

## Verdeckte Quellen von Martin Bubers dialogischer Philosophie

Robert Waldl

### Rogers first questions on Buber:

“How have you lived so deeply in interpersonal relationship and gained such an understanding of the human individual, without being a psychotherapist?”

(Rogers 1957 on the Dialog between him and Martin Buber)

### Rogers first question on Buber:

“I would be interested in knowing what were the channels of knowing that enabled you to really learn so deeply of people and relationships”

(Rogers 1957 on the Dialog between him and Martin Buber)

### Martin Bubers Interest on Psychology and Psychotherapy

- Studies in Leipzig – Wundt, Paul Flechsig
- Studies in Berlin – Emanuel Mendel
- Studies in Zürich – Eugen Bleuler
- Meets Sigmund Freud, Krafft-Ebbing ...

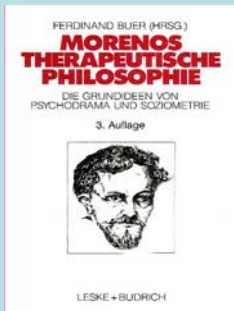
### Martin Buber on Psychology and Psychotherapy

- More than 800 publications by Buber
- 4 essays explicit on Psychology and Psychotherapy
- All essays and letters on Psychology and Psychotherapy fill few hundred pages

### The Interest by Psychotherapists on Martin Buber – after he published *I and Thou* - 1923

- *I and Thou* is published in January
- Talk at “Psychologischen Klub Zürich”
- Buber starts lecturing at the University Frankfurt

In the Scientific Literature Moreno is seen as influenced by Buber



„Vor allem Martin Buber (1878-1965) der 1916 bis 1923 u.a. in Wien an seiner Philosophie des "Ich und Du" arbeitete ... hat ihn stark beeinflusst.“  
 Ferdinand Buer, *Morenos Therapeutische Philosophie*, 1999, page 26

Moreno 1914, quoted in a textbook for modern Methods of Psychotherapy 1994

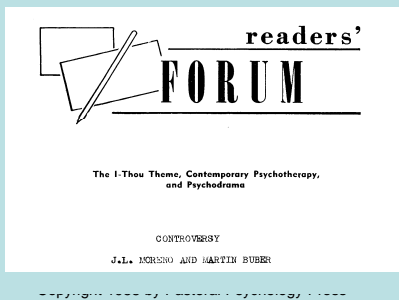
3.2.1 *Begegnung*

In seinem 1914 verfaßten Flugbericht „Einladung zu einer Begegnung“ formuliert Moreno: „Es gibt kein Mittel zwischen mir und anderen / Ich bin unmittelbar in der Begegnung. / Ich bin nicht einzig: bloß in der Begegnung, / ob ich ein Gott, ein Narr oder ein Dummer. / Ich bin geweiht, geheiligt, gelöst in der Begegnung, / ob ich das Gras oder die Gottheit treffe“ (Moreno 1914, vgl. 1924). Der Mensch ist

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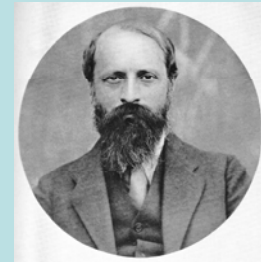
Hilarion Petzold (HG.), *Wege zum Menschen, Methoden und Persönlichkeiten moderner Psychotherapie*, 1994

A correspondence from 1958  
 Moreno – Pfueteze - Buber



Jacob Levy  
 Moreno  
 (1889-1974)

Martin Buber  
 (1878-1965)



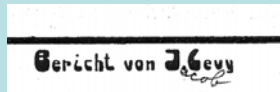
The Relevance of *I and Thou*

- Living Encounter  
 (unmittelbare Begegnung)
- From Philosophy or from  
 Psychotherapy?

Jacob Levy  
 Moreno  
 (1889-1974)



6 Copies of Morenos Writings have been lost in the Library of University of Vienna



The name „J. Levy“ was read as „Jacob Gevy“

J.L. Moreno 1914

Moreno 1914



Moreno 1915

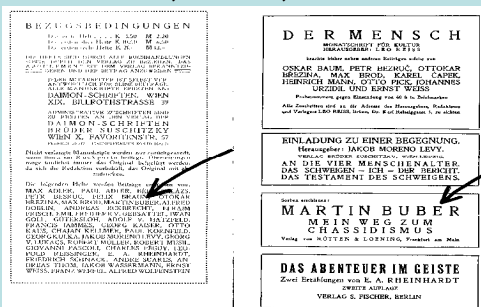


„DAIMON“ 1918



In the first edition February 1918 Moreno published „Einladung zu einer Begegnung; - Die Gottheit als Autor“

DAIMON, No. 3, June 1918



The long continuing cooperation from Moreno and Buber is here documented the first time. Buber's Advertisement is right below the announcement of Morenos „Einladung zu einer Begegnung“

DER NEUE DAIMON, 1919

Martin Buber published a Hasidic legend in DER NEUE DAIMON, January 1919 ...

vergeben.“ brach er ab und rief: „Herr der Welt, wir haben nicht mehr die Kraft zu sagen: Und Gott sprach -- Herr der Welt, sag du selber, du selber sage ich habe vergeben.“

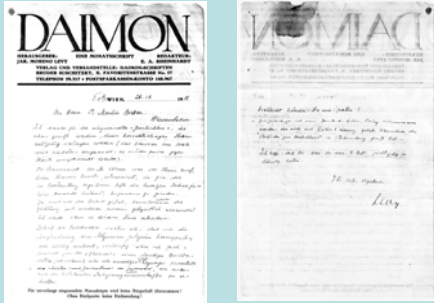
JAKOB MORENO LEVY  
EINLADUNG ZU EINER BEGEGNUNG  
DIE GOTTHEIT ALS REDNER

Es redet  
Der Redner  
Der Zuhörer, Bruder Martin,  
Ich.  
Ort: Hönau.  
Der Redner blinzt in eine Schrift.  
Bruder Martin geht auf ihn zu.  
Bruder Martin: Ich sehe; du bist der Redner. O habe Mitleid  
und antworte einem Arznen!

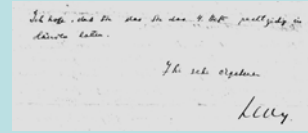
MARTIN BUBER  
GESCHICHTEN VOM BERDYCZEWER  
(RABBI LEVI JIZCHAK VON BERDYCZEW, GEST. 1810)  
SEIN ZUNAME  
Der Zuname Rabbi Levi Jizchak war „Barfänger“, und  
mit diesem Namen, der aber nicht der seines Vaters gewesen

... which ended on the same page where Morenos „Einladung zu einer Begegnung“ begun.

Found 2006 in USA: A letter from J.L. Moreno to Martin Buber



26th of September 1918  
Moreno writes to Martin Buber:



I hope the 4th booklet will be in your hands in time.

Yours sincerely  
Levy

Martin Buber  
(1878-1965)



Bubers different statements on the genesis of "I and Thou"

1. In the twenties Buber mentioned several times an „early plan“ for "I and Thou" from 1916
2. In the fifties Buber wrote two times: "I report that the idea of "I and Thou" has already been expressed, in the same terms, in my early writings ... 1907"

1918: earliest dialogical lines from Buber (out of Rivka Horwitz, „Bubers Way to I and Thou“, 1978)



The important terms "I", "Thou" and "encounter" are still missing in Bubers thinking at February 1918.

Summary Buber

- the interpersonal relationship appears in Martin Bubers thinking 1918
- there is no dialogical work before "I and Thou", which was written 1922 and published January 1923

What Buber received from Moreno:

In "I and Thou" we find four different kinds of influence by J.L. Moreno:

1. influence in important ideas
2. Buber took over phrases and significant using of terms
3. the architecture (of the first two chapters) of „I and Thou“
4. Bubers unpublished motto of „I and Thou“

What Buber received from Moreno:

Central Ideas:

- living encounter/unmittelbare Begegnung
- encounter is limited in the time
- healing by encounter
- here and now
- presence and past

Buber took some phrases from Moreno almost word by word:

„Es gibt kein **Mittel** zwischen mir und anderen / Ich bin **unmittelbar**: in der **Begegnung**“

MORENO 1915, MORENO 1918

These words Moreno repeated like his credo.

„Die Beziehung zum Du ist **unmittelbar**. ... Alles **Mittel** ist **Hindernis**. Nur wo alles **Mittel** zerfallen ist, geschieht **Begegnung**.“

BUBER 1923. „I and Thou“

This text from Buber is quoted very often in the German textbooks for psychotherapy.

more phrases Buber used from Morenos early writings:

„Ich bin nicht **einzig**: bloß in der Begegnung / ob ich ein Gott, ein **Narr** oder ein Dummer / Ich bin geweiht, **geheilt, gelöst** in der Begegnung“

MORENO 1915, MORENO 1918

„Gute und Böse, Kluge und **Törichte**, Schöne und **Hässliche**, einer um den andern wird ihm wirklich und zum Du, ... **einzig** und gegenüber wesend, ... und so kann er wirken, kann helfen, **heilen, erziehen, erheben, erlösen**.“

BUBER „I and Thou“, 1923

more phrases in Bubers "I and Thou" inspired by Morenos early writings:

Moreno describes encounter:

„Wo ich aufgehe, dort ist dein **Himmel**“

MORENO 1915

Buber describes encounter:

„... **nachbarlos und fugenlos** ist er Du und füllt den **Himmelskreis**.“

BUBER „I and Thou“, 1923

more phrases in Bubers "I and Thou" inspired by Morenos early writings:

„Wir sollen uns nicht **wollen**, sondern **finden**.“

MORENO 1915, MORENO 1918

„... **da gebe es kein eigenes Wollen**.“

BUBER „I and Thou“, 1923

„Das Du begegnet mir von Gnaden – durch Suchen wird es nicht **gefunden**.“

BUBER „I and Thou“, 1923

## Other Sources of Bubers Dialogical Philosophy

- Ferdinand Ebners Influence on Buber: see Rivka Horwitz, 1978 and 1983
- Herman Cohens Influence on Buber: see Klaus Dethloff 2004

## Martin Bubers Essay, 1954

*Zur Geschichte des dialogischen Prinzips*  
(*On the history of the Dialogical Principle*)

is not a contribution to the history of Philosophy – it is a legend

## Conclusion I

- The answer to Rogers question is:

Bubers channel of knowing about encounter and relationship has a name. It was J.L. Moreno from where he received the term living encounter with many important implications.

## Conclusion II

- The meaning of encounter for becoming a person and for therapeutic setting was not revealed by philosophical thinking
- It was found by trying-out various settings of helping and healing

## Conclusion III

My Suggestion is:

- Not to quote Buber,
- but to quote Moreno instead, when we talk about a I-Thou-relationship and living encounter (unmittelbare Begegnung)