

(Psychodrama vol I, New York 1977) (German 1914 Jacob Levy)

There are different definitions of Philosophy : 1) It is the study of ideas about knowledge, truth, the nature and meaning of life, 2) The most basic beliefs, concepts, and attitudes of an individual or group 3) The study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline. (Oxford dictionaries) 4) Conjunto de saberes que busca establecer, de manera racional, los principios más generales que organizan y orientan el conocimiento de la realidad así como el sentido del obrar humano. There might be many more definitions but this is the essence. On purpose I have copied a Spanish one because it helps us to understand how differently we use words and how difficult it is to create a real encounter between cultures that express themselves differently .

Let us talk a little about Moreno's Philosophy and how and what we think about it, trying to open up many questions to understand it . ENCOUNTER is the real focus of Moreno's method .

"The 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 mine and place them instead of yours.

Then I will look at you with your eyes and you will look at me with mine" (Moreno ,Vienna 1914 ,Psychodrama vol I 1977) .

It is important to ask whether this situation includes a third person. In the first phrase, "The meeting of two, eye to eye ,face to face “seems to be said by a witness to this Encounter. Is this a third presence or not ?

There is a description of the Encounter as seen from the outside. Two protagonists talk to each other in the first person, this meeting takes place between two but to be able to describe it, there must be a third person watching so as to allow the protagonists to see at each other, to recognise each other and be separate beings and not symbiotic.

Moreno defines his philosophy as” the philosophy of the moment or of the here and now of the eternal Creation "and continues saying “In establishing a point of reference, three factors must be emphasized : the status nascendi, the locus and the matrix . (For those of you who may be unfamiliar with Moreno's philosophy and psychodrama, let me give you the definitions: STATUS NASCENDI is the time of conception, LOCUS NASCENDI is the meaning for the place and moment of birth, in other words, the placenta in the mother's womb. Moreno called the present structure the MATRIX, the fertilized egg from which the embryo develops later having psychological roles within our minds. These represent different phases of the same process. There is no thing without its Locus, no locus without a status nascendi and no status nascendi without its matrix “ (Moreno .Sociometry, vol 4, No 2 1941 PP205 226) Therefore any encounter between persons mediated by roles has its locus, its status nascendi and a matrix. Moreno and Buber both talk about the concept of Encounter. Even if it is usually said that it was Buber who created the concept, both of them met in Daimon, the Journal published from the House of the Encounter. (“Einladung zu einer Begegnung”, 1914) It was published by Moreno before Buber (Waldl, May 2012, pp.69-71) This is the core of Psychodrama, Encounter and role reversal take place within a locus, inside a matrix, as a space time for action, the status nascendi, an action that will develop from persons expressing themselves with their roles . The Philosophy of the moment. This is what

can change and heal our own personal relationships, facilitating the understanding and communication among cultures and social matrixes. Tele, the psychological expression of relationships, connections and disconnections will be the factor that will amalgamate the network of human relationships. All this takes place in everyday life, creation fueled on by spontaneity, the two cosmic roles are the constant factor in the normal living process. It is the action of the soul in its original form. So, it is possible to say Psychodrama not only is born from life, it is life itself .

Moreno's first interest was that of religion. For him Encounter was a spiritual moment in evolution and all his philosophy was a way to better understand the human role in our universe including the spiritual aspects. His religion came from a Jasidic philosophy. In conversations with Prof.Dr. Ramon Sarró at the University of Barcelona, Moreno spoke about the influence which the teachings of the Rabi Baal Shem Tov had on Jasidism. Moreno's Jazidic roots appear in "Words of the Father" and in the fundamental notions of Psychodrama : birth ,matrix of identity,spontaneity,creativity, encounter. The Jasidic movement was founded by the Rabi Israel ben Eliezer, known as Baal Shem Tov (Lord of the good name),(Señor del Buen Nombre). The name "Jasidism" comes from the Hebrew jasad, the pious or merciful. Baal She Tov was one of Moreno's important teachers and the creator of the "empty chair" technique. Moreno sees humanity as being part of Creation because each one is a Creative being that participates in the cycle of Creation -Spontaneity- Creation, never ending. "I am the Father,I am the father of your son ..."(Moreno 41,p 52) When somebody reads this poem, when the words are repeated ,the concept becomes a part of anyone that says them. "The first created the last and the end created the beginning, I created the world therefore I must have created myself"(Moreno 41) This other poem expresses that each person is his own Creator . Encounter itself will facilitate that Creation which grows flowingly in life, in art, in painting, writing or science research as well as in any development that will afterwards become a cultural conserve. In daily life, building the self, always in connection with others, creates a good and satisfactory life. Tele evolves as the amalgamation of relationships within the planetary and cosmic matrix. All these concepts are part of an spiritual belief that is present in Psychodrama work . From another point of view, Encounter is seen in the reality of the Cosmic matrix, from a different perspective, it appears at the chemical structure, two Hydrogenous create Helios which is the beginning of all the other elements, atom encounters done by its smaller particles create energy which facilitates this encounter or brakes it. There are two ways for development, fusion or fission, creation or destruction , Chaos and Cosmos two ways for expressing the cosmic energy. "This is my prayer May every being be born at least once. Better be born for destruction than never to be born" (Moreno 41 p24) "This is my prayer May all beings be blessed with a place in the Universe"(Moreno 41,p25) Our relationships have two roads, and encounter includes acceptance and rejection.Tele expresses itself via acceptance,rejection or indifference. Cosmic Matrix needs spontaneity to create, so, as Moreno describes, there is a circle of constant creation,fueled by spontaneity. When we think about the Moebius thread and its form and infinite movement, we find that it expresses the cosmic matrix. Everything is included and possible on it . It is also the perfect symbol for DNA; Its small chemical and cellular encounters all beings are born on this planet, including human genetics. The basis of tele, acceptance and /or rejection, are born in this genetic Encounter and develop until they become the psychological expression of relationships among living beings.

Looking at the theoretical base of the method, and at what we know about J L Moreno's life, it is easy to establish connections and understand it as a whole . He said in his Autobiography "The Psychodrama of my life anticipated the creation of Psychodrama" (Moreno 74). In contacting this cosmic matrix we have to remember that Moreno owes his life and well being to the intervention of the sun in his life. The advice that an Egyptian -Gypsy woman in Rumania gave Moreno's mother was to place the frail and sickly baby on the sand under the sun light; this saved his life. In his autobiography he explains that his nurse, Piroshka, taught him that everything goes and comes from the earth while taking him at age two or three to the little outhouse at the back of the home. This

memory continuously present, did not allow him to forget the cosmic connection that all human beings have with the whole cosmos, with its constant changes responding spontaneously and in a creative way.

There is not only the need of oxygen to breathe, there is also the need for light, water and the development of the elements in biological chemistry. All this is part of us and used by us. Thus we belong to the Cosmos. From this point of view it is important to recognize the lessons that the Cosmic Matrix has for us in our own life. It will always be mediated by the planet matrix which is where humanity lives. For instance it is possible to understand that there is a difference between living in the North or in the South; our cells register warmth and sunlight in different positions and also water circling changes from one hemisphere to the other. We must remember that our bodies are comprised by 80% water. There are many other facts that are not usually recognized, but are very important in societies, in cultures and in our personal life and they express themselves in a Psychodrama Stage. These differences will influence any Sociopsicodramatic action. For example, when a group starts a warming up walking, many times they walk in circles. The direction of the movement is often clockwise, in other words, to the right. When the group reaches deeper emotions it goes in the other direction. Like water, a group changes direction. Is it related to the geography or to the intensity of emotions, does it go towards the heart or does it distance itself from the heart? This is just like the Hebrew and Latin alphabets which are written in opposite directions. Another interesting point is that to find the North, one will find it as it is marked by one star, the Northern star. The South is marked by four stars, the Southern Cross and six if Alpha and Beta Centaurus are included. If this is open to discussion: does it influence the way we look at the world, cultures and societies? Southern cultures colonized or influenced by Western culture must adapt themselves to it, the calendar with the Natal festivities that in the North are celebrated near the winter Solstice, in the South are celebrated close to the Summer Solstice and that completely changes the meaning, the symbolism and the connection with nature. Both are related to the Sun. In the North the shortest day is when the sun begins to grow again such as a rebirth. In the South the longest day, is completely different. There are cultural differences between the people that celebrate in consonance with the Cosmic Matrix and those that have to adapt themselves to another culture. Those which must adapt to another culture are dependent ones and distant from their origins, we could say, from the umbilical cord that gives them a strong identity. Southern cultures celebrate the winter Solstice in June as the birth of the sun," Inty "in Quechua, and this is the moment in which the Chakana, the Southern Cross is at its Zenith, the moment of beginnings. So all this and many other things belong to the Cosmic Matrix that influences human life constantly.

The "breather" role is our connection with the Cosmic matrix. Moreno describes it as the first psychosomatic role and its complementary role is the Cosmos. The development of each psychosomatic role from which, for Moreno the ego develops, have their own Locus, its own status nascendi, and develops in its own matrix. The psychosomatic roles have their first stages of development in the womb, the maternal matrix, an undifferentiated life where mother and child use the same oxygen but not the same blood. Each has its own, so differentiation exists from the very beginning but the baby does not know about this and just breathes easily through the umbilical cord, without effort, floating in liquid, and without feeling any limits. The contacting role will feel the first limit during birth. "The moment of birth is the maximum degree of warming up to the spontaneous act of being born. It is not a trauma but the end stage of an act for which nine months of preparation were required. The infant is the actor. He has to act in roles without an ego or personality to act with. Like an impromptu actor, every step he makes in the world is new. He has to act quickly on the spur of the moment -that moment when a new breathing apparatus is put into function" (Moreno- 77) p 54) This creative act will be a model for many more creative acts during life. After nine months, and after birth, the breather role will emerge because of the need for oxygen. It is the only role that goes from undifferentiated to its full development instantly all in a first creative act. For Moreno it will be his first creative act in connection with the cosmos; a new

Encounter that will be maintained during the whole lifetime and will end with the last breath in a new creative act which will start a new cycle within the Cosmos. The breather role in status nascendi, with a change of Locus and matrix has very little time to establish itself, and has to be done spontaneously. It is now known that it is not necessary to cut the umbilical cord immediately; it is possible, without risk to give time to this process, making it a normal creative change of matrix and therefore less traumatic. A new matrix appears, the "Identity" matrix. Differentiation will probably start with the contactor role passing through the birth channel which will be prepared by it to the change in environment and the development of all the other Psychosomatic roles such as the "Eater" role. "That moment when he must, for the first time suck fluid from the breast or bottle" (Moreno -77) Birth for Moreno is the first Creative Act. The first breath, the direct contact with the Cosmic matrix, will take place from a Genetic matrix starting the new identity matrix.

Not so long ago while working through a Sociopsychodrama in Argentina, during the actual social moment the group talked about how society and most of all how politicians always seem to be looking at their own umbilical cord and do not see or look around at reality. The action started with a social scene at a square in Caracas, Venezuela. A young woman was recreating the scene of a Sociodrama where she was working and where the whole political situation was created; many social roles appeared and entered into discussions without arriving at a solution until an old man from the country side said, "My people when they were planting, they used to plant the broken seeds so they would grow again and heal". Finally the protagonist in the role of the old man, planted the seed and the group made a circle around it. Then a young woman began to cry and said that looking at the center of the circle made her remember the politicians looking only at their own umbilical cord. Asked about the possibility of her doing something about this situation, she created a scene with a baby being born and loosing the umbilical cord. The scene was enacted; there was a baby being born and when the cord was cut the baby did not know how to breathe, it needed time and help to be able to breathe by itself without being rushed and needed to be treated with the respect that the sacred time of birth needs. This could not be done too quickly as the baby needed to start its differentiation and say good by to the umbilical cord slowly. That role also demonstrated that the newborn felt alone and cold without love and having lost something vital. When the actors were asked what they wanted to do they recreated the scene reversing roles and choosing very carefully what and how to do it. To make the story short, in the end it was waited upon until the umbilical cord stopped beating and it was only then that it was cut and taken to Pachamama, the Mother Earth from the high Andes mountain ranges stretching from Bolivia, Ecuador, Chile, Peru and Argentina who gives life and must to be honored. Then again, a circle formed with the umbilical cord in the middle and the group circled around it with a clear commitment. The first and the second scene became one with a song and the celebration of a ritual in honor of the Earth where a seed was planted; a tree and a baby were born and an umbilical cord was honored for having been the instrument of life. Not only the baby recovered the lost connection but even more important the whole society mediated by the group, recovered its cultural origin and could sing together. It was a very important lesson as to how individual and social matrixes connect and are expressed in similar ways and how the breather role is the end of maternal matrix and the beginning of the identity matrix and the first Creative Act.

Matrixes will always be connected, having an influence in any action and expressing themselves through the different roles. There is a matrix that will be maintained during the whole life span of a person, this is the genetic matrix. Is it possible to influence it? Is it always similar to itself or can it be modified? This is a very important challenge for a Psychodramatist. An example might be a protagonist who wants to work so as to understand the origin of an illness that the male members of the family had; they were loosing their muscle strength as they became adults. A scene was remembered in which the grandmother, three months pregnant of the protagonist's mother was in Galicia, Spain watching a competition where men were crossing a bay at the sea coast and had to reach the other side carrying a big pig on their shoulders. The woman was terribly afraid of loosing

her husband and having to stay alone with the unborn baby. From then on the males of the family got muscle dystrophy. Did the sickness come from that source ? Most likely it also came from other sources also but there seems to be a relationship among the situations . If a trauma is capable of generating a genetic problem, is it possible to heal it creating a new scene with the same intensity but in a protected environment like the Psychodrama sustain ? In this, Psychodrama and homeopathy have the same principle: a Similar Similis curandum. Looking at Moreno's own genetic matrix it is possible to see Encounter as the center. With the genetic matrix tele begins at the cellular level. Encounter will be expressed in the creation of a being at a particular moment in a particular locus; that by a creative act, will transform two genetic matrixes into one which will include the whole history of the identity, family, social and cosmic matrix from these two matrixes into the new one at the time of conception. When Moreno described genetic matrix he did not have all the information that is now known about this process but his own predictive way gave it an importance which at the time was not yet understandable. He explained the STATUS NASCENDI as being the moment of conception, the LOCUS NASCENDI being the place and moment of birth meaning the placenta within the mother's womb, and lastly, the MATRIX signifying the fertilized egg from which an embryo develops.

The continuation of a genetic characteristic through different generations has been proven in many circumstances . Anne Ancelin Schutzenberger (quite a coincidence as "schutz" in German means "protection") was one of the pioneers in this direction. Epigenetic , a concept that in the last years has grown immensely now recognizes the influence of the environment and emotions in the present and successive genetic developments. It is important to ask whether each important creative act leaves a cellular message and whether it appears in the genetic matrix and then in successive generations, not only the traumatic ones, but also in any type of intense emotion whether it be positive or negative might be reflected in its structure . So genetics are influenced by daily life. A profound trauma leaves a deep wound not only in he who has lived it but it will also be transmitted to the next generations. More so if it is a trauma experienced by a whole group of people such as a genocide or an earthquake. This matrix as all the others, has for the Philosophy of the Moment, a Locus and a status nascendi. That will be the basis for any Psychodramatic work that could be done. The recreation of the moment , its locus at the moment of the status nascendi is when any creative act can be modified or changed to whatever matrix it may belong. Moreno's cellular identity is from the Hebrew people, which in itself is an encounter because he comes from Sephardi origin and grew in contact with Askenasy and Catholic culture, in itself an Encounter between people, individuals, race, continents, climates , languages, all this is a memory that lived deeply inside his cells . If Moreno's life is looked at ,we see that he comes from the Turkish to the Austrian Empire, from a Muslim world to a Christian one ,with the influence of his mothers education at a Catholic school, but brought up in the Jewish community and religion. When Moreno describes having been born in the Bosforous waters in a boat without a flag, it was considered a myth or a psychodramatic truth up until reading in his autobiography what his mother had said “My mother never confirmed this fantastic history of my birth; she made some comments and changes : “It was a stormy night on the early morning of Holy Saturday ,You were in a boat but the boat was my body that gave you birth “ Then the history of my birth was transferred to the myth realm "(Moreno,1974,capitulo 1 p.2) The trip in a boat might easily be the boat that brought the original Sefardy people from Spain to Turkey between 1500-1600 which was when the Catholic monarchs exiled all the non Christians who did not convert. In Moreno's genetic matrix Encounter is a very important aspect as it was described and appeared in his childhood and during his adolescence, where he put this genetic identity into action investigating the different social environments and recreating his identity matrix conscientiously. This genetic Encounter is expressed in Moreno's young life especially during adolescence when the identity matrix is recreated during the bodily changes from child to adult life . The seed to all his ideas was clearly planted during this period; theater , groups , creativity, spontaneity, and sociometry.

The Identity matrix develops after the first breath, and expresses the concept of Encounter between mother and child. The father, having a more distant role will be included through the mother. He is the one that is able to see and describe that Encounter, like in the first sentence of the Encounter poem. ("The meeting of two, eye to eye, face to face..") The psychosomatic roles will develop from the complementary contact between the genetic and identity matrixes always within a family matrix with the characteristics of the social matrix where it is included and will give form to the body with its gestures, movements, and responses. The identity matrix is in itself the "cooking pot" where all our body functions will be developed. Taking as an example only one role, the contact one, it will develop reflecting how the contact between mother and baby was. The psychosomatic roles will develop in five stages as described by Moreno for the eater role. "The first stage is that of the other person being a part of the infant in all earnest, that is complete spontaneous all identity. The second stage is that of the infant centering the attention upon another stranger part by part of him and acting out its role. The third stage is that of lifting the other part from the continuity of the experience and leaving all other parts out including himself. The fourth stage is that of the infant placing himself actively in the other part and acting its role. The fifth stage is that of the infant acting the role of the other towards someone else who in turn acts in his role. With this stage, the act of reversal of roles is complete" (Moreno .77) All psychosomatic roles will pass through these stages but it is also possible to extend this process to the other family or social roles. It is important to consider the psychosomatic role of contactor (the one who touches or is touched and the one who holds or is held) because this is the one found and used working in Psychodrama. This clearly expresses the circumstances as to the identity matrix. Whenever there is a difficulty in this role in psychodrama, it will take us to a very profound scene where identity matrix is involved, like the concretion of a synthon. So each time there is a change in the body function as in adolescence, during a pregnancy, in the process of learning something new, or in old people, the body changes just as it does during an illness. The identity matrix will be touched and will be expressing itself and psychodrama will express such situations. Then the family matrix has the function of taking care of the first two steps, mother and baby; during the third step, the presence of the father is fundamental because he will be the third role that permits the differentiation between mother and child. Here all the messages that genetic matrix have given are mirrored and expressed in the small nucleus of the family. Family roles will take form, giving the necessary support to the social roles that will be developed in the social matrix and will allow the development of the different functions in society.

Moreno expresses his genetic encounter as during his adolescence. That was the time in which he decided to leave his family matrix, his only source of information and he began looking at other situations. He strolls the parks of Vienna, works as a tutor, goes to school and afterwards to the University. Then as a young man while in Germany and standing in front of a statue of Christ, Moreno realized he should broaden his perspectives and become a Universal being. From then on he starts to express himself in creative actions always based on the Encounter and the philosophy of the moment. Moreno having left the society where he grew up and working as a tutor for three children creates a world of the moment, a here and now of fantasy which extended to all the children whose path he crossed. All his stories are developed in a special time frame and space created by him for example sitting at the top of a tree pretending to be a fantastic being with a long green coat. This helped the poor, immigrant children to get out of their own reality which was for sure not a very happy one. Thereby Moreno aided them in realizing and coming to terms with their own importance. We must realize and take into account that creativity without spontaneity becomes lifeless. The children with their spontaneous wishes and requests recreate a locus, a space in time and a space of creation where the difficulties in their lives were set aside for some moments thus helping them to resolve those difficulties and later becoming a part of a different reality in their daily lives. This again is an expression of the philosophy of the moment, of Encounter. The park where Moreno met and created a fantasy world with the children has a message in itself; the characteristic of being a meeting place between them and other children who sang the most

beautiful songs. In a building close by sang and sing today the "Singing Children of Vienna", cultural conserves of an esthetic world. This very well known experience is the very beginning not only of Moreno's future dramatic work, it is also the seed of the Encounter philosophy where children of diverse social status' meet and establish a tele connection. The intensity of those moments became a part of real life. The necessity to create a network capable of maintaining the differences among its members will plant another seed developed many years after, Sociatry.

Another deep experience occurs with the prostitutes who at that time experienced a strong, contradictory culture that included them, but also made them disappear from the prudish social matrix. Moreno, a medical student, approached them and developed an interest in them as human beings. This is where he experiences one of the first lessons about collaboration and healing of each other. He discovers that it is not he with his knowledge who helps ; It is just by the fact of allowing these women to be together that the prostitutes recover an old feminine way by being in groups, talking together and helping each other with every day chores, knitting, and caring for children. Women have maintained the cohesive structure of their society's for centuries in small society's and in tribes .

When factories appear and women started working and competing for a salary, they lost the capacity of helping each other and of listening to each other as they used to do at the long lines to the mill where they took their seeds to be ground into flour for their bread. In this group what Moreno finds is one of the oldest ways of relationship in the world, a group collaborating among themselves. Based on this observation he created and named it "group psychotherapy", this becoming a very useful instrument .

This is Moreno's great capacity, observing and living in the midst of different groups, without interfering but understanding them and learning from their behavior, always having the moment and the encounter as the basis of his thoughts, giving support to the technics that with time he developed. Moreno and a small group will create the House of Encounter to receive people that we now will recognize as refugees. At that time Vienna was full of people searching for a new life. They created a journal, Daimon, and in the exchanges between its members the Philosophy of the Moment and its center, the Encounter became a communion of ideas socially recognized.

The exchange of ideas with Buber and others will make this embryo of thoughts flourish and Moreno's first writings will take place. Moreno and Buber wrote in the Daimon journal and both were obsessed by the Encounter between persons. How they influenced each other is not clear, but they lived in a common space, the interpersonal theorie of man and God. Buber sees men as incomplete, he is not himself if isolated . He is complete when submerged into a collective mass. Real life is an encounter that is lived in the relationship among one person and another, a dialogic relation ; "the person I meet is not the object of my experience, he is the subject that makes me a subject..." Fonseca (Waldl, mayo 2012, pp.69-71)

Fonseca transcribes the article about the conference given by Robert Waldl which took place in New York in 2004 at the 62 nd Congress of the American Society of Group Psychotherapy and Pschodrama. He relates in the abstraction that due to his own thesis for his Doctorate he had explored the philosophical correlation between Buber and Moreno. Fonseca concluded that both were influenced by Jadism and Kabbalah. Nevertheless, the majority of literature consulted indicated that Buber had been the pioneer of the Encounter concept. Fonseca while studying texts written by Waldl was stunned by the revelations of this author which clearly confirmed that Moreno was he who first wrote about the concept of Encounter. In the correspondence, Fonseca mantained with Wadld he told the anecdote for which in 2006 the copy of a letter sent by Moreno to Buber in 1919 had been found. In the letter, a copy of the magazine Daimon No. 4 was included which

contained an article written by Moreno and some years later was used by Buber almost word for word for his own extracts dealing with Encounter.

It took a long time for this to be recognised. All of Moreno's actions were influenced by his philosophy and ideas. He maintained that these ideas did not belong to any one person but to all, that they were the meaning of the creating Universe and a special subject that could at a certain moment reproduce these ideas, write them, paint them or use another way of expression. Those on the world outside of the author's mind belonged to the whole of Humanity and that is the essence of his discussion about the first theater where he very clearly states "I am not defending my pertinence I am defending the community property because I have offered it to them and as they are not here defending it, I am ." With his articles about Encounter something happened; they were signed Levy and lost in a library until eventually someone discovered them wishing to write a thesis. As he said in his autobiography the experiences of his life are the beginning of his theories and his work. So we see Moreno as a philosopher, a man of theater, a politician, a sociologist and a man of medicine. He will choose medicine and go to work in a small town where a society had been formed by different ethnic groups and having many difficulties. There Moreno will rapidly see that the relationships could not develop because the structure of the social fabric was broken. He recovers his Ladino (Latin) language which is spoken up until now in the North of Italy, but more than anything else he discovers that being out of the fabric of relationships can make people sick and that the first thing for human beings is the Encounter, the development of tele among the members of any group. That is how Sociometry was born. It is possible to see that it is not a sociometry from fixed formalities, it is the sociometry of every day life, the one that he rediscovers from the people of the refugee camps where he worked as a doctor. Living sociometry's are the constant movement of relationships, the network built and rebuilt as the group of people grows or becomes smaller, changing constantly as life evolves.

Then we arrive at what is the most important part of Moreno's work, the Theater of Reciprocity or of Benediction. This theater will take place in the milieu of a family; it will be in the locus that has been witness of a difficulty in the normal family matrix where this problem arose and will go back to the status nascendi and change it, if possible, to a healing situation. All this will take place within the social matrix of a small town. Now it is not possible to do it like that, but the Sociopsychodramas that take place in a real social matrix, with living sociometry forming the group or groups and enacting the scene that belongs to that group, is the closer action towards the theater of the benediction. We will enter it without knowing where you were going to reach but you end up by seeing that the only objective of this work is to recover the Encounter. We look for it at the different levels of encounter, touching all the matrixes, time and spaces where this could have been broken and then reconnecting it. Sociopsychodrama can be thought of as a theater of benediction, nearly the whole network of Psychodramatists has had different examples.

Theater of Benediction: If we consider that the Planet is the common house of Humanity, named by the actual Pope as that in his writings, the SMS can be so considered.. What is very interesting is that the whole process and its creation started many, many years ago when Moreno did his public Psychodramas in New York, the house of millions of people. New York was the Group Matrix emerging from the Social matrix of an enormous country. It is possible to extend the concept to the point in which this country is the Institutional matrix inside the Planetary matrix. In one such public psychodrama (Sociopsychodrama) in 1969 there participated a blonde, blue eyed protagonist who worked and demonstrated how her family rejected her because she had gotten pregnant and had a baby. The whole Psychodrama evolved and in the final scene the baby was a very beautiful baby with dark skin. The whole Psychodrama had a beautiful ending because by chance some members of her family were present at the theater. They ended up going to the stage to embrace her as a "sharing..". In her own personal scene it had a good ending and let us hope that it continued even better. Her family reestablished links, her identity matrix received an embrace and that could

be transmitted to the baby's own matrix and if we take into account the news about epigenetic research(.....) the whole genetic matrix will include a new view of life . But let us see at the other matrixes, the group in the theater had a strong experience that also changed in them the vision of a problem that had been changed since Marthin Luther King's famous speech heard by the whole country, but not felt or registered deeply by so many as has been seen in the dramatization. Is it important for the Social matrix ?The whole process of the psychodrama has become a Sociodrama or has always been a Sociopsichodrama because the theme belongs to the deepest problems of that social matrix, it has not been proposed by Moreno as a theme to work, it has only followed the deep knowledge of the group to understand the core of the problem. It is not the only one and from this knowledge a proposal of work to help the Social Matrix can be born. It is said that a change in a drop of water can change the whole sea. What is very important is to connect the theorie and the Philosophy of the moment, the theme of of a Psichosociodrama . Maybe this is the function of a Sociodrama, sociopsichodrama or theater of Benediction.

Then we arrive at the most important part of his work, the Theater of Reciprocity, or of Benediction. This theater will take place in the milieu of a family, it will be in the locus that has been witness of a difficulty in the normal family matrix where this problem has arisen and will go back to the status nascendi and change it if possible to a healing situation. All this will take place inside the social matrix of a small town. It is not possible now to do it like that, but the Socio-psychodramas that take place in a real social matrix, with living sociometry forming the group or groups and enacting the scene that belongs to that group, is the closer action towards the theater of the benediction. We will enter it without knowing where we are going and what we will achieve but we end up by finding that the only objective of this work is recovering the Encounter ; looking for it at the different levels of encounter, touching all the matrixes of time and spaces where this could have been broken and reconnecting it.

In closing, I would like to read these words written by Moreno :

"Spiele-Dich-so,-wie-Du-noch-nie-warst,-dann-kanst-Du-beginnen-so-zu-werden."

This translated would be , Play-yourself-as-you-have-never-been,- then-you-can-begin-to-become-so.