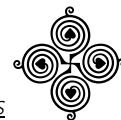


THE ARCHETYPAL SOCIAL PHENOMENON

The archetypal social phenomenon is our social organ of cognition.

Dieter Brüll, *The Mysteries of Social Encounters*



The social aspect of the spiritual life demands that I open myself to the other person, invite him to express himself in me. In this way I am able to experience his questions of inner development as my own.

Dieter Brüll, *The Mysteries of Social Encounters*

When man faces man the one attempts to put the other to sleep and the other continuously wants to maintain his uprightness. But this is, to speak in the Goethean sense, the archetypal phenomenon of social science... [This sleeping-into] we may call the social principle, the social impulse of the new era: we have to live over into the other; we have to dissolve with our soul into the other.

Rudolf Steiner (lecture on 11.10.1919)

Now it is a question of whether I can carry over into waking up what the other entrusted to me. To the degree to which I can hold this in my consciousness, I come to insights that I can bring into conversation by taking the word and putting the other to sleep. It involves practicing two skills: freeing a space for the other so that he or she can speak undisturbed, and the ability to hold in awakening what the other said... The archetypal phenomenon of social life only leads to this meeting when we learn to manage it in consciousness, that is, when we can consciously follow the movement of the pendulum between falling asleep and awakening and find the way to the heart of the other. We must develop abilities of soul like having a strong interest, listening, presence of mind, objectivity, and the skill to understand the other from the inside.

Harry Salman, *The Social World as Mystery Center*

In the act of accepting that the other person puts us to sleep, freedom and love are both involved. Surrendering our consciousness is a sacrificial deed of love: it can only be offered up in freedom... "Compassion and love enable us to come free of ourselves and to live within the other being."

Dieter Brüll, *ibid.*

In our time the asocial drive presents itself automatically. In contrast, the social drive—to provide the opportunity for the other person to be resurrected in our soul—is something that 'needs to be consciously nurtured.'

Dieter Brüll, *ibid.*

A socially sensitive person will not leave to his own judgment the permission to put another to sleep with his thoughts, feelings and impulses. Such a person will wait to be invited in by the other... And when the invitation is offered, he will make modest use of it. He will not strive to extend the 'sleep' of the other, but rather allow him to return to the unsocial, the 'wakeful state' in a timely manner... He accepts a great responsibility, namely to answer not based on his own opinion but on his fellow human's situation... His own view ('myself in your place') is appropriate only when his fellow human asks him to share the problem from his point of view, in other words, when he invites him to put him, in turn, to sleep.

Dieter Brüll, *ibid.*

The ego-sense is the Archetypal Social Phenomenon in us.

Karl König, *Man as a Social Being and the Mission of Conscience*