



# Learning from the patient: The East, synchronicity and transference in the history of an unknown case of C.G. Jung<sup>1</sup>

Vicente de Moura, *Switzerland*

**Abstract:** This article presents the history of one until now unknown case of C.G. Jung: Maggy Reichstein. Born in Indonesia in 1894 in a very aristocratic family, she brought her sister to Zurich to be treated by Jung in 1919, and later she herself was in analysis with him. Jung used her case as example in his lecture in 1937 on the realities of practical psychotherapy, relating it to the process of transference and countertransference. Jung deepened his studies in Eastern psychology after a series of dreams she had, which culminated in the Yoga Kundalini Seminars. She was also the case presented in his article of 1951 on the concept of synchronicity. Jung wrote that her case, concerning synchronicity, remained unique in his experience. Jung also published some of her mandalas. He considered her able to understand his ideas in depth. Reichstein was for Jung an important case, which challenged and triggered his interests in different subjects.

**Key words:** countertransference, Eastern and Western psychology, Jung's patient, Kundalini Yoga, Pictures Archive C.G. Jung Institute Zürich, practice of psychotherapie, synchronicity, transference

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In an unpublished letter from 07 February 1929<sup>2</sup> Jung wrote to Dr. Maggy Reichstein, one of his former clients, as follows:

It is unbelievable what familial heaviness lies on the Quarles children. But I learned a lot from you, what will help other people. Therefore I always think of you with gratitude.

Yours Faithfully,

C.G. Jung,

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<sup>1</sup> By Vicente L. de Moura, psychologist, training analyst and supervisor, Curator of the Pictures Archive at the C.G. Jung Institute in Zürich – Switzerland.

<sup>2</sup> Letters and notes that elucidate this case are from the Pictures Archive - C.G. Jung Institute - Zürich, and offer information not previously published. I am grateful to Mrs V. Lunin who gave the permission to make public the history of her mother, Maggy Reichstein.

This article presents a previously unknown case of Jung's in which we find an example of how Jung's clinical work influenced his thoughts and theories. The encounter with the patient Maggy Reichstein (1894–1975) was important for Jung, as it was thanks to this analytic encounter that Jung had the opportunity to work with some of the topics he was interested in, in several different ways. The themes encountered in the Reichstein case are linked to the transference-countertransference process, the relationship between Eastern and Western psychology and the concept of synchronicity.

But what did Jung learn from the Quarles children? And what happened in Maggy Reichstein's treatment that made Jung use her as a case example for several of his key concepts?

### Reichstein's History

Jung did not give detailed information about his clients' lives in his books. In general it could be said that he usually reduced to a minimum the information relating to personal aspects and focused carefully his analysis upon the images and fantasies of the client. One example of Jung's presentation of his case material can be seen in the *Vision's Seminar* (1930). After a short description of the personal issues of the patient in that volume, Jung added:

I omit personal details intentionally, because they matter so little to me. We are all spellbound by external circumstances, and they make our minds deviate from the real thing, which is that we ourselves are split inside. Appearance blinds us and we cannot see the real problem.

(Jung 1930, p. 7)

Jung's main interest was in the complexes and the archetypal background observed in the case. He amplified the images of dreams and active imaginations, for instance, with comparative mythology and religious motifs. Detailed information about the personal history of his patients is available in only a few cases in the complementary literature in Jungian psychology, as in the books and articles on Christiana Morgan (Douglas 1993), Frank Miller (Shamdasani 1990) or Tina Keller (Swan 2011). An understanding of Maggy Reichstein's background will, however, allow us a better understanding of Jung's approaches to his clinical work. The woman at the center of the case presented in this article was a woman known in the Jungian circles as the 'Mandala Lady' and appeared in many of Jung's writings. Her name was Madeleine Reichstein – Quarles van Ufford. Her nickname was Maggy.

Reichstein was born in Batavia (Indonesia) on 15<sup>th</sup> May 1894 in a very aristocratic family who were then living in Indonesia, but circa 1897 she became ill with malaria and the family decided to return to Holland. Although she was born in Asia, her whole family was European. On her father's side

the roots of the family can be traced to the middle ages. This side of the family lived in the UK until the 17th century, particularly in England and Scotland. Some of her relatives were members of the court and one of her forefathers was Lord Lieutenant of Ireland in Ireland. Her grandfather had an indigo plantation in India and was very wealthy and died early at age 32. The grandmother lived in India until she was 17 and married Reichstein's grandfather. Following his death, she took care of the four children single-handedly.

One of those four children was Reichstein's father, Charles Gerard Quarles van Ufford, born in 1865. He was a high officer in the Holland Marine, and was the founder and director of a port in Sabang, in northern Sumatra. He was known as an excellent administrator and did well in the stock market. Just after the Second World War, as Holland's economy was in a very difficult situation, he lost a great amount of money. But throughout his lifetime he was very wealthy and financially helped Madeleine and her two sisters.

Her mother, Hermine Marie Elisabeth Didok van Heel, born in 1868, was known as a warm-hearted woman. She married C. G. Quarles von Ufford in 1891 and they had three daughters. Reichstein was the firstborn. After the birth of her second in 1898, she became very ill. She had severe complications during childbirth and, in those days, the medical treatment to cure her problems was not available. The family doctor advised her against another pregnancy; however, she got pregnant again and had a third child, born in 1901. Unfortunately, her health deteriorated after the childbirth and circa 1903 she was admitted to hospital, and remained there until her death in 1908.

A nanny was engaged to care for the children, but she was dismissed shortly after her term of engagement began, due to the fact that she was considered to be puritanical and rude. The paternal grandmother then became guardian and assumed responsibility for the education of the children after the death of the mother. She was described as a very puritanical and moralistic woman and upheld a rigid system of education. Madeleine was not on good terms with the grandmother and had many arguments with her and with her widowed father.

After the First World War, Madeleine's younger sister developed a severe psychological disturbance. Reichstein believed it was caused by the difficult emotional environment in their home. She heard about the work of C.G. Jung in Zürich, his researches and his new method of psychotherapy. All three sisters moved to Zürich, initially as a temporary home, but later as a second homeland. Reichstein liked the new atmosphere of Zürich, free of the aristocracy surrounding her family circle in Holland. In Zürich she met her future husband, Adam Reichstein whom she married in October 1925; he was the brother of the Nobel Prize winner Tadeus Reichstein.

Jung wrote about Reichstein's treatment in 1937, and mentioned that she had been seeing two analysts before (Jung 1937, para. 546). The date when she began her analysis with Jung is not clearly known. He mentioned a client of age 25 (*idem*). In a letter from Reichstein to Jung noted just with the year in the envelope (1942), Reichstein situated the beginning of her analysis with Jung

between the end of 1919 and the beginning of 1920. However, she, mentioned that she didn't remember it clearly.<sup>3</sup> We do know that she was 25 years old in 1919. In this letter from 1942 she wrote about her notes of her analysis from the years 1921, 1922, 1923 and 1924.<sup>4</sup> It indicates that she was under Jung's treatment at least until 1924.

From the letters in the C. G. Jung Institute Pictures Archive we know that after 1924 she kept contact with Jung, writing letters and meeting him occasionally. She wrote to Jung about her dreams, psychological insights and difficulties; she sent him her paintings and embroidery, and discussed her ideas about Jung's writings. In his answers Jung showed attention to Reichstein's health and psychological condition, interpreted psychic conflicts and dreams, and debated theoretical aspects with her. She was deeply involved in Jung's theory and, after her analysis, she went on with her studies in Jungian psychology. She attended seminars at the Psychological Club in Zürich, and discussed with Jung theoretical issues in her letters. Later she helped Jung with the translation of his work in Dutch and worked occasionally as a lay analyst with a few clients. She died in 1975.<sup>5</sup>

Jung mentioned Reichstein's case as an example in some of his writings. I will now give an overview of Jung's concepts which he referred to in connection with her case. The goal of the following sections is to present what he meant by 'I learned a lot from you'.

### Reichstein's case related to Jung's concepts of transference and countertransference

The concept of transference and countertransference is central in analytical treatment. The importance of the relationship between patient and doctor for the treatment of psychological diseases had been stressed by the hypnotists of the 19<sup>th</sup> century, but it was Pierre Janet (1859–1947) who presented the importance of it in a more specific way: he pointed out that the rapport should be used for the benefit of the patient and noted the possible variety of feelings towards the hypnotist, like passionate love, veneration and terror. He also gave advice about how to reduce the influence of the doctor upon the client, so that the client should not be damaged by it. (Ellenberger 1970, p.374)

Concerning Freud's idea on the transference process, Makari (1992) describes how Freud developed his first concept on transference based on discussions about hypnotism at the end of the 19<sup>th</sup> century, considering the phenomenon as a false connection from the client to the therapist. Later, in 1912, Freud discussed the concept of transference as follows:

<sup>3</sup> C.G. Jung Institute - Zürich, Pictures Archive, File: Jung- Reichstein Letters Document nr. 18

<sup>4</sup> The notes of her analysis with Jung could not be found.

<sup>5</sup> C.G. Jung Institute - Zürich, Pictures Archive, File: Jung- Reichstein Letters

If someone's need for love is not entirely satisfied by reality, he is bound to approach every new person whom he meets with libidinal anticipatory ideas; and it is highly probable that both portions of his libido, the portion that is capable of becoming conscious as well as the unconscious one, have a share in forming that attitude. Thus it is a perfectly normal and intelligible thing that the libidinal cathexis of someone who is partly unsatisfied, a cathexis which is held ready in anticipation, should be directed as well to the figure of the doctor.

(Freud 1912a, p.99)

Later, Freud went on to discuss how the doctor should deal with the transference:

We overcome the transference by pointing out to the patient that his feelings do not arise from the present situation and do not apply to the person of the doctor, but that they are repeating something that happened to him earlier.

(Freud 1917, p. 442-443)

The term countertransference appeared for the first time in a letter of 1909 from Freud to Jung, when Freud wrote about Jung's treatment with Sabina Spielrein (McGuire 1974, p. 231). Freud's view was that countertransference is related to the unconscious influence of the patient upon the therapist and must be identified and eliminated. Countertransference is therefore a problem for the treatment. Freud wrote in 1910:

Other innovations in technique relate to the physician himself. We have become aware of the 'counter-transference', which arises in him as a result of the patient's influence on his unconscious feelings, and we are almost inclined to insist that he shall recognize this counter-transference in himself and overcome it.

(Freud 1910, p. 144)

Freud also considered that 'The doctor should be opaque to his patients and, like a mirror, should show them nothing but what is shown to him' (Freud 1912b, p. 117). Freud's view indicates that transference and countertransference are primarily related to the patient. The analyst receives the projection of the patient's former important relationships (transference), and the analyst himself is affected unconsciously by it (counter-transference).

After the break with Freud in 1913, Jung further developed his own understanding of the concept of transference. Like Freud, he considered the process as based in projection of unconscious elements, but it was not just related to the past. It also had a goal for the future as an important aspect. Therefore, for Jung it has not just a casual element, but also a teleological one. He postulated it as a natural phenomenon, existing in all kinds of human relationships. Furthermore, he claimed that elements of the transference could also have archetypal motives. For Jung the phenomenon has participation of both, and patient and analyst are in the treatment with their full personalities. Therefore there is a mutual collaboration in the analytical relationship. Jung wrote in 1929:

For two personalities to meet is like mixing two different chemical substances; if there is any combination at all, both are transformed. In any effective psychological treatment the doctor is bound to influence the patient; but this influence can only take place if the patient has a reciprocal influence on the doctor. (...). It is futile for the doctor to shield himself from the influence of the patient and to surround himself with a smoke-screen of fatherly and professional authority.

(Jung 1929a, para. 163)

Jung reinforced his opinion about the influence of his own personality in the way he understood psyche in a series of lectures he gave in London, between September and October in 1935, which were known as the Tavistock Lectures. In the discussion of the 4<sup>th</sup> lecture Jung said the following:

I consider my contribution to psychology to be my subjective confession. It is my personal psychology, my prejudice that I see psychological facts as I do. I admit that I see things in such and such a way. But I expect Freud and Adler to do the same and confess that their ideas are their subjective point of view. So far as we admit our personal prejudice, we are really contributing towards an objective psychology.

(Jung 1968, para. 275)

Later, in a lecture in May 1937 in Bern, Switzerland, under the title 'The realities of practical psychotherapy', Jung postulated the differences between two kinds of treatment. In the first the doctor follows one specific method, where the individuality 'would mean little more than a disturbance of the method employed' (Jung 1937, para. 542). In the second he described a kind of treatment which takes the form of analysis, which never follows a typical course. The first is successful when 'the premises of the method coincide with the problematical situations of the patient' (Idem). For the therapist convinced of this art of working, the failures in the treatment would be considered as failures from the patient. Jung, however, preferred the second way of working. He preferred to stay away from methods and diagnoses, working with a minimum of prior assumptions. He noted that one's own self is the biggest of all assumptions, because 'the assumption that I myself am will determine my method: as I am, so will I proceed' (Ibid. para. 543). These statements clearly indicate Jung's opinion of how his own personality was the base for the treatment he offered to his clients. Jung gave in this lecture of 1937 a particularly important remark about a treatment which comes to a standstill or to discontinuation due to problems in the process of transference/countertransference (Jung wrote about an unconscious identification) and added 'this state of unconscious identity is also the reason why an analyst can help his patient just so far as he himself has gone and not a step further' (Ibid. para. 545).

He added that the lack of knowledge from the analyst would have exactly the same effect as unconsciousness. The case he used in the lecture of 1937 to illustrate this assumption, which has not previously been identified, was the case of Reichstein. He reported a case of a woman who was treated without success

by two analysts before she came to see him.<sup>6</sup> He described the dreams of the patient and her symptoms, which he did not understand. The treatment with Jung was also unsatisfactory and he was bored. But then something happened: Jung dreamt of the patient. In the dream he saw her in a very high place (he understood it as compensation to his attitude of looking down at her).<sup>7</sup> The turning point in her treatment came as Jung told Reichstein his dream, which made him look at her in a new light. He reported that after his dream her superficial symptomatology, her argumentation, her insistence on always being right, and her touchiness vanished (Ibid. para 551)

Reichstein's youngest sister was present at that lecture in May 1937 and she took notes of Jung's presentation. Much later, in a letter on 13<sup>th</sup> March 1963<sup>8</sup> she sent her notes of Jung's presentation to Reichstein. In the notes, her sister underlined some passages, which seems to indicate for her the important passages of what Jung had said. The underlined passages were mostly related to the individual character of the psychological illness and, in the case of Reichstein, the fantasies which Jung didn't understand until he had read Avalon's work on Kundalini yoga. The oriental background in Reichstein's life is possibly the most important factor in the treatment, because it led Jung to deepen his studies on the relationship between Eastern and Western psychology.

### Reichstein, Eastern and Western Psychology and Mandalas

From 1913 onwards Jung had his 'confrontation with the unconscious'. He continued illustrating his fantasies and active imaginations in the *Red Book*, until 1930. In 1928 he began to work on a psychological commentary on a Chinese treatise *The Secret of the Golden Flower* with the sinologist Richard Wilhelm (Jung 1929b, page 3)

In his commentary on this text Jung presented his arguments that the scientific thought of the West has its own merits, but that scientific thought alone could not clearly apprehend the wisdom presented in the text. Jung perceived a problem in the intellectual one-sidedness of the Western mind, while he saw in the search for balance between opposites in the Eastern mind, 'a sign of cultural advance, a widening of consciousness beyond the narrow confines of a tyrannical intellect' (Ibid. para. 7).

<sup>6</sup> Jung also used this example to illustrate the shortcomings of reducing the etiology of dreams to problems in childhood, and postulated that to understand a symptom the analyst must instead of asking *Why?* should also ask *What for?* (Jung 1931/1966, paras. 307–311)

<sup>7</sup> Jung also commented elsewhere on his failure in understanding dreams and the consequences of using his dream in her case as example (Jung 1917/rev. 1943, par. 189)

<sup>8</sup> C.G. Jung Institute - Zürich, Pictures Archive, File: Jung- Reichstein Letters Document nr. 4, (c) 2007, Foundation of the Works of C. G. Jung, Zurich.

Jung's understanding was that the conflict and this lack of balance could be solved by considering both aspects of the psyche. For Jung, the balance between conscious and the unconscious leads to a new level of consciousness, which would present itself for the patient as a new perspective on his conflict. This new perspective is not attained through rational thinking, but it is a psychic development, that expresses itself in symbols (Ibid. para. 31). If these symbols are drawn they chiefly appear in the shape of a mandala.

But the symbols do not just express the process; they also have effects upon the person who has experienced them. Jung gave in *The Secret of the Golden Flower* commentary examples of European mandalas that were produced during the course of treatment with him. (Reichstein's mandala is the picture A1.) Jung wrote also: 'All the pictures were done independently of any Eastern influence' (Ibid. para. 56). We know from Reichstein's history that this is not completely correct as Reichstein lived in the East until around age 4 and Jung himself noted in 'Concerning Mandala Symbolism', (1950) where another of Reichstein's mandalas is published, that she '... was born in the Dutch East Indies, where she sucked up the peculiar local demonology with the mother's milk of her native ayah', and in addition that 'her numerous drawings all had a distinctively Eastern character, and thereby helped her to assimilate influences that at first could not be reconciled with the Western mentality' (Idem para. 656).

In a biography of Peter Baynes,<sup>9</sup> one of Jung's followers, Diana Jansen describes how Jung's interest in Eastern mythology and thought began. She refers to a conversation between Baynes and Jung, which occurred around 1930, discussing the influence of the anima:

Jung made a very fine contribution to appease the storm (a relationship Baynes had with a woman) and got the thing on the level again. He told of how he had himself been caught by a counter-transference to a beautiful aristocratic girl and how he had a dream in which she was enthroned very high on an Eastern temple, high above him. And this explained how all his knowledge and interest in Oriental ideas and feelings had developed out of his transference to the girl. He had, as he said, to cut off his head and learn to submit his ignorance to his patient.

(Baynes-Jansen 2003, pp. 244-245)

The countertransference process in which Jung was caught was the case of Reichstein. However, the quotation mentioning that 'all his knowledge and interest in Oriental ideas and feelings had developed out of the transference to the girl' is not correct. Jung's interest in Eastern ideas existed before his meeting with Reichstein. We find examples of Jung's interest in Eastern ideas in his publications before the end of 1918 (the approximate time he met Reichstein was 1919). For instance, amplifying the symbols of the mother and of rebirth

<sup>9</sup> "Peter" Baynes real name was Helton Godwin Baynes. He became an analytical psychologist and translated some of Jung's work. I am grateful to Dr. Martin Liebscher, who called my attention to this passage in the book mentioned.

in his book published in 1912 (Jung 1912, para.306) Jung mentioned already Chinese and Hindu mythology. It points to the general interest of Jung in Eastern mythology before his meeting with Reichstein. Nevertheless from the passage mentioned above it is clear that the case of Reichstein increased Jung's interest in Eastern mythology.

After Jung's dream of seeing her in a higher place, he reported that the real neurosis began (Jung 1937, para. 551). Reichstein had a great number of dreams that confused him. Jung wrote that he had no clue about what the dreams meant until he came to know the book *The Serpent Power*, published in 1919, written by Sir John Woodroffe under the pseudonym of Arthur Avalon. In November 1932 Jung gave a series of 4 lectures on Kundalini yoga, following the presentation in October 1932 of the Indologist Wilhelm Hauer, who gave a series of 6 lectures in the psychological Club in Zürich. Hauer's presentation had the title 'Yoga, especially the meaning of the chakras'. Jung focused on the psychological meaning of the symbols in the process of awakening the Kundalini and the differences between Eastern and Western approaches to spirituality. These lectures from Jung are known in literature as the Yoga-Kundalini Seminars (Jung 1932).

But what was Jung's specific interest in Reichstein's case? The answer could be summarized like this: in *Symbols of Transformation* (1912) while analyzing the case of Frank Miller, Jung was interested in the parallels between fantasies and primordial ideas present in different mythologies. Important to note that Jung did not treat Miller personally; because his interpretations were based in what he read of her essay. Many years later, in 1950, in the introduction of the fourth Swiss edition, he wrote that he was not satisfied with the work, but nevertheless saw it as a landmark, because he considered that the personalism in the views of Freud and Adler left no room for objective, impersonal facts and for his understanding of the collective psyche.<sup>10</sup> Then in his self-experimentation from 1913 onwards, which was partially presented in *The Red Book* (2009), Jung was focused in his personal experiences and saw parallels in his fantasies with Eastern ideas. Therefore Jung's interest in Reichstein's case was that she seemed to be one of the first cases which opened him to the possibility of treating a modern patient linked to the symbolism of the East.

Specifically Jung's interest was the parallel between the process of awakening Kundalini and his description of the process of individuation. He understood the symptoms of the patient and the images in her dreams symbolically, relating them to the activation of the chakras.

However, Jung was of the opinion that the Western mind did not have the patience to follow the process described in the yoga tradition, and that this path was not appropriate for the Western mind. In 'Yoga and the West' (Jung 1936) Jung wrote his ideas on this topic. He mentioned the physiological and

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<sup>10</sup> Cf. *Symbols of Transformation* 1912, p. xxiv.

philosophical aspects of yoga, considering it a method which was developed and imbibed in Eastern tradition for a period of over four thousand years, in which the necessary spiritual conditions were created. Mentioning, for instance, the understanding of the concept of *prana*, which means literally *breath*, he affirms that the Western mind would understand it completely differently than the Eastern mind. For a yogi, *prana* expresses much more than just breath, because it is related to the rich metaphysics and symbolism of the East. In this way ‘The European only imitates and learns ideas by rote, and is therefore incapable of expressing his subjective facts through Indian concepts’ (Ibid., para. 872) Accordingly to Jung the highly scientific and severe philosophical criticism of the Western mind leads to a disposition which splits religion and science. For the Western mind therefore, the important concepts of Yoga would not be taken accurately, because ‘Either it falls into the trap of faith and swallows concepts like *prana*, *atman*, *chackra samadhi*, etc., without giving them a thought, or its scientific critique repudiates them one and all as “pure mysticism”’ (Ibid., para 867) The important point in Jung’s criticism, therefore, is *who* is applying the method. In his final remarks in the text of 1936 Jung wrote:

If I remain so critically averse to yoga, it does not mean that I do not regard this spiritual achievement of the East as one of the greatest things the human mind has ever created. I hope my exposition makes it clear that my criticism is directed solely against the application of yoga to the peoples of the West. (...). Western civilization is scarcely a thousand years old and must first of all free itself from its barbarous one-sidedness. This means, above all, deeper insight into the nature of man. But no insight is gained by repressing and controlling the unconscious, and least of all by imitating methods which have grown up under totally different psychological conditions.

(Ibid. para. 876)

His criticism concerning the use of Eastern practices like yoga by Western people was also expressed in a letter to Reichstein. Around 1957 Reichstein reviewed for Jung a book by S.H. Rakosa<sup>11</sup> on Indonesian religion. The author mentioned Jung’s ideas in his book. Jung thanked her for the review and appreciated her opinion that the author of the book misunderstood him as a philosopher. In a letter to Reichstein in August 1957 Jung wrote his criticism on the Eastern philosophy applied to the Western mind. In this case it was about the attitude towards the ego and the transcendental. Jung expressed his criticism about the author’s understanding of his ideas, and criticized particularly what would be considered the development of consciousness in the Eastern religions as follows:

<sup>11</sup> Jung appears to be referring to Sumantri Hardjoprakoso’s work, *Indonesisch mensbeeld als basis ener psychotherapie* (Leiden, Proefschrift, 1956). He had presumably asked Reichstein to review it for him as it was in Dutch (thanks to Sonu Shamdasani for the reference).

In his own ideas, he remains totally within the traditional outlook of the East. He misunderstands me as a philosopher, which I totally am not. On the contrary, I am a psychologist and empiricist, who does not see the meaning of life in its annulment in favour of a so-called 'transcendental possibility of existence', which nobody knows how one should imagine. We are humans, not Gods. The meaning of human development lies in the fulfillment of this life. It is rich enough in wonders. And not in a disengagement from this world. How can I fulfill the meaning of my life if I set as my goal 'the disappearance of the individual consciousness?' What am I without this, my individual consciousness? Even that which I have called the 'Self' only functions by virtue of an 'I', which hears the voice of this greater one.<sup>12</sup>

Furthermore, for Jung, the practice of yoga could be even dangerous, because it could lead the practitioner to get lost in (foreign) symbolism and bring him close to madness. He believed that in the course of the centuries the West would produce its own kind of yoga.<sup>13</sup> (Op. cit.)

Jung gave particular attention to one symbol in Eastern tradition: the mandala. In Sanskrit, mandala means 'circle' or 'holy circle'. The mandala is commonly painted in a regular schema: a geometrical form, like a square or triangle, surrounded by a circle. Paintings in the shape of mandalas were found in all cultures and religions, since time immemorial, in many variations. For Jung it is a symbol of unity, totality, of the union of the opposites, as well as compensation for chaos and confusion.

In the correspondence between Jung and Reichstein there is a letter from October 1943 in which Jung thanked her for sending him her splendid mandala.<sup>14</sup> Reichstein wrote a text<sup>15</sup> explaining what the process of drawing was like. The text, which is undated, was supposedly written for an exhibition.<sup>16</sup> She wrote in this text that she drew the mandalas approximately 45 mandalas (prior) to the time of the letter. Although both, the text and the mandalas, are not dated, from Reichstein's description the drawings were possibly made during the time she was in analysis with him (around 1920).<sup>17</sup> She mentioned that when she drew her mandalas Jung was at the beginning of his discovery of the collective unconscious and she did not accept his comments about her drawings for personal reasons. She described how she had difficulties in dealing with her negative experiences in her youth and had sought refuge in the philosophy of

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<sup>12</sup> C.G. Jung Institute - Zürich, Pictures Archive, File: Jung- Reichstein Letters Document nr. 42, (c) 2007, Foundation of the Works of C. G. Jung, Zurich.

<sup>13</sup> Jung's view about Yoga for the Western mind was shared by authors contemporary to Jung'. But Jung's pessimistic view about yoga and the West is still (controv.) Cf. Feuerstein 1998.

<sup>14</sup> C.G. Jung Institute - Zürich, Pictures Archive, File: Jung- Reichstein Letters Document nr. 19. Reichstein's mandalas and embroidery, a series of 33 works, can be seen in the Pictures Archive of the C.G Jung institute - Zürich.

<sup>15</sup> C.G. Jung Institute - Zürich, Pictures Archive, File: Jung- Reichstein Letters Document 44

<sup>16</sup> This information was given to the author in an interview with V. Lunin, Reichstein's daughter, on 21 June 2011.

<sup>17</sup> There are no records of an exhibition of Reichstein's mandalas before her death in 1975. Reichstein's mandalas were exhibited at the Museum Epper in Ascona, Switzerland, in 1990 and in 2011.

Schopenhauer, Kant and yoga. However she became so oriented to her rational thinking that she felt completely dried out. She could no longer go on with her life in such a fashion. She decided then to allow herself to accept the images she received from her unconscious and to accept what would arise from this attitude. In her descriptions, she recorded her ideas about the symbolic meaning of the drawings. Her blockage, which one can associate with the intellectualism of her Western mind, could only be released after she gave up her over-investment in her intellect and allowed herself to be led by inner instincts. Some of her many mandalas were published by Jung in 'Concerning Mandala Symbolism' fig. 7, 8 and 9 (Jung 1950); in 'Commentary on *The Secret of the Golden Flower*' (fig. A1), (Jung 1950), and in the 'The Philosophical Tree' (figs. 2, 30 and 31) (Jung 1954).

### Reichstein's case and Synchronicity

The concept of synchronicity is one that challenges traditional scientific thinking. It does so because synchronistic events, by definition, do not fall within the principle of causality, and cannot be repeated; they are therefore unique events. To support his assumptions Jung referred to the experiments of JB Rhine.<sup>18</sup> In his books on parapsychology Rhine described a series of experiments which verified the hypothesis of the so-called PSY factors. The scientific studies in parapsychology were, and still are, controversial in academic research. Many scientists do not take such studies seriously and consider parapsychology a pseudoscience. Rhine was aware of this criticism and his goal was an attempt to test scientifically the assumptions presented by the psychical researchers, which, before him (around the 1920's) were based in a natural-historical observation, but not in clear statistical-empirical studies.

One remarkable example of this kind of study, which was conducted before Rhine's time, in 1886, is the research by E. Gurney, F.W.H. Myers and F. Podmore that is presented in the book *Phantasms of the Living* (1886). The authors collected and reported cases of telepathy, and checked with witnesses for their veracity. They also carried out experiments with the telepathic transmission of images. The claim of the book was that telepathy exists, that the reports of apparitions of a dying person to a loved person at the moment of their death were a result of something beyond chance. For the authors, the experiments and the spontaneous cases proved the action of the mind on mind at a distance. The book, supported by the Society for Psychical Research,<sup>19</sup> presented over 850 cases, mainly on the transmission of thoughts and feelings from one person to another by other means than the recognized channels of sense.

<sup>18</sup> In his library Jung had the following of Rhine's works: *Extra-Sensory Perception* (1934); *New Frontiers of the Mind* (1937); *The Reach of Mind* (1948) as well as German translations of Rhine's texts.

<sup>19</sup> At a request from one of the authors, Edmund Gurney, the Society for Psychical Research sent a copy of the two volumes in English to Jung in 1897.

However, before Rhine, psychical studies were not, and today are still not, considered as scientific by the critics (Mauskopf & Mc Vaugh 1980). The studies did not experiment in a rigorous controlled setting and the natural-historical observations (like those reported in the book above) could not be [replicated] be replicated. Rhine's work was closer to the experimental-mathematical tradition, a new approach in this area. His experiments on telepathy and clairvoyance were conducted at Duke University (USA) and first published in his book *Extra-Sensory Perception* in 1934. Although his results were considered by researchers in psychical phenomena as a breakthrough and set new standards for the development of parapsychology, his critics pointed out mistakes in his research, like a loose control of some of his experiments and not presenting properly the background of his statistical calculation. Therefore, even with promising results, Rhine did not succeed in making parapsychology more acceptable in the scientific community.

Jung mentioned that in Rhine's experiments the subjects were tested, for instance using the so called Zender cards, in different settings. In some experiments with telepathy the subjects were in the same room, in some they were far distant from each other, and in a third the subjects were tested at different times. Writing about Rhine's results in these different settings, Jung noted as follows:

...we have no alternative but to assume that distance is psychically variable, and may in certain circumstances be reduced to vanishing point by a psychic condition. Even more remarkable is the fact that time is not in principle a prohibition factor either. That is to say, the scanning of a series of cards to be turned up in the future produces a score that exceeds chance probability. (...) In these circumstances the time factor seems to have been eliminated by a psychic function or psychic condition which is also capable of abolishing the spatial factor.

(Jung 1952, pars. 849–850)

And Jung wrote further:

Therefore it cannot be a question of cause and effect, but a falling together in time, a kind of simultaneity. Because of this quality of simultaneity, I have picked on the term 'synchronicity' to designate a hypothetical factor equal in rank to causality as a principle of explanation.

(Ibid. par. 840)

However, in his article postulating the principle of synchronicity (Ibid.), Jung wrote about events that affected his clients, that were not possible to be explained by the natural law of causality, and therefore required another principle of explanation, i.e., as acasual. Nevertheless Jung wrote about synchronicity as follows:

The term explains nothing, it simply formulates the occurrence of meaningful coincidences which, in themselves, are chance happenings, but are so improbable that we must assume them to be based on some kind of principle, or some property of the empirical world.

(Ibid. para. 995)

For Jung the synchronistic event suggests that there is something more than just an interpretation of meaning. His postulation of the psychoid nature of the archetype claims the possibility of an organizational factor outside the psyche. Synchronicity, the postulated connection between psyche and matter, would show an aspect of the archetype *per se*, and not just its psychic aspects.

One of the particularities in the treatment of Reichstein is related to the concept of synchronicity. Among the general public, one of the most popular passages in Jung's books is the one presenting the analytical hour with a patient and the appearance of a scarab-like insect.<sup>20</sup> Jung described the occurrence as follows:

A young woman I was treating had, at a critical moment, a dream in which she was given a golden scarab. While she was telling me this dream I sat with my back to the closed window. Suddenly I hear a noise behind me, like a gentle tapping. I turned round and saw a flying insect knocking against the window-pane from outside. I opened the window and caught the creature in the air as it flew in. It was the nearest analogy to a golden scarab that one finds in our latitudes, a scarabaeid beetle, the common rose chafer (*Cetonia aurata*) which contrary to its usual habits had evidently felt an urge to get into a dark room at this particular moment. I must admit that nothing like it ever happened to me before or since, and that the dream of the patient has remained unique in my experience.

(Ibid. para. 843)

The patient Jung mentioned, who has not previously been identified, is Reichstein.<sup>21</sup> There is a picture of the scarab in the collection of her family.<sup>22</sup> Later Jung describes the impact of the event in the treatment of Reichstein, changing the rationalistic approach to her problem. As Jung wrote, the experience was unique among his patients. But this kind of event, which is an example for what Jung called synchronicity, was by no means the only one in her treatment.

In an undated letter, just with the note on the envelope '1930 an Dr. Jung' Reichstein described a meeting with Jung. She wrote about the strange happenings in one of the sessions with him. This happened before her first pregnancy.<sup>23</sup> Her description in the letter of the events goes as follows:

<sup>20</sup> Jung wrote about Reichstein and the event of the scarab in the following passage: 'This experience punctured the desired hole in her rationalistic approach and broke the ice of her intellectual resistance.' (Jung 1957, para. 982)

<sup>21</sup> In a letter on 13<sup>th</sup> September 1949 Jung asked Reichstein about the details of the event in her therapy, possibly for publication (C.G. Jung Institute - Zürich, Pictures Archive, File: Jung- Reichstein Letters Document nr. 25).

<sup>22</sup> Audio-file, Pictures Archive, C.G. Jung Institute Zürich. Interviews with V. Lunin in Zürich, 17. February 2011 and 21. June. 2011.

<sup>23</sup> Reichstein's first daughter was born in 1927.

Dear Dr. Jung

I must tell you things, which seems to be very strange for me. Could you still remember, what happened before I was pregnant for the first time? I came to you to tell a very impressive dream: I dreamt that I rested in bed and your spirit appeared to me. He bowed down to me and kissed me. In this kiss your spirit from the afterlife holds something very vital for me, which would set in an improvement of my condition.<sup>24</sup>

With this dream I went to see you. As I told you the dream, you said to me what had happened to you. Before I came, you had a patient with you. Suddenly you got without any reason an irresistible urge to send the patient away. As this urge became too powerful, you really sent the patient away. When you were alone, it compelled you to go to the bookshelf, to get any book.<sup>25</sup> You read inside the book the story of an ill man, to whom the spirit of his beloved appeared. Beside her was the phantom of a man, who would have the mission to conduct the woman from the afterlife to the ill man.

The similarities of my dream with the story were clear enough. After you had told me this story, we went silent for a while, placed beside each other, and you smoked your pipe. Then as you gave me your hand, you fell asleep shortly after. When you woke up, you told me that you had concealed something. Before you read this story, you had read another one. This revealed the following: An ill woman and her husband came to see a clergyman, and asked for help. The clergyman felt helpless in front of her, and didn't know what he should say to her. After the couple went away and the clergyman was alone in the evening, he thought constantly about the ill woman, and what sort of help he could give her, until suddenly he felt compelled to fall asleep. On the next day, the ill woman wrote a letter to him, which she thanked for his help. He appeared to her in spirit, and his appearance gave her a sense of extreme well being.

After you read this story, you felt uneasy, probably having a presentment what would happen in my next hour, and you quickly decided to read another story. Shortly after this happening, I had a dream with the announcement of Miriam's birth.<sup>26</sup>

In the sequence of this letter Reichstein reports another sequence of dreams which, for her, announced the pregnancy of her second daughter.<sup>27</sup>

Jung didn't publish this occurrence in his writings, but it shows, besides the event with the scarab-like insect, the *Cetonia aurata* that, Reichstein's case had more than one happening that called Jung's attention. Reichstein's

<sup>24</sup> Reichstein's underlined passages.

<sup>25</sup> It was not possible to identify in Jung's library the book which is reported in this letter of Reichstein. Andreas Jung, who is the administrator for Jung's library, informed me that since Jung's time the book could have been lost. Although not identical, however, the passages mentioned here are very similar to the reports of extra-sensorial perceptions found in the book *Phantasms of the Living* (Gurney, Myers & Podmore, 1886). Jung mentioned the book *Phantasms of the Living* in a footnote (Jung 1952, par. 830 footnote), shortly before the passage about Reichstein's scarab. There is a German version of the book in his library as well.

<sup>26</sup> C.G. Jung Institute - Zürich, Pictures Archive, File: Jung- Reichstein Letters Document Nr. 10

<sup>27</sup> Reichstein's second daughter was born in 1930. Jung sent a letter to Reichstein with congratulations for the birth.

experiences apparently were impressive enough to Jung, because he used her case among the examples for synchronistic events. (Jung 1952)

### Conclusions

As presented above, Reichstein's case was important in Jung's practice for the development of some of his ideas. Considering the amount of themes which Jung related to Reichstein's case and the many times he presented her case as an example in his publications, it is possible to conclude that her case was relevant in three different ways, summarized as follows:

- 1 The encounter with Reichstein around 1920, a few years after the most intense part of Jung's self-experimentation, had influence on him. As Jung put it, he was caught in the transference with Reichstein. Jung's dream showing her in a high place led Jung to evaluate his attitude towards his clients and later he used this as one example for the process of transference and countertransference.
- 2 Jung understood the images in Reichstein's dreams just after seeing the parallels between them and the book of Woodruff on Kundalini yoga. This event happened before Jung's encounter with Richard Wilhelm and his work with *The Secret of the Golden Flower*. Her case contributed to the development of Jung's theory in calling his attention to the relationship between Eastern and Western psychology. Later, in 1932, he used her example in his seminars on Kundalini yoga. Jung also used Reichstein's mandala drawings as expressions of psychological development.
- 3 The synchronistic events in Reichstein's case impressed Jung and he used them in his presentation at an Eranos conference (1951), and published in German in the *Eranos Jahrbuch* from 1951. (Jung 1957). He said that before and after this event, nothing similar to this had happened to him.

In his books and articles Jung researched and discussed the themes he saw in Reichstein's case, and the correspondence between them shows that he valued her opinion, considering her one of the few who could understand difficult themes in an adequate way.

### Acknowledgements

I would like to thank the Foundation of the Works of C. G. Jung and the Paul and Peter Fritz Agency for permission to cite from Jung's unpublished letters to Maggy Reichstein. I also would like to thank V. Lunin, who gave me the permission to publish the history of her mother, and the C.G. Jung Institute – Zürich, which agreed to the research on these documents. This paper was first presented at the Jung History Conference at the UCL Centre for the History of

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Psychological Disciplines, 2013. I would like to thank Martin Liebscher and Sonu Shamdasani for their comments.

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TRANSLATIONS OF ABSTRACT

Cet article présente l'histoire d'un cas clinique de C. G. Jung, inconnu jusqu'à nos jours: Maggy Reichstein. Née en Indonésie en 1894, dans une famille très aristocratique, elle emmena sa sœur à Zurich en 1919 pour être traitée par Jung, et fut par la suite elle-même en analyse avec lui. Jung utilisa son cas comme exemple en 1937 dans sa conférence sur les réalités de la psychothérapie clinique, le reliant aux processus de transfert et de contre-transfert. Jung a approfondi ses recherches sur la psychologie orientale après une série de rêves qu'elle avait eus, qui aboutirent au séminaire sur le yoga de la Kundalini. Elle a été le cas clinique présenté dans son article de 1951 sur le concept de synchronicité. Jung a écrit, à propos de la synchronicité, que son cas est demeuré le seul de ce genre dans son expérience. Jung a aussi publié certains de ces mandalas. Il pensait qu'elle avait la possibilité de comprendre ses idées en profondeur. Reichstein a été pour Jung un cas clinique important qui stimula et déclencha son intérêt pour maints sujets.

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Dieser Artikel präsentiert die Geschichte eines bis heute unbekanntes Falles C.G. Jungs: Maggy Reichstein. Geboren 1894 in Indonesien als Kind einer sehr aristokratischen Familie brachte sie 1919 ihre Schwester nach Zürich, damit diese von Jung behandelt werden würde. Später wurde sie selbst seine Analysandin. Jung benutzte ihren Fall 1937 [deutsch 1935, GW 16,2; d. Übers.] als Beispiel in seiner Vorlesung 'Grundsätzliches zur praktischen Psychotherapie' unter dem Aspekt von Übertragung und Gegenübertragung. Nach einer von ihr stammenden Traumserie vertiefte Jung seine Studien über östliche Psychologie, was in den Seminaren über Kundalini Yoga kulminierte. Sie lieferte auch das Fallbeispiel, welches er in seinem Artikel von 1951 zum Konzept der Synchronizität präsentierte. Jung schrieb, daß ihr Fall, was Synchronizität betraf, in seiner Erfahrung einzigartig blieb. Jung veröffentlichte auch einige ihrer Mandalas. Er betrachtete sie als in der Lage befindlich, seine Gedanken in der Tiefe zu verstehen. Reichstein war für Jung ein wichtiger Fall, der seine Interessen bezüglich unterschiedlicher Themen herausforderte und weckte.

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Questo articolo riporta la storia di una paziente finora sconosciuta di C.G.Jung: Maggy Reichstein. Nata in Indonesia nel 1894 in una famiglia molto aristocratica, nel 1919 portò sua sorella a Zurigo perché venisse trattata da Jung e più tardi lei stessa andò in analisi da lui. Jung usò il suo caso come esempio nella sua lezione del 1937 sulle realtà della pratica Psicoterapica, riferendosi al processo di transfert e controtrasfert. Jung approfondì i suoi studi sulla psicologia orientale dopo una serie di sogni che lei ebbe, che culminarono nei Seminari sulla Yoga Kundalini. Fu ancora lei il caso presentato nel 1951 sul concetto di sincronicità. Jung scrisse che il suo caso, riguardante la sincronicità, rimase unico nella sua esperienza. Pubblicò anche alcuni dei suoi Mandala.

La considerò capace di comprendere in profondità le sue idee. Reichstein fu per Jung un caso importante che stimolò e stimolò i suoi interessi su vari soggetti.

Статья описывает историю одного до сих пор неизвестного случая пациентки К.Г.Юнга: Мэгги Рейхштейн. Родившаяся в Индонезии в 1894 году в очень аристократической семье, она привезла свою сестру в Цюрих для лечения у Юнга в 1919, а позже сама начала анализ у него. Юнг использовал ее случай в своей лекции 1937 года о реалиях практической психотерапии, говоря в ней о процессах переноса и контрпереноса. Юнг углубился в изучение восточной психологии после серии сновидений этой пациентки, кульминацией чего стали семинары по кундалини йоге. Ее случай он описывал также в статье 1951 года, формулируя концепцию синхроничности. Юнг писал, что ее случай оставался уникальным в его опыте - в том, что касается синхроничности. Юнг опубликовал также некоторые из ее мандал. Он считал ее способной глубоко понимать его идеи. Рейхштейн была для Юнга важным случаем, пробудившим к жизни его интерес к различным предметам.

Este artículo presenta la historia de un caso hasta ahora desconocido de C.G. Jung: Reichstein Maggy. Nacida en Indonesia en 1894 en una familia muy aristocrática, llevó a su hermana a Zúrich para ser tratada por Jung en 1919 y más tarde ella misma estuvo en análisis con él. Jung utilizó su caso como ejemplo en su conferencia en 1937 sobre las realidades de la Psicoterapia práctica, relacionándolo con el proceso de transferencia y contratransferencia. Jung profundizó sus estudios en Psicología Oriental después de una serie de sueños que ella tuvo, los cuales culminaron en los seminarios de Kundalini Yoga. Ella también fue el caso presentado en su artículo de 1951 sobre el concepto de sincronicidad. Jung escribió que el caso de ella, con respecto a la sincronicidad, seguía siendo único en su experiencia. Jung también publicó algunos de los Mandalas de ella. La consideraba capaz de entender las ideas de él en profundidad. Reichstein era para Jung un caso importante, que desafió y provocó su interés en diversos temas.

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