thus helping the self's evolution. According to Winnicott (1952), it is this experience that leads to the birth of the soul, and the infant processes this experience with the help of primary creativity. Encounter and connection precede the formation of self according not only to Winnicott, but also to Bion (1962), Bowlby (1980), Kohut

(1971) and Stern (1985). The individual can only evolve and recognize itself in the reflection of the other. And, as Moreno argued, in adulthood the individual can only emerge – can create and be created – in a telic encounter.

IV. Summary

In 1912, two people met at the University of Vienna: Sigmund Freud and Jacob Levy Moreno. Their encounter, however, cannot be considered an encounter in the Morenoean sense. Rather, it can be considered a missed opportunity to connect and to build a relationship, given that after this meeting they both continued their work in the same way as they had before.

According to Moreno, a real, telic encounter can give one the opportunity to experience life, to reorganize the self, to let new roles emerge, or to strengthen fragmented ones, even in adulthood. All these actions are possible because of the tele, the most important "ingredient" of an encounter, the mutual and reciprocal sensation of, and feelings for, each other.

By the time Moreno met Freud in 1912, he had already determined his mission, one that would direct his work and career throughout his life. One of the core principles of this mission was to emphasize and teach the real importance of interpersonal relationships and encounters. In doing this, Moreno – in his own stormy and quite unruly way – was following the same lines that had been laid out by psychoanalysis. After all, Freud's original intrapsychical theories were later completed by the integration of the fundamental importance of the relation between the self and the other by the object relation theorists, and by the attachment and relational psychoanalysis theorists.

Without the theoretical and practical contributions of a host of psychoanalysts, Freud's original drive theory and intrapsychical framework could not have evolved into a theory emphasizing determination by relations. Ferenczi for example, contributed to the interpersonal direction of psychoanalysis through his practice of mutual analysis and his initiative explorations of the phenomenon of countertransference. Bálint did the same by means of his theory about primary object-love. It was Klein who introduced the concept of projective identification, while Winnicott went on to emphasize the role of the mother-child relationship in self development. The creative interpersonal model developed by Sullivan and Fairbarn, along with their fundamentally object-oriented drive theory, and, of course, their clinical work made an enormous contribution to turning the focus of psychoanalysis onto the self-other relationship. Bion expanded the interpersonal focus with his thoughts about the intersubjective

dynamics, especially in the analyst-analysand dyad, emphasizing the importance of containing and containment. Racker's early suggestions of an intersubjective view, Mahler with her individuation-separation paradigm and Kohut's self psychology, all contributed to this great shift within the paradigm. Humans do not seek satisfaction of the drive, but actually seek the satisfaction that comes from being in relation to real others. This is how the basic theory of Freudian metapsychology became altered.

Nowadays, the course set by Moreno's original mission and that determined by the psychoanalytical view of man run very close to each other. After all the failed telic meeting of Freud and Moreno, which took place in the lecture hall of the University in Vienna in 1912, was later realized through the work of the following generations. Moreno's dream has been at least partially fulfilled. Since his encounter with Freud, the importance of the interpersonal connection developed into a well-conceptualized idea, not only in the narrower, psychoanalytic discourse, but throughout the field of psychology. However, the telic encounter as Moreno knew and explained it, has gained far less attention and its recognition has not spread nearly as far. Although it was received during the golden age of encounter groups, it has largely remained the magical (and warmly welcome) visitor and guest of psychodrama stages and of exceptional days of everyday life. Moreno's dream about how the tele process could penetrate the social universe has remained just a dream.

> "The day may come when, through cultivation and training of many generations in the conation and cognition of tele, in role enactment and role perception, we will be able to penetrate the social universe by standing still, without moving into it, and communicate with individuals at a distance without meeting them physically, attaining the effects of extrasensory perception without an extrasensory function." (Moreno, 1934: 78)

As psychodrama directors, we often experience and initiate tele processes in groups. We deeply believe in encounters and tele. We are convinced that tele has remained a relatively unknown practice within psychology because of its diverse and controversial nature.

According to Moreno, man is social animal; without the other we are unable to evolve. In our paper, have tried to follow the path of this everyday mysticism. And thanks to the tele process, through our encounters with others, we might have the opportunity to create and to being created day after day, and as such, to continually and gradually get closer and closer to the aim of living, which is "to be fully born, to present one's essence as fully as possible" (Curie, 1997: 2).

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Megemlékezés Stark Andrásról

Stark Andrással negyven éven át barátok voltunk. „Ős-barátság" kötött bennünket össze, ahogy András írta alig több mint egy évvel ezelőtt, hetvenedik születésnapomra.[1] Ő nem érte meg a hetvenet, amelyet 2018 május 4-én töltene be. 2017 december 9-én meghalt, csak úgy, váratlanul, szemtelenül, figyelmeztetés nélkül. Pár nappal halála előtt Pécsett, ahol az általa rendezett zsidó filmnapokon találkoztunk, még arról beszéltünk, hogy februártól folytatja „filmművészet és pszichoanalízis" című kurzusát az egyetemen, az elméleti pszichoanalízis doktori programban. A filmkurzusra a program kezdete óta, az elmúlt húsz év során csaknem minden szemeszterben sor került; ez volt a doktori program, és talán az egész doktori iskola legnépszerűbb kurzusa. Ezen a legendás kurzuson született meg – lelkes és mindkét területen elkötelezett hallgatók kezdeményezésére, valamint Székács Judit és a londoni Imago támogatásával, a londoni pszichoanalitikus filmfesztiválok mintájára – a pécsi pszichoanalitikus filmkonferenciák ötlete. Az első 2006-ban valósult meg, és azután is minden második évben megrendezésre került, a pécsi Apollóban, amely szinte a „házi mozija" volt Andrásnak. A nagysikerű konferenciák, amelyek nemzetközi hírnévre tettek szert, lelkes fiatalok és idősebbek csapatmunkájának eredményeként valósultak meg, de minden alkalommal kiemelkedő szerepe volt Andrásnak, ötletadóként, animátorként, előadóként, moderátorként egyaránt.

A mozi – a jazz, a színház és az irodalom mellett – András egyik nagy szenvedélye volt, mindent tudott a filmművészet történetéről, mindent, amihez csak hozzáfért, megnézett, gyűjtött, elolvasott. A film nem csak hobbija, hanem hivatása is volt, szervesen hozzátartozott szűkebb szakmájához, a pszichoterápiához. Terápiás munkájához a film inspiráció és forrás volt, közvetítő eszköz, médium, a közös gondolkodás, a kreativitás, az interszubjektivitás és az önismeret potenciális tere. Előadásaival speciális műfajt teremtett, a filmesszét,

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[1] http://www.szombat.org/kultura-muveszetek/az-os-baratsagrol-eros-ferencnek

amelyben teljesen új oldalakról világította meg kedvenc filmjeit, értelmezte és újra-alkotta őket, dialógust kezdeményezve a nézőkkel. Egyik ilyen film-esszéjében – amelynek írásos változata az *Imágó Budapest* 2011/1. számában jelent meg[2] –, a fájdalom, a betegség és a kreativitás összefüggéseit vizsgálja József Attila és Ingmar Bergman műveiben.

> *„Érdeklődésem* – írja – *mindkettőjük élete és művészete iránt pszichiáteri működésem, pszichoterapeuta hivatásom kezdetéig visz vissza. Kettőjüktől többet kaptam és tanultam az emberi kapcsolatok, az érzelmek, az intimitás, vagyis önmagam megértéséhez, mint sok tankönyvből”.*

Nem véletlen a Bergman – József Attila párhuzam, hiszen a költővel András már pályájának elején is foglalkozott. Egyik szerzője volt – Bókay Antallal és Jádi Ferenccel együtt – a *„Köztetek lettem én bolond…”* című tanulmánynak, amely először a *Valóság* 1979/5. számában, majd könyvalakban 1982-ben jelent meg a Magvető kiadónál. A nagy vitákat kiváltó könyv azt mutatta meg, József Attila példáján, hogyan működik a társadalomban a stigmatizáció, a másság, a szabály-talanság kirekesztése. András egész életében azokon az embereken próbált segíteni, akik a kirekesztés áldozatai vagy fenyegetettjei voltak. Kézdi Balázzsal együtt megalapítói voltak 1975-ben – Magyarországon harmadikként – az SOS telefonos lelki segélyszolgálatnak. Több mint negyven éven át, élete szó szerint utolsó pillanatáig végezte pszichoterápiás gyógyító, tanácsadó munkáját, tanította és képezte fiatalabb munkatársait. „A hátrányból előnyt kovácsolni – ez munkánk lényege” – nyilatkozta néhány éve egy interjúban.

A Stark-szülők a pécsi zsidóság kevés számú holokauszt-túlélői közé tartoztak. András 1948-ban született, így ő is, hozzám hasonlóan, a holokauszt „második generációjához” tartozott, amelynek kutatását együtt kezdtük el az 1980-as évek elején. Pszichoterapeutává válásában fiatal egyetemista korától fontos szerepet játszott zsidó identitása. *„Egy pszichoterapeuta identitásának gyökerei a magyar zsidó kultúrában”* című esszéjében[3] így írt:

> *„A zsidó sorsból fakadó kérdés és kihívás az önmeghatározásra kitermelte azt az önreflexiós készséget, amit mintaként nyújthat át a terapeuta, mint a túlélés technikáját… A pszichoterapeutát zsidó identitása fogékonyabbá teszi az egyetemes emberi létélményt jelentő kiszolgáltatottság, megalázottság helyzetének átéléséhez. Ez persze a szükségből erény kovácsolás művészetét is elsajátíttatja velünk.”*

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[2] http://imagobudapest.hu/images/lapszamok/2011_1/ImagoBp_2011_1_pp009-16_Stark-A.pdf

[3] *Múzsák a díványon – Pszichoterápia és kultúra*. Szerk. Füredi János – Buda Béla. Budapest: Medicina, 2006.

András öntudatos pécsi polgár volt, aki egy kisvárosban tudott igazi kozmopolita szellemi műhelyt létrehozni. Ebbe a műhelybe gyalogosan bejárható távolságokon belül belefért az otthon, a rendelő, a mozi, a színház, a Művészetek Háza, és nem utolsó sorban a zsinagóga. Számomra – és bizonyára sokan mások számára is – Stark András jelentette Pécset, amely most elvesztette egyik fő vonzerejét.

Befejezésül álljon itt egy idézet Martin Bubertól, amely András fent idézett írásában is szerepel:

> „Minden pillanatban minden embernek valódi bejárása van az élet értelméhez: pontosan az, amivel élete természetes folyásában most és itt foglakozik. A most és itt megszentelésében, azaz hit és élet hús-vér egységében van az ő egyetlen valódi bejárása ehhez az értelemhez."

Erős Ferenc

A kép 2006. december 8-án készült az
I. Magyar Pszichoanalitikus Filmkonferencián (2006. december 7–9. Pécs).
Balról jobbra: Bókay Antal, Erős Ferenc, Székács Judit és Stark András

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Summaries

Psychoanalysis and the Occult. Transference, Thought-Transference, Psychical Research

Edited by Júlia Gyimesi

RENAUD EVRARD, CLAUDIE MASSICOTTE, THOMAS RABEYRON: Freud as a Psychical Researcher: The Impossible Freudian Legacy

Sigmund Freud constantly attempted to distinguish psychoanalysis from occultism by explaining allegedly paranormal phenomena (such as so-called prophetic dreams) as the results of unconscious processes. His attitude towards the paranormal, however, evolved according to his increasing interest in the possibility of thought transference. In 1925, he reproduced Gilbert Murray's experiments associating telepathy and free associations. Then, he became convinced of the reality of thought transference and shared his conviction in "The Occult Significance of Dreams." Yet, Ernest Jones, his biographer and then president of the International Psychoanalytic Association, was reluctant to associate psychoanalysis with psychical research and therefore worked to marginalize Freud's interest. This article aims to retrace the context of this rarely discussed text and the experiments that preceded it in order to reexamine their role in ulterior definitions of the Freudian legacy and the association of psychoanalysis with experimental research on telepathic dreams.

Keywords: *psychoanalysis, telepathy, occultism, thought transference, psychical research*

JÚLIA GYIMESI: The Unorthodox Silberer

The aim of the article is to explore the reasons why the theory of symbol-formation turned out to be an important scene of the process of demarcation in

psychoanalysis. The debate on the theory of symbol-formation is illuminated by the examination of the work of the Viennese psychoanalyst, Herbert Silberer. Silberer's life-work is an outstanding example of the encounter of psychoanalysis and the so-called occult. He made a most honest and unique attempt to integrate the "mystical" into the psychoanalytic edifice in a non-reductive but still psychoanalytic way. The conflicts that emerged due to the integration of the occult by Silberer did not lie between materialistic and spiritualistic worldviews. Rather, they originated in theoretical oppositions. Today, functional symbolism is what experts refer to most often when discussing the investigations of Silberer. In fact, his theory on functional symbolism was developed in connection with his experiences in the field of occultism, mysticism, alchemy, etc., and inevitably led to tension between his viewpoint and the basic principles of psychoanalysis. Silberer's oeuvre shows that considering occultism and mysticism a valid psychological language could lead to a radically new form of psychology.

Keywords: *Herbert Silberer, symbol-formation, functional symbolism, occultism, mysticism*

BARTHOLOMEU VIEIRA:
Deleuze's Animal Magnetism as a Theoretical Parallel for the Theory of Psychoanalytic Technique

Ferenczi's studies on the occult both inspired, and made important contributions to, the theory of psychoanalytic technique. The theory and practice of animal magnetism raises several questions and inspire new approaches that might help psychoanalysts understand how empathy works in the contemporary clinic. The field of animal magnetism has been seminal in the theoretical development of theories of the unconscious. It is the purpose of this article to examine the elements within the doctrine of animal magnetism that shed light on the Freudian-Ferenczian affirmation of supposed unconscious communication. The article will first of all look at the debate between Freud and Ferenczi on the reality of telepathy. It will then make some brief observations on the subject of magnetism. Because of the broad scope of this subject, I will narrow the focus of this study to Joseph P. Deleuze's statements about his methodology.

Keywords: *theory of technique, empathy, telepathy, animal magnetism*

Csilla Hunya, Péter Aszalós:
Telemarketing

The aim of living is to be born again and again and to make one's essence realized. According to Moreno and some object-relation and relational psychoanalysis theorists, the self develops itself in relationships, more closely in encounters where two beings meet. As Moreno pointed out, an integral part of these encounters is tele, a prerequisite of a common creative act.

In this paper we aim to heighten the awareness of the reader of the value of encounters in life, and understand tele by anchoring it with well-known psychoanalytic terms. In the first part we review some of the relevant literature of psychodramatists and others and connect it conceptually to psychoanalytic terms. In the second part we look closer to the tele as a process embedded into encounters. Our emphasis is on how tele contributes to the rebirth of the soul during the encounter and after it.

Keywords: *encounter, tele, transference, countertransference, intrapsychic, interpersonal, role reversal, doubling, mirroring*

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