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## Professor C.A. Meier : Scientist and Healer of Souls - Part II

The following biography of C.A. Meier by Thomas Lavin, Ph.D., was published in 1989, well before Professor C.A. Meier's death (1905-1995). This text was published in Italian in the book, *Psicologia Analitica Contemporanea* (ISBN 88-452-1386-2; ed. Carlo Trombetta. Milano, Bompiani, 1989) and appears for the first time in English here. Thomas Lavin is a graduate of the C.G. Jung Institute-Zürich (1975) and is a member of Chicago Society of Jungian Analysts and of the Inter-Regional Society of Jungian Analysts.

### Professor C.A. Meier : Scientist and Healer of Souls

#### PART II

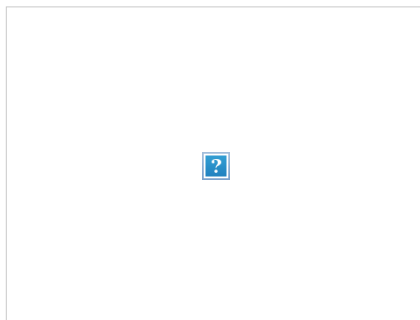
#### IV. THE SCHOLAR-PHYSICIAN: MASTER PERIOD (1945-1970)

##### The Standard Bearer

The end of World War II in 1945 marked the beginning of a new era of freedom for both Meier and Jungian psychology. During the war years, Meier had lived a split existence in which his time was necessarily divided between his military responsibilities and his therapeutic practice in Zurich. Once the war was over, Meier was freer to be his own man and to focus his time and tremendous energy on those areas which he was forced to neglect during the war. When Meier was on home leave from the military, he would see patients from seven o'clock in the morning until noon and from two o'clock in the afternoon until seven o'clock in the evening. At the end of the war, Meier was able to return to a normal lifestyle and enjoyed the freedom to set a more reasonable therapy schedule for himself and for his patients. More time also became available for Meier to work with Jung on some of the collective responsibilities which were facing the school of Complex Psychology.

The image of standard bearer might be an adequate way to envision the extraverted work which Meier did for Jung and Jungian psychology during the years between 1945 and 1970. As was shown earlier, in recalling the history of the International General Medical Society for Psychotherapy and the founding of the Swiss Society for Practical Psychology, Jung often relied upon Meier to follow through with the practical organizational tasks which he could not do himself due to both pressures of time and a highly introverted nature. Even though Meier was highly introverted himself, he graciously responded to Jung's requests to deal with the extroverted demands of establishing the social foundations of Jungian psychology. For many years, Jung relied heavily upon Meier to establish and incarnate the training standards for those who would become analysts.

##### The Founding of the Jung Institute



and become the first president of the C.G. Jung Institute.

By 1946, many of the pre-war students and analysts of Jung had returned to Zürich to resume their interrupted work. Many of these former students and analysts were sent by Jung to Meier for the continuation of their analysis and training. Not all of these aspiring psychotherapists were medical doctors. Both Jung and Meier believed, as did Freud, that psychotherapy and analysis should be open to both non-medical and medical clinicians. Meier gave a paper on the subject in May, 1946 to the Swiss Society of Psychology in Fribourg. Over forty years later, many of the insights contained in this paper are still very relevant in considering the essential aspects of the training of both medical and non-medical analysts. In this paper, Meier mentions: "I do not believe in institutions, still less institutes. I believe more in psychotherapeutic personality, the sense of master and disciple, in which the development of one's own personality is stimulated." (Soul and Body, p.44) In spite of this belief, which Meier still holds, almost two years later at Jung's request, Meier was to found

With so many people returning to Zürich to study Jung's psychology in 1946, a place had to be found where meetings could be held and lectures given. Towards that end, Jung, who was adamantly against the founding of a Jung Institute, asked Meier to become a member of the Psychology Club of Zürich which was, in a way, the forerunner of the Institute. A building was located and purchased on Gemeindestrasse in Zürich, and Meier later became a president of the Psychological Club, a position he held for several years. In those days, being allowed to become a member of the Psychological Club was equivalent to receiving Jung's tacit approval to work as an analyst. However, not all of the members of the club were psychotherapists. In view of Jung's understanding of the universal nature of psychology, Meier arranged for lectures to be given on many topics of interest to depth psychology, to include history, anthropology, theology, art and literature. The Psychology Club was then and remains today a kind of think tank and nurturing place for the practitioners of Complex Psychology. Although the Psychology Club was a good beginning in responding to some of the social needs of Jung and his followers, it was also realized that a more structured organization needed to be established. Therefore, Jung, Toni Wolff, and Meier met frequently as a committee to discuss the establishment of an institute. They agreed that the institute would serve three functions which the small community of analysts in Zürich needed:

1. A psychological library would be set up.
2. The Institute would serve as a clearing house for clinical and theoretical research and for publication about depth psychology.
3. The Institute would have a social function and serve as a meeting place for those persons who were interested in discussing Jungian psychology and topics of corollary interest.

It is interesting to note that the training of new analysts was not one of the purposes of the new Institute as envisioned by the founding committee and an analyst training program is nowhere mentioned or provided for in the original statutes of the Institute.

Jung, Wolff, and Meier agreed that the major instrument in the training of an analyst was a thorough training/control analysis; and were reluctant to set up minimal educational requirements. The training of an analyst, they felt, was an education of the whole person and not limited to only basic academic rites of initiation. Rather, their vision of becoming an analyst was a life-long process of becoming increasingly more conscious of the healing factors in the Self. Thus, the work of analysis itself was thought to be the Alpha and Omega of becoming an analyst. However, they were aware that sooner or later some type of external training requirements would have to be established. In 1947, Jung, Wolff, and Meier anguished over the shadow possibility of an Institute deteriorating into a quasi-academic diploma mill. Their resistance in setting up minimalistic training requirements was grounded in their belief that training and formation is a symbolic as well as a concrete academic process which has an archetypal basis. Meier's insight into the archetypal basis of formation can be found in his monograph, *Cultural Education As A Symbol (Soul and Body)*, pp. 259-265).

Although the founding of the Jung Institute in Zürich involved a great deal of soul searching, it also had its humorous moments. Meier remembers that in late 1947 one of Jung's most extroverted followers went to see him with blueprints for a huge building that would house the new Jung Institute. The building was to be located right on the shores of the Lake of Zürich. She told Jung that she had gathered much financial and moral support for this project and was ready to begin as soon as Jung would give his approval. She also told him that if he did not approve her plans, she would begin the project by herself, and might even name the new building The Catholic Institute for Jungian Psychology. As soon as Jung unceremoniously took leave of his highly enthusiastic disciple, this son of a Swiss Reformed Pastor telephoned Meier and said that this woman would have to be thwarted in her plans. He agreed to the immediate founding of a Jung Institute on Gemeindestrasse and asked Meier to establish the Institute as soon as possible. The C.G. Jung Institute opened its doors several months later on April 24, 1948, and C.A. Meier at Jung's request was appointed the Institute's first president. After the opening ceremonies of the Jung Institute, Jung is said to have remarked, "Oh my God, now I have become a thing instead of a person; but, at least, I'm not a new cathedral on the shores of the Lake of Zürich!" Meier still laughs about the story today.

### ETH Appointment

There is an interesting story as to how C.A. Meier was appointed as Jung's successor at the ETH. Meier had been lecturing for Jung since 1933, but had not received an official appointment to become a member of the faculty. When Jung decided to retire as Professor in 1949, he called Meier to his summer home at Bollingen. He mentioned to Meier that he was retiring from the ETH and wondered who Meier might suggest as a successor for his chair of psychology. As Jung and Meier were discussing the names of possible candidates for the chair which Jung was vacating, a water snake came out of the Lake of Zürich and crawled directly through C.A. Meier's legs. After a pregnant pause, Jung turned to C.A. Meier and said, "Well, it looks as though psyche has made the decision for us. You will be my successor at the ETH."

The synchronicity of this event should not go unmentioned. Exactly 25 years before, Meier had sat at the same spot on the Lake of Zürich and told him of his childhood dreams of water creatures. Jung had interpreted those childhood images as indicating the direction of Meier's lifework. In 1949 a water creature again played an important role in determining Meier's fate.

Two days later, Meier received a letter from Professor Rohn, President of the ETH, inviting him to assume Jung's vacant chair in psychology. Meier's opening lecture series that semester was on his newly published book, *Ancient Incubation and Modern Psychotherapy*. Among the subjects Meier shared with his students in these introductory lectures about Jung's discovery of the complex and the development of a general theory of complexities was the topic of the snake as a symbol of Asclepian healing (see *Ancient Incubation and Modern Psychotherapy*, p. 27).

### The Evangelium Veritatis

The *Evangelium Veritatis*, or as it is more popularly known, *The Jung Codex*, is probably the best known of those early Christian gnostic documents which were discovered in Nag Hammadi, Egypt in December 1944. Few are aware, however that scholars owe a debt of gratitude to Professor C.A. Meier for the re-discovery, translation, and editing of the first edition of this First Century religious text.

When Jung and Meier were informed of the Nag Hammadi discoveries, they were both excited at the possibility of examining these early gnostic texts. Meier feels that the gnostic documents of early Christianity are of extraordinary importance because they reflect the first recorded response of the unconscious to the “good news” of the Christian era. Jung understood the writings of early Christianity to be as significant psychologically as they are theologically. He says, “They are the repositories of the secrets of the soul, this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church...” (*Collected Works*, CW vol. 16, paragraph 391). Elsewhere Jung writes of the psychological significance of gnosticism when he says, “The disparagement and vilification of gnosticism are an anachronism. It’s obviously psychological symbolism could serve many people today as a bridge to a more living appreciation of Christian tradition.” (*Collective Works*, vol. 11, paragraph 444)

The Swiss ambassador to Egypt, who was a friend of Meier’s, kept him informed about the Nag Hammadi documents. He told Meier that most of Codex I had been taken to the United States by a Belgian antiquities dealer, Albert Eid, in 1949. However, the documents were not purchased there and Eid returned to Europe. Unfortunately, Mr. Eid died before returning to Cairo and the documents could not be located anywhere.

In December 1951, Meier was attending a conference in Brussels and remembered that Mr. Eid was a native of Belgium and had been in Brussels before his death. He wondered if this precious document might be sitting in a safety deposit box somewhere in the city. He contacted Mr. Eid’s widow through the Swiss ambassador, and she was unaware of any safety deposit box; but she gave Meier permission to open any safety deposit box of her late husband which might be found. Meier spent an unsuccessful five days going to various banks in Brussels following his intuition. On the sixth day, he located the safety deposit box belonging to the late Mr. Eid and the missing *Evangelium Veritatis* was inside. Several months were spent in negotiations with Mr. Eid’s widow and a donor in Zürich. The *Evangelium Veritatis* was finally purchased on May 10, 1952 and was brought to Zurich by Professor Giles Quispel.

Meier was to spend the next three years working on the text and editing of the Editio Princeps of the document. In 1955, Meier presented the first published copy of *Evangelium Veritatis* to his mentor on the occasion of Jung’s eightieth birthday. The presentation of the “Jung Codex” was the centerpoint of the 80th birthday celebrations and Jung was surprised with the gift and grateful to his former assistant for all the work that had gone into it.

In 1961, Meier was instrumental in the re-discovery of eight pages of the *Evangelium Veritatis* which had been missing. They were discovered again in the Coptic Museum in Cairo, where Meier had returned the original manuscript. In recognition of his work on and for the *Evangelium Veritatis*, Meier was invited to Cairo by the Egyptian government in 1976 to speak at the International Conference for the Nag Hammadi Codices.

Professor Meier remains today extremely gratified that he was instrumental in the re-discovering and editing of the text. Of special importance to him is that Nag Hammadi scholarship and research has been funded by UNESCO and to date over 25 scholarly studies have been published under the auspices of UNESCO on the Nag Hammadi Codices.

### Freud-Jung Letters

In the beginning of 1954, C.G. Jung walked into Meier’s office on Gemeindefstrasse in Zürich and handed him a box. Jung said that the box contained all of Sigmund Freud’s letters to him and suggested Meier could do whatever he wanted with them. Meier says that Jung was in an extremely troublesome mood that day and turned on his heel and walked out of Meier’s office after depositing the box containing Freud’s letters. Several months later Meier met with the president of the Freud Archives, Inc. in New York, Dr. Eissler, and presented him with Freud’s letters to Jung.

Meier asked if the Freud archives might possibly have the originals of Jung’s correspondence to Freud. Dr. Eissler agreed to search for Jung’s letters to Freud in the archives and spent a good deal of time searching for and locating Jung’s letters to Freud. Subsequently, Meier and Eissler agreed to work on a joint publication of the Freud-Jung letters and Jung himself originally was enthusiastic about the project. However, Jung later grew weary of the task and said that he would prefer that the joint effort continue after his death. Meier was disappointed that the work could not be finished at that time. Yet, he realized that it was extremely difficult for Jung to revisit this area of great emotional conflict in his 80th year. Jung explained to Meier that, after he re-read the exchange of letters, he felt it would be in the best interests of his family to wait until after his death to finish the joint project.

As most readers will know, the Freud-Jung correspondence was indeed published after Jung’s death by the Princeton University Press in 1974. The Freud-Jung letters was the 94th in a series of books which were sponsored by the Bollingen Foundation. Both Freudian and Jungian analysts have used these documents as a source of mutual research and dialogue. The analysts of both traditions continue to share the enthusiasm for the material which Meier and Eissler had in 1954 when they conceived the project. This co-operation in the dialectical science of psychology is a continuation of the Bad Nauheim tradition. Throughout his professional life Professor Meier has initiated and maintained warm relationships with colleagues in the various schools of psychoanalysts. Meier’s taking of Freud’s letters to Dr. Eissler in New York and his enthusiasm for a joint Freudian/Jungian publication is only one of the many efforts at closer co-operation which Meier, as standard-bearer, has accomplished.

### International Lecturer

Professor Meier’s work on behalf of Complex Psychology went beyond his many writings and the establishment of those Swiss and International Societies which would foster the dialectical aspects of complex Psychology. In the 1950’s and 1960’s, he became known as a lecturer of international reputation. In 1953, Meier was asked to lecture at the International Conference of Parapsychological Studies at Utrecht in Holland. The next year Meier was asked by his former students who had become analysts to lecture at several Institutes in the United States. He spoke to the students and faculties at the Jung Institutes of New York, Los Angeles, and San Francisco. It was important for the newly established Institutes to receive encouragement and wisdom from a healer of souls who had worked in very close association with Jung for over a quarter of a century. Meier’s visit and lectures in the

United States were seen by many as an affirmation of the work of the Jung Institutes in America. Meier returned again to New York in 1956 to lecture with Eileen Garrett at the International Symposium on Psychology and Parapsychology.

In 1959, Meier returned again to the United States to give his famous Cutting Lectures at Andover Newton Theological School in Massachusetts. These lectures are famous because they established for the first time in a very clear and concise manner the relationship between Jung's Complex Psychology and the psychology of religion. Meier does not see complex psychology as a substitute for organized religion, but rather a means by which men and women can re-establish a meaningful relationship with the symbol-making or religious function within themselves. Thus, anyone who really lives the symbolic life is seen by Meier as a person who can rightfully claim for her/himself the ancient term "religiosus". Meier was happy to learn that one of the results of his Cutting Lectures at Andover Newton was a change in that institution's curriculum to include additional supervised clinical work for the seminarians. It is worthwhile mentioning that in addition to the Cutting Lectures, Meier was also a guest lecturer in 1959 at the national meeting of the American Psychiatric Association in Philadelphia.

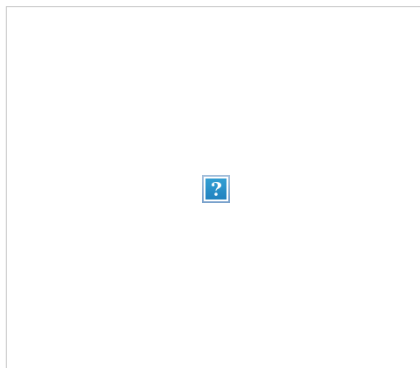
In the 1960's Meier was invited on several occasions to lecture in France. Meier delivered a paper entitled "The Use of Dreams in Ancient Greece" to the International Colloquium on the Dream and Human Societies in 1962 at Royaumont. Later, in 1966, at the invitation of Eileen Garrett, Meier lectured at Le Piol on parapsychology. On both occasions, Meier was able to meet again with many of the French analysts whom he had trained and with his dear friend, Professor Henri Corbin, whose writings on the inter-relationship of body and soul in Iranian religious rituals, Meier found to be of great importance.

In 1967, Meier returned to the U.S. to lecture on *Modern Dream Research* in Cincinnati to the Symposium on Dream Psychology and the New Biology of Dreaming. In this paper, Meier makes a plea to scientists of the soul from all schools to be less parochial or denominational and rather to join together to share the fruits of their dream research on the "psychosomatic riddle".

Meier also lectured at Yale University in 1967 on *Dynamic Psychology and the Classical World* to the Conference on Methodology in the History of Psychiatry. In this paper, Meier presented the classical Greek theory of psychic energy or libido in which the tension of opposites is seen as having a central clinical role in the etiology and healing of mental illness.

The lectures which Meier has given throughout the world serve as an example to other analysts of the importance of combining on-going research with their daily clinical work. Meier's lectures to medical and Jungian societies in Europe and the United States have been a source of inspiration to his colleagues. Meier feels that it is not sufficient to restrict clinical work to the consultation room or psychiatric ward. He says that analysts have a moral obligation to reflect upon their clinical work and that this reflection will lead to further study, research and communication with colleagues. A quick glance at the Chronology and Bibliography at the end of this paper is indicative of the amount of reflective sharing which Professor Meier has done with his colleagues over the years. In his professional life he has successfully joined the roles of scientist/teacher with the role of healer of souls.

### The Klinik am Zürichberg



It is well known to those who practice the art and science of Complex psychology that analysts can have dreams which are meant not only for themselves, but also for the analyst. Early in his career, a woman who was a patient of Meier's, had a dream fragment which was to become a vehicle of extreme meaning and importance to him. The dream fragment was a simple statement: "The best thing he created was Epidauros."

Epidauros was one of the places in ancient Greece where the healing cult of the god Asclepius was practiced (see *Ancient Incubation and Modern Psychotherapy*, pp. 15-23). This dream not only prompted Meier to investigate the role of incubation in the healing of mental illness, it also instilled in him a desire to establish at some future date an Asclepian sanctuary of incubation and healing in Zürich. The patient's dream and Meier's desire was finally made into a concrete reality when the Klinik am Zürichberg was opened in Zurich on April 1, 1964.

In Meier's view, "the best thing he ever created" was the Asclepian sanctuary on Dolderstrasse in Zürich. Through his studies of the archetypal patterns of healing in ancient Greece, Meier saw the need of a special-place, Temenos, in which a severely ill person could come to terms with her or his illness—a place where a person could come to the recognition and integration of her or his complexes. Healing often requires a place where one's complexes can be acted upon and observed, a place where pathology can not only be seen diagnostically, but also symbolically. Meier has said that, for all its faults, at least the old Burghölzli gave one a place where he or she could be ill. This same experience of Epidauros, the experience of healing one's woundedness through contacting the divine healing from within, is the experience which Meier intended to provide in his establishing of the Klinik am Zürichberg. (see Meier, *Journal of Analytical Psychology*, vol. 10, no. 1, 1965)

The establishment of the Asclepian sanctuary at Zürichberg had two special purposes. The first purpose was to have an in-patient clinic in which the insights and theories of Jungian psychology could be applied to those who were suffering from psychotic disorders. The second purpose was to research in the field of Jungian psychology. Thus, the clinic is more than an in-patient treatment facility; it also houses the Sleep and Dream Research Center and Laboratory. During the past twenty-six years, thousands of dreams of both patients and normal subjects have been studied at the Clinic using modern experimental methods. In using the experimental methods of Kleitman, Dement, and others Meier and his colleagues have statistically proven the inter-relationship among dreams, emotions, and archetypal images (see *Soul and Body*, pp. 210-219). Meier's life-long passionate interest in the interactions of body and psyche has also resulted in parapsychological experiments with clinic patients during their treatment. These experiments have pointed to the importance of synchronicity or meaningful coincidence in the healing process.

The Asclepian of Zürichberg has also had an important training function for Jungian psychology. As founder of the C.G. Jung Institute and the Klinik, Meier thought that a basic requirement dreams in which only numbers could be remembered upon awakening. For five sessions both the patient and Professor Meier struggled without any luck to understand the meaning of the numbers. At the sixth session, the patient said he had dreamt another set of numbers, but now he knew their meaning. He said that the numbers were the winning numbers in the Zurich State Lottery. Meier checked the patient's story and found these six dreams had contained the winning numbers of the lottery which had been picked on the day after the patient had dreamt them. However, thereafter the patient ceased to have number dreams. Meier agrees with the Hindu tradition which maintains one may not use parapsychological phenomena for ego-grandiose reasons. Thus, the number dreams did not continue after the patient understood their precognitive meaning.

A second case of precognitive parapsychological phenomenon is reported by Meier concerning an American doctor whom Meier treated in 1935. The patient had lived and worked in a hospital in China for 20 years. One day the patient came in with a dream that her hospital had been bombed by the Japanese. Meier asked the patient to draw the bombed out hospital and she did. After completing her analytical work with Professor Meier, the patient decided to return to the United States to take up residence. Eight years later, she sent Meier a copy of Life magazine which had a picture of her former hospital in China which had been totally destroyed by Japanese bombs. The magazine photo was an exact duplicate of the drawing which the patient had presented to Professor Meier eight years earlier. However, when she tried to locate her drawing, she found it had disappeared. Meier states that in the West we have little or no control of parapsychological phenomena. They are extremely elusive and always numinous.

Throughout his years as Dozent and Professor at the ETH, Professor Meier had several teams of students working with the psi process in experimental situations. Because of their illusive nature, many phenomena reported by psychics and mediums were not verifiable in those controlled, experimental situations which Meier and his students had set up. Meier was exasperated not a few times by his not being able to duplicate in a public lecture at the ETH some of the parapsychological experiments which had been performed flawlessly in a more private setting in his home or at the Klinik.

Professor Meier thinks that parapsychological phenomena are often a compensatory mechanism on the part of the unconscious and are not always at the disposal of the will of an experimenter in a formal public situation. Nevertheless, these non-linear phenomena have indeed been observed by physicists of world renown like Professor Wolfgang Pauli and in the scientific observation of many psychological complexes. These parapsychological phenomenon do occur more regularly, according to Meier, in highly emotional states and they produce what Pierre Janet called an *abaissement du niveau mental*. Meier feels that it is up to the next generation of analysts to devise better experimental methods to verify the presence of, and the archetypal patterns contained in, parapsychological phenomena.

### The Textbooks

Professor Meier has written in several of his publications that the followers of Jung would do Jung a great disservice if they did not develop his empirical research and intuitive theories. He says that Jungian analysts should not just be the "epigones" or inferior imitators of one of the greatest clinicians and thinkers of our time. Yet, as he assumed Jung's chair in Psychology at the ETH, Meier realized that although his students had textbooks in all of their other subjects, no textbook existed for Complex Psychology. Unless students and future analysts had an historical and comprehensive overview of Jung's work, they faced the danger of becoming "epigones". The famous warning of the poet and philosopher George Santayana, "those who do not know history are condemned to repeat it," was taken to heart by Professor Meier; and he spent from 1967 to 1977 creating a four volume textbook of Complex Psychology which he hopes will help the students of Jung avoid the epigonic danger.

Although numerous books have been and are published each year about Jung and his psychology, Professor Meier has been the only person to attempt to provide a comprehensive textbook which would make it possible for a reader to follow Jung's development as a clinician and theoretician. Meier wrote that one of his aims in writing his series of textbooks was "to provide a conscientious account of the empirical elements in Jung's psychology in terms of their historical origins." (*The Unconscious in Its Empirical Manifestations*, p. XII) In each of the four volumes, Professor Meier takes pains to place the reader into a cultural and historical context which is both wide and profound.

In the first volume of the series, *The Unconscious and Its Empirical Manifestations*, which was published in 1968, Professor Meier begins at the start of Jung's career at Burghölzli. This volume is the only book in any language which gives a complete and thorough history of Jung's pioneering work with the association method, a method which serves as the empirical backbone of Complex Psychology. Meier shows how Jung and the "Zurich School" used the association method not only to give an empirical and quantifiable basis for the hypothesis of the unconscious but also used this method to interpret the psychotic-ideation and language of schizophrenic patients. Jung's theory of complexes, the foundation stone of all of his later work, is here presented by Meier with a clarity and historical richness that is unparalleled in all of Jungian literature.

Meier's second volume, *The Meaning and Significance of Dreams*, which he dedicated to his family, approaches the experience of dreaming and the Jungian techniques of dream interpretation from both research and historical models. This volume is rich in clinical examples, archetypal amplifications, and cross-cultural ancient and modern approaches to the methods of dream interpretation. Of special interest to clinicians is the schema which Meier proposes for a careful processing of dream material. This seven-point schema is exemplified by walking the reader through a dream series consisting of eight dreams of a male patient. From a theoretical perspective, Meier's chapter entitled "The Dream in G.G. Jung's Complex Psychology" is one of the clearest explanations one can find of how the dream relates to the presence and integration of our psychological complexes.

*Bewusst Sein*, which was published in 1975 and was dedicated to the memory of C.G. Jung on the occasion of his 100th birthday celebration, is the third volume of the series. The English edition of this volume is soon to be published by Sigo Press in Boston. This volume sets forth the role and meaning which becoming conscious has in the teachings of C.G. Jung. To become increasingly more conscious is the goal of what Jung called the individuation process. Jung discussed the phenomenology of consciousness in both his work, *Psychological Type* (1921) and later in his ETH lectures. Professor Meier develops Jung's thought by discussing not only the phenomenology of consciousness but also its structure and its localizations in the body as seen in ancient Greek and

Kundalini yoga traditions. Meier regards the entire body as the locus of the psyche, but also sees certain parts of the body as being more related to specific aspects of becoming conscious. In this volume, Meier explicates the important roles which the body and the emotions play in the journey to become more conscious, and it provides essential information for those who feel that the role of the body and the emotions in the individuation process have been undervalued by many of the highly intuitive followers of Jung. In his last chapters, Meier explains the place which Jung's dynamic theory of psychological types has in the orientation and development of consciousness.

The fourth and final volume of the *Textbook of Complex Psychology* is entitled *Personlichkeit* and has as its subject the individuation process as seen through the prism of Jung's typology. It was published in German in 1977 and is dedicated to the memory of Meier's close friend and colleague, Wolfgang Pauli. Unfortunately, it has not yet been translated into other languages.

The reader will remember that Jung praised young Fredy Meier at their first meeting in 1922 for Meier's understanding of his book on psychological types. Fifty-five years later, Professor Meier gives the readers of his textbook a clear and thorough presentation not only of Jung's theory but also extremely practical applications of Jung's complete system of the dynamics of the human psyche. Professor Meier views typology as a compass by which we can find our own ways on the road to individuation. After a detailed and historical explanation of the introverted and extroverted attitudes and the four functions, Professor Meier correlates Jung's typological theories to the archetypes of shadow, persona, animus, and anima. In the fourth and final part of the book, Professor Meier shows the importance of and problems of typology in inter-personal relationships. His last chapter is of extreme importance to those who are engaged in marital therapy because he deals with the typological implications of marriage as a paradigm of relationship. Meier's insights in this chapter are pivotal to any development of a depth psychology of marriage and they deserve to be widely read, especially in light of the dramatic increase in our western culture of the frequency of divorce.

Perhaps, the most concise and adequate evaluation of Professor Meier's four volume opus was written by the famous author and friend of C.G. Jung, Sir Laurens van der Post, who has written: "Dr. Meier's four are the only proper textbooks ever written of Jungian psychology. Even a lay person like myself finds him always easy to follow and a delight to read."

### Thoughts on Training

Professor Meier has been passionately interested and involved in the training of Jungian analysts for more than fifty years. Not only did Meier found and become the first president of the Institute in Zürich, he also chaired a committee thirty years ago to work on the standards for the training of analysts within the International Association of Analytical Psychology (IAPP). In addition to his work on training within the Jungian collective, Professor Meier has had what he feels to be the privilege of being the primary training-analyst for hundreds of analysts throughout the world. Many of these analysts still return to Zürich occasionally to consult with Meier about the problems in training which they are facing in their own countries. Professor Meier's suggestions to training analysts and their students might best be summarized in three major categories.

First and foremost, Professor Meier suggests that the major effort in any training-analysis must entail a thorough analysis and confrontation of the trainee's shadow complexes. He states that it is a fundamental norm of analytical procedure to begin an analysis with an authentic confrontation of shadow issues, in particular the power shadow. He claims that many trainees will often try to resist dealing with the shadow in the beginning of analysis and will try to focus their attention immediately on the archetypal layer of their psyches. Meier feels that this is a fundamental error and advises trainees to give as much time as possible to their own shadow complexes in their early years of analysis. As was mentioned above in Chapter Two, Meier related that his first years of analysis with Jung centered almost exclusively on shadow problems.

It is Meier's opinion that the divisions which one finds today in some of the Jung Institutes throughout the world are in part attributable to an insufficient analysis of shadow issues. According to Meier, when the shadow is not analyzed, the negative trickster can come into the Jungian collective (or any collective for that matter) to wreak havoc. Meier also feels that the negative aspects of father and mother complexes must be confronted in the training analysis before they are later projected by the analyst onto the Jungian community and its individual members. If these early primal complexes are not sufficiently dealt with in a training analysis, there can be no development later of the rich father and mother imagos which are a necessary part of every healthy community. Professor Meier feels that if analysts would spend more energy in dealing with their resistances to their own repressed shadows, many splits within the Jungian communities could be healed. He finds that there are some analysts who worry too much about the Jungian world and not enough about their own darker sides and thus they project many of their own personal problems onto the Jungian collective.

The healing of the divisions within communities of healers is, Meier intuitively, a *Domum Spiritus Sancti*, a gift of the Holy Spirit. Meier advises analysts to be open to the healing presence of the spirit by religiously following the development which is being pointed to by their own dreams. He suggests, in a classical Jungian fashion, that if we are faithful to the images given to us by the psyche, our local and international divisions might be healed. He maintains that the divisions are not going to be healed by the work of the ego alone and that we should not try to manipulate communal variables to create a healing. We should not interfere, he says, with the natural process which will lead to an integration. Rather, the best that can be done is to create an atmosphere both internally and externally where healing can happen.

Meier also feels that many of the Puer-Senex shadow splits which exist in some Jungian communities will only be integrated by the integration of the feminine spirit. Towards this end, Meier suggests that we remember our history and reflect upon the importance of the mediating influences of feminine analysts like Toni Wolff and Ester Harding.

The second category of suggestions which Professor Meier offers to those in training concerns the self-image of the analyst. Meier delivered a paper to the Fourth International Congress for Analytical Psychology which was held in Zürich in 1968 in which he asked analysts to see themselves as scientists as well as shamans. He sees the proper self-image to contain both of these images which complement one another. He asks training Institutes to encourage their candidates to develop the habit of reflecting upon the clinical work in which they are engaged. By promoting a dedication to reflective clinical work, training institutes will foster the self-image of scientist/shaman. Meier feels that the encouragement of reflective analytical work will lead to further and deeper

study and to the publication of meaningful research.

He says that Jung was a pioneer who started his scientific work in the Word Association Test by using statistics and he continued to make use of statistical research in his Eranos lectures of 1935 and in his studies on synchronicity in 1952. Jung gave his followers an enormously great number of fascinating ideas and many of these ideas still await to be scientifically proven and, Meier states, that we still have to collect the necessary clinical, data for a scientific evaluation of Jung's pioneering work. Thus, Meier claims that training Institutes have a "responsibility of the spirit" to foster a scientific self-image in their centers of learning. If responsible scientific work is not done by Jungians, Meier warns us, irresponsible analyses of Jung's work will be done by others.

Ideally, Professor Meier hopes that all Jungian Institutes could, at some time in the future, make sleep and dream research and other Jungian-oriented research projects an essential part of the formation of an analyst. As mentioned earlier in Chapter Two, both Jung and Meier saw Complex Psychology as a dialectical science in which an on-going dialogue with other schools of psychology is an essential element. Unless analysts are trained as scientists and foster a scientific self-image, a meaningful dialogue with other schools of psychology, Meier fears, will be impossible.

Professor Meier's final category of training suggestions deal with the clinical experiences which Institutes provide for their trainees. As stated above, Meier feels that clinical experience with the severely ill is the alpha and omega of the training of a Jungian analyst. Providing this clinical experience for trainees was one of the major reasons which prompted Meier to found the Klinik am Zürichberg. There is a training imperative, Meier feels, for candidates to experience human suffering on its deepest level and that experience entails working personally with psychotic patients over a period of time with adequate supervision. The hallmark of the Jungian analyst is her/his dedication to and love of persons who are seriously ill. Working analytically with the mildly neurotic rich is usually not as meaningful and beneficial a training experience as working with the indigent severely ill. Professor Meier says that the Jungian genius is more at home in an in-patient psychiatric clinic than it is in a salon; and he feels that the resistance to working with psychotics is often based upon the common occurrence of a psychotic's synchronistic awareness of the doctor's shadow complexes.

Meier says that it is our on-going clinical work with the severely ill which keeps us humble, grounded, and connected to the Self. For if we do not work with our own symbolic material, the danger of psychic contamination, as Jung pointed out, is very great. Therefore, Meier's suggestion is that all candidates receive a thorough clinical training in which they are exposed to the self-healing processes of the psyche in seriously ill patients.

Toward that end, Meier suggests that all Institutes have a training connection with a psychiatric hospital or an in-patient ward in order that the theory and practice of Complex Psychology can be experienced first hand by our trainees. He feels that our trainees should do more than just read about our Burghölzli legacy; they should live it as a significant part of their training.

### **Complex Psychology's Cultural Task**

In 1983, Professor Meier was invited to give the inaugural speech to the "Third World Wilderness Congress" in Inverness, Scotland. In this paper, he returned to a major theme of his life's work as a theoretician and practitioner of Complex Psychology — the inter-relationships between the microcosm and macrocosm, between the inner work of the individual and its effects upon culture. In this paper, which was used in the Festschrift to honor his 80th birthday, Professor Meier went back, as is his delightful custom, to the philosophers of ancient Greece. He tells us that they saw the universe as one big organism with many organs, of which mankind was only one. Yet, man was also conceived of as a small cosmos, containing everything in the world, right up to the stars.

Thus, many of the ancient Greeks saw the concepts of macrocosm and microcosm as complements rather than as a pair of opposites. Meier sees the cultural task of Complex Psychology as the re-establishment of harmony between macrocosm and microcosm, between man and his culture and environment. Not being aware of this philosophical background of Jungian psychology, many persons are seen by Meier as misunderstanding Jung's major discovery, the process of individuation. Individuation is commonly misunderstood and derided as a solipistic endeavor and an egocentric vicious circle rather than an on-going attempt to bring about a rapprochement between man and his inner and outer universe.

This rapprochement endeavor between microcosm and macrocosm, between body and soul, and between man and his Nature is what Professor Meier — the boy with his plankton net on the banks of the Rhine and the man with his heart in the depths of his healing work — sees as the focal point of Complex Psychology in our time. With his more than fifty years of working with disordered human beings, Professor Meier has developed Jung's theories and insights in his clinical practice and scientific research. Meier sees Complex Psychology as having the potentiality to heal the lopsided extroversion of contemporary man who is paying for his frantic lopsidedness with his neurotic and psychotic symptoms. Thus, like his fellow Swiss physicians, Paracelsus and Jung, Meier sees the loss of harmony between macrocosm and microcosm, between the divine and the human, as the primary source of sickness in our contemporary culture.

In his paper entitled, "Wilderness and the Search for the Soul of Modern Man", Professor Meier recalls the famous Rainmaker Story of Richard Wilhelm, a story well-loved and often repeated by Jung and his followers. The story illustrates Professor Meier's views on the role which Complex Psychology can play in re-establishing the lost harmony between macrocosm and microcosm in our parched culture which needs the healing waters of the unconscious. The story is as follows:

Richard Wilhelm lived in a district of China that happened to be threatened with famine and a terrific drought. The inhabitants tried to produce rain with the help of their own local rainmakers, processions, etc., but to no avail. So they sent for China's most famous rainmaker, who lived far away in Kiao Chow. They asked him what they could do to assist him, but he only wanted a secluded place in the wilderness, where he was to be left alone, except for the delivery of his daily meals.

After a couple of days without rain the people became impatient and sent a delegation to ask him why there was no success, but he simply sent them back. On the next day it began to snow (in mid-summer!) and then the snow turned into pouring

rain.. On his return to the village, they asked why it had taken him so long. He explained: “When I came to this district, I immediately realized that it was frighteningly out of Tao, whereby being here myself, I naturally was also out of Tao. All I could do therefore, was to retire into the wilderness (Nature) and meditate, so as to get myself back into Tao.” With that, the rainmaker returned to Kiao Chow, happy as a lark.

Those of us who have been given the immense privilege of knowing and being influenced by Professor C.A. Meier are grateful for his life-long efforts to bring individuals, our society, and our psychology back into Tao. Our lives and our work have been made infinitely richer and deeper by this water specialist and Rainmaker from Schaffhausen. We hope that, like the Rainmaker of Kiao Chow, his remaining years will be spent as happy as a lark.

## CHRONOLOGY

### FORMATIVE YEARS (1905-1931)

1905 • born on April 19 in the Swiss town of Schaffhausen

1921-23 • studies hydrobiology with Prof. Max Auerbach at the Institute for Lake Constance Research in Staad

1922 • first meeting with C.G. Jung

1923 • graduated (Matura) from the Gymnasium in Schaffhausen

1924 • second meeting with C.G. Jung  
• begins medical studies at the University of Zürich

1927 • Winter Semester, studies at the Medical Faculty of the University of Paris

1928 • Winter Semester, studies at the Psychiatric Clinic of the University of Vienna (Steinhof) with  
• Nobel Prize winner, Prof. Wagner-Jauregg  
• attends Wednesday seminars given by Sigmund Freud  
• visits with Prof. Freud at his home on Berggasse

1929 • June 3, completes state certification as a physician and was the last student to receive a final examination in psychiatry by Prof.. Eugene Bleuler  
• studies internal medicine in Schaffhausen with Dr. Ernst Moser and studies surgery with Dr. Armin Billeter

1930 • interns in obstetrics and gynecology at the Frauenklinik of the University of Zürich and  
• completes his doctoral dissertation

### SCHOLAR-PHYSICIAN: FIRST PERIOD (1931-1936)

1931 • January 1, begins the study of psychiatry under Prof. Dr. H.W. Maier at Bärgholzli  
• January 3, begins personal analysis with C.G. Jung  
• October 3, receives his medical degree from the University of Zürich

1932 • appointed director, of the laboratory for psychiatric research at Bärgholzli  
• begins working analytically with patients under the supervision of Prof. Jung  
• begins psychiatric research on the physiological effects of alcohol and publishes papers on his research

1933 • reintroduces Jung's word association test at Bärgholzli and does comparison research with the Rorschach test  
• begins research on the metabolic processes in psychotics

1934 • May, attends with C.G. Jung the Seventh Annual Congress for Medical Psychotherapy in Bad Nauheim, Germany  
• becomes General Secretary for the newly-formed International General Medical Society for Psychotherapy  
• becomes editor of the respected psychiatric journal, Zentralblatt für Psychotherapie

1935 • rebuilds a hermitage on the Lake of Zurich at Bollingen  
• writes, Modern Physics and Modern Psychology for C.G.Jung's 60th birthday Festschrift, Die Kulturelle Bedeutung der Komplexen Psychologie  
• founds and becomes first vice-president of the Swiss Society for Practical Psychology (SGPP)

### SCHOLAR-PHYSICIAN:SECOND PERIOD: (1936-1945)

1936 • September, opens his private practice in Zurich  
• July 16, elected a fellow for psychiatry in the Swiss Medical Society (FMH)  
• marries Johanna L. Fritzsche of Glarus, Switzerland

1937 • begins seeing refugees from Nazi Germany as patients  
• does further research on the word association experiment  
• begins a private study on the medical practices of ancient Greece  
• Winter Semester, lectures for Jung on the psychology of dream s at the Swiss Federal Institute of Technology in Zürich (ETH) while Jung travels in India



1938 • organizes, attends, and presents papers at the congresses of the International General Medical Society for Psychotherapy in Copenhagen, Oxford, and Zürich

1939 • August 8, birth of first child, Martin Michael  
 • September 3, inducted into the Swiss army  
 • monograph on The Spontaneous Manifestations of the Collective Unconscious is published

1940 • ordered to enter officer's candidate school and receives a commission as an officer in the Swiss army

1941-45 •served as an army surgeon throughout Switzerland in the Surgical Ambulance Team

1942 • worked as an analyst with refugees during his home-leave periods in Zürich  
 • September 18, birth of second child, Eva Johanna

1943 • monograph on Surgery and Psychotherapy published  
 • writes the forward to and does research on a catalogue of alchemical texts

1944 • the Zentralblatt für Psychotherapie is suppressed by the Nazi authorities

#### **SCHOLAR-PHYSICIAN: MASTER PERIOD (1945-1970)**

1945 • discharged from active duty as officer-surgeon in the Swiss army

1946 • paper on Medical and Non-medical Therapy is published  
 • begins to see more patients for training analysis  
 • asked by C.G. Jung to become the first President of the Psychological Club of Zürich

1948 • attends the International Congress on Mental Health in London and delivers a paper on Group and Individual Psychotherapy  
 • April 24, Found the C.G. Jung Institute of Zürich and becomes, at Jung's request, the first president of the Curatorium of the Institute  
 • accepts editorship of the series of psychological studies, Studies from the C.G. Jung Institute of Zürich

1949 • appointed C.G. Jung's successor at the ETH  
 • the German edition of Ancient Incubation and Modern Psychotherapy is published

1950 • lectures on problems in dream research at the ETH  
 • resigns as President of the Psychological Club

1951 • December, locates the lost Gnostic codex, Evangelium Veritatis, in Brussels, Belgium

1952 • arranges for the purchase of and edits the text and translation of the Codex Jung

1953 • Utrecht, Holland, lectures at the International Conference of Parapsychological Studies

1954 • lectures at the C.G. Jung Institutes in New York, San Francisco, and Los Angeles  
 • begins work on the Freud/Jung Letters and meets with Dr. Eissler, President of the Freud Archives, Inc in New York.

1955 • Presents the Editio Princeps of the Evangelium Veritatis to C.G. Jung on the occasion of his 80th birthday  
 • July, founds the International Association for Analytical Psychology

1956 • attends and delivers a paper at the International Symposium on Psychology and Parapsychology in New York

1957 • begins lectures on parapsychology at the ETH  
 • resigns as President of the Curatorium of the C.G. Jung Institute in Zürich

1958 • founds the Swiss Society for Analytical Psychology (SGAP)  
 • founds a committee to work on standards for the training of analysts within the IAAP

1959 • gives the Cutting Lectures at Andover-Newton, Massachusetts  
 • attends and lectures at the annual meeting of the American Psychiatric Association in Philadelphia  
 • Prof. Wolfgang Pauli, Merer's closest friend and colleague at the ETH, dies suddenly  
 • receives appointment as Titular Professor at the ETH -delivers a paper on psychosomatic medicine for the SGAP in Freiburg, Switzerland

1960 • writes a paper on the role of symbols in analytical psychology

1961 • June 6, C.G. Jung dies suddenly in Kusnacht after a short illness  
 • Meier finds the eight-missing pages of the Evangelium Veritatis at the Coptic Museum in Cairo

1962 • delivers a paper at Royaumont, France at the International Colloquium on the Dream and Human Societies entitled, The Use of Dreams in Ancient Greece

1964 • founds and becomes the first president of the Clinic and Research Center for Jungian Psychology (Klinik am Zürichberg) in Zürich  
 • founds and becomes Director of the Sleep and Dream Research Laboratory at the Klinik am Zürichberg

1965 • paper on the goals in founding a Jungian clinic and Jungian research center is published in the Journal of Analytical Psychology

- Spectrum Psychologiae, the Festschrift for Meier's 60th birthday is published

1966 • lectures given on parapsychology at Le Piol, France at a conference of the Parapsychology Foundation (New York) at the invitation of Eileen Garrett

1967 • paper on Modern Dream Research is given in Cincinnati, Ohio

- paper delivered at Yale University on Dynamic Psychology in the Classical World

1967 • Ancient Incubation and Modern Psychotherapy, Northwestern University Press, Chicago, IL USA.

1968 • appointed ausserordentlicher Professor at the ETH

- Epistola Jacobi Apocrypha, another Gnostic text which Meier re-discovered and edited, is published

- the English edition of Ancient Incubation and Modern Psychotherapy is published in America

- the first volume of Meier's textbook on Jung's Complex Psychology, Die Empirie des Unbewussten is published

- paper delivered at the 4th Congress of the IAAP, A Plea for a More Scientific Approach in Jungian Psychology

1969 • leads parapsychological research teams and lectures on parapsychology at the ETH

- research begun on the role of right and left brain hemispheres in dream states

- becomes co-editor of the psychological journal, Analytische Psychologie

### **HARVEST YEARS (1971-present)**

1971 • appointed ordentlicher Professor at the ETH

1972 • the second volume of Meier's textbook, Die Bedeutung des Traumes is published

1975 • the third volume of Meier's textbook, Bewusst Sein, is published

- Experiment and Symbol, Festschrift for Meier's 70th birthday is published

- Retires as Professor of Psychology at the ETH

- organizes and delivers a paper at the ETH celebration of Jung's 100th birthday

1976 • attended the International Congress for the Nag Hammadi Codices in Cairo at the invitation of the Egyptian government

1977 • the fourth and final volume of Meier's textbook, Persönlichkeit, is published

1979-83 • dream and sleep studies are written and published

1984 • Inaugural address given to the "Third World Wilderness Conference" at Inverness, Scotland

- the English edition of the first volume of the textbook, The Unconscious in Its Empirical Manifestations, is published in America

1985 • The Festschrift in honor of Meier's 80th birthday, A Testament to the Wilderness and the Search for the Soul of Modern Man, is published

1986 • at the request of Mircea Eliade, Meier writes an article in the Encyclopedia of Religion entitled, Asklepios

1987 • Soul and Body, a compilation of Meier's essays on 1988 Jungian psychology is published

1988 • The Dream as Therapy, Meier's work on the role and use of the dream in ancient and modern therapy, will be published in English

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