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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 monarchical 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 prevalently 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, Tavon, 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 Fairbairn, 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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