

Switzerland offers ideal political, geographical, scientific and spiritual prerequisites for an international «Center for the Study of Meditation»

In the 20th century in our country many great personalities have intensively studied meditation as a method of spiritual perfection. For me, the question arises, why there is relatively little scientific research in this classical and traditional spiritual science in Switzerland.

In Berlin every two years there are held conferences of «Science and Meditation» since 2010. In Germany this congress was initiated and promoted by the medical community and now the state and the economy are also interested in meditation. In our country, outside of the esoteric areas, there are only a few expert public discussions or congresses about meditation as a spiritual technique.

We have a rich tradition of people who are relevant to the cultural and intellectual history which as Swiss Citizens lived in Switzerland or as foreigners visited our country, all concerned with the subject of Meditation intensely: Carl Gustav Jung, Arnold Mindell, Hermann Hesse, Jean Gebser, Rudolf Steiner, Selvarajan Yesudian, Maharishi Mahesh Yogi and His Holiness the Dalai Lama.

Meditation is the king's discipline of yoga. The spiritual focus on the practice of meditation is that central theme of all genuine Yoga Techniques. Yoga is therefore to be understood as an intellectual discipline, which even in the physical exercises of the Hatha Yoga (Asanas - bodily postures) or in Tai Chi of Tao Yoga (the Meditation in motion) serve to prepare for meditation. Yoga hence has to be equated with meditation.

The outstanding importance of Carl Gustav Jung and the translation of the taoist meditation manual and treatise «The Secret of the Golden Flower» which he published first in 1929.

At the presentation and discussion of the «**Liber Novus**», the **Red Book** from the Swiss psychoanalyst Carl Gustav Jung, published for the first time 2010 (as a facsimile), in the most conversations, videos, and reviews at no point can be found an indication why CG Jung after 16 years abruptly stopped this work so important to him, without ever completing it. The reason is of utmost concern in the context of the subject of meditation. Jung himself about 30 years later wrote a handwritten remark in 1959 at the end of the original Red Book, that a Taoist meditation text, which he received from his friend Richard Wilhelm in 1928, had caused him no longer to continue to edit this artistic work. To this alchemical text from ancient China CG Jung wrote a long foreword and published the book under the title «**Das Geheimnis der Goldenen Blüte**» for the first time in the Rascher Verlag Switzerland in 1929. Since then, this book has been translated first in English (The Secret of the Golden Flower) and into many other languages and become famous. The Jung Institute in Küsnacht however, seems to pay no attention to investigate this book more closely in the context of analytical psychotherapy by Jung.

It has its correctness that the Red Book 2013 was presented in the most prominent place at the 55th Biennale «Il Palazzo Enciclopedico» in Venice. Jung's artistic work is truly an eye-catching and complex contribution to the art history and deserves it of course to be recognized accordingly. Nevertheless, the fact that Jung did not bring this work to an end was pushed into the background. On the website of the «Jung Society Berlin» founded in 2010 this important upheaval in Jung's thinking is well documented:

The "Golden Castle" presented by Gioni (Massimiliano Gioni, Curator of the 55th Biennale) at the beginning does not only represent the last completely elaborated picture "Golden Castle" of the Red Book, but marked in Jung's biography a dramatic experience that led to his departure from the work on the Red Book. As Jung explains in "Memories, Dreams, Thoughts", after the completion of the picture he received post from Richard Wilhelm, which presented to him a Chinese, Taoist-alchemical Treatise, "Das Geheimnis der Goldenen Blüte" (The Secret of the Golden Flower), with the request to Jung to write a comment on this. After reading this text Jung felt himself not only confirmed in the fact that the Mandalas he drew (as well as the "Golden Castle") has to be understood as symbolic representations of the centering processes of his inner, psychical processes. But he also began to deal intensively with alchemical texts and pictorial worlds. This employment not only culminated in the thesis that the alchemists have their own psychic "transformation processes" projected into the material, it also gave Jung a key to the understanding of his own experiences and the imagination processes designed in the Red Book as such a process of transformation. The striking evolutionary phases of such a changing process he worked out as stations of the "process of individuation" in his psychological work. The Red Book contains, according to Jung, his own stations of such a process in symbolic form. With this understanding, the need for a further aesthetic design - Jung justifies in his also unfinished post-word of the Red Book:

"Then the content of this book found its way into reality and I could no longer work on it."

<http://www.jungberlin.de/2014/exkursion-nach-venedig-vom-27-9-bis-29-9-2013/>

CG Jung has flashily and intuitively captured the scope of this doctrine of the "golden flower" also called "reversion of the light". Although this text in the translation of Richard Wilhelm was still written in a hidden and less understandable language, generations of seekers have dealt with it.

There are, however, good reasons why, according to Jung, analytic psychoanalysis does not coincide with this book and does not investigate in more detail the meditation techniques described. Jung is right in his foreword to strictly warn not to take over unquestioned foreign rituals and techniques. He emphasized the importance, not to deny his own roots, and so he himself never studied meditation although he had ample opportunity to do so.

Only in 1991 the renowned American Sinologist Thomas Cleary achieved to translate the same text from other Chinese original sources. The lucid new translation of «The Secret of the Golden Flower» / «Das Geheimnis der Goldenen Blüte» is still waiting for his discovery and appreciation. In his epilogue, Thomas Cleary discusses in detail the advantages of a Psychoanalysis with meditative accompaniment by this method. For the successors of Carl Gustav Jung this could lead to a rich field of experience for a further development of psychoanalysis.

One important reason why I attach particular importance to the doctrine of the "Golden Flower" is that this work because of his detailed psychological explanation of the individual stages of meditation, reveals an almost psychoanalytic view of the subject, which in its actuality fits like no other method to the present time.

Meditation should be accessible to all people. To meet the standards of the East we have to study and research classical texts at universities. That will enable us, by time, to find our own Western form of Meditation and establish itself as a culture.

I have set up for this reason in Uster a «School of Meditation» and I give weekly «courses» in Zurich, Uster and Wetzikon. On my website «meditation.ch» I describe with precise statements the techniques of the «Golden Flower Meditation». On over 40 pages you will also find an abundance of Information on related topics of meditation.

My vision is to create an international open council, in which all meditation teachers Master, Yogis and Siddhas of this world, work together, without believes, ideologies and dogmas, for an open accessible «science of meditation» at an university level.

We need a culture of meditation in the West. This is the most important point. Support «**Project Meditation**» - Visit my «**Courses**», or participate in any other form at my «**School of Meditation**». - If you want to support my project, I will gladly give you further details. - Its a lot to do. **Let's get it, contact me!**

(on page 37 <https://meditation.ch/informations/> my website you will also find explanations about financing)

The classic meditation training must be renewed so that this discipline is available to all. For this reason it must be freed from all demands and dependencies of charismatic leadership. The time of secrets is over. The teaching method is intended to enable each practitioner to determine his or her spiritual life. **Contemporary meditation is overconfessional.**

This presentation is under construction and will continue to be updated.

PLEASE SEE PAGE 5 OF MY WEBSITE:

Intention and goal

<https://meditation.ch/intention-and-goal/>