

Index of citations of Jakob Boehme in the

Collected Works of Carl G. Jung

Compiled by [Donivan Bessinger](#)

Supplement to his article: [Jakob Böhme \(1575-1624\)](#)

The Collected Works of C. G. Jung

Editors: Read H, Fordham M, Adler G, and McGuire W.

Bollingen Series XX, Princeton University Press

Volumes cited: / [5, 8](#) / [9i](#) / [9ii](#) / [10-11](#) / [12](#) / [13-14](#) / [15-16, 18](#) /

Paragraph numbers and figures are indicated, with page numbers in parentheses.

Backslash \ indicates "relates to"

Volume 5: *Symbols of Transformation*

fig.2 (p 91) -- frontispiece to *Seraphinisch Blumengaertlein*, Amsterdam edition, 1700, "The Eye of God"

Volume 8: *The Structure and Dynamics of the Psyche*

par. 932n -- cit. JB: *De Signatura Rerum*

Volume 9, Part I: *The Archetypes and the Collective Unconscious*

par. 18, (p 11) -- vision of divine wrath

par. 20, (p 12) -- God of the "wrath-fire"

par. 534-538 (p 295-301) -- Spirit of the Fire-flash, Great Almighty Life; lightning and quaternary; "four qualities" \ four elements; salt \ Salniter \ Saturn; lightning; everlasting darkness

fig. 1 (p 297) -- Mandala from *XL Questions concerning the Soule* (1620)

par. 549 (p 308) -- comment re emergence of "spirit of Mercurius" in modern patient's art; CGJ "birth of self" \ JB: "innermost birth of the Soul"

par. 555 (p.313) -- blue, green \ "Liberty"; "abyss of darkness" in JB's mandala (fig.1)

par. 564 (p 319) -- cross formed by lightning (snake)

par. 566n (p 322) -- "Liberty" blue \ water (?)

par. 567n (p 322) -- fiery serpent of Lucifer \ shadow

par. 575 (p 327) -- lightning makes a cross; Salniter \ salt \ Sapientia

par. 578-9 (p 329) -- circular layers (mandala); quote from Aurora re Lucifer, Wrath-fire, "outermost Birth called the Wind"; re JB's and Paracelsus' knowledge of Cabala; seven spirits (qualities) of God; Wheel of the Center

par. 580-581 (p 330-333) -- colors, love, beauty, lightning, ruby \ philosopher's stone

par. 585-588 (p 333-335) -- matrix (mother) \ differentiation, realization; "Love-desire"; four spirits of God

par. 592-594 (p 336-337) -- fiery eye; eye as prototype of mandala \ eye of God

par. 602-603 (p 340-341) -- JB's mandala, opposites not unified; Wrath-fire; first to try to organize Christian cosmos into a mandala; God "Father" in shadow consistent with Jahweh as amoral, unjust [Answer to Job]

par. 626 (p 354) -- "God-image, as we saw from JB, expresses itself in the mandala."

par. 685 (p 375) -- peacock's tail \ "All-colours" of JB \ unfolding wholeness

par. 704 (p 381) -- comparing mandala of Hildegard of Bingen (joined hemispheres) with that of JB (p 287; divided hemispheres)

par. 717 (p 389)-- JB mandala's light/dark motif not uncommon

Volume 9, Part II: *Aion*

par. 111 (p 60) -- Job's God-image influenced JB via Cabala

par. 191 (p 124) -- JB's light-dark God equally influenced by alchemy and Cabala

par. 266 (p 171) -- Dorn more lucid than JB, less known

par. 397n (p 252) -- "fire of Nature" \ "fourth form" (Gnostic quaternities)

Volume 10: *Civilization in Transition*

par. 640 -- even "highly Christian" JB understood dark side of God

par. 733 -- wrath-fire of God

par. 763 -- revelation of light \ JB's *Aurora*

Volume 11: *Psychology and Religion: West and East*

par. 62n -- JB as example of "works of mystical speculation" illustrating principle of "the four" in Christian iconography.

par. 136n -- JB image of "reversed eye" or "philosophical mirror" as example of mandala

par. 470 -- JB's "picture of evil ... leaves the *privatio boni* [doctrine of evil as deprivation of the good] pale by comparison" ; and JB took a number of ideas from alchemical philosophy

par. 733 -- John [Book of Revelation] "anticipated the alchemists and Jakob Boehme"

par. 882 -- [on Satori and mystical vision, as unpredictable, but favoring the prepared mind] "That [JB] should obtain a glimpse into the *centrum naturae* by means of a sunbeam reflected in a tin platter is also understandable."

Volume 12: *Psychology and Alchemy*

par. 214-216 (pp 165-66) -- allegories of the wheel; "Boehme's mysticism is influenced by alchemy in the highest degree"

par. 332 (p 227) -- Boehme lived at time of beginning of alchemy's separation into Hermetic philosophy and primitive chemistry

fig.192 (p 356) -- Boehme illustration: quaternity of cross and zodiac

par. 453 (p 357) -- stone (lapis) \ Christ

par. 479 (p 396) -- speculation on relationship of title of Boehme's *Aurora* to the 15th (?) century alchemical work *Aurora consurgens*

par. 509-510 (p 427) -- cornerstone \ Philosopher's Stone \ Christ

par. 514 (p 430) -- "Paracelsus and Boehme between them split alchemy into natural science and Protestant mysticism."

Volume 13: *Alchemical Studies*

par. 31 -- cit. *Forty Questions Concerning the Soul*

Volume 14: *Mysterium Conjunctionis*

par. 124 (p 105) -- Angelus Silesius "had drunk with JB at the fount of Mater Alchimia"

par. 199 (p 166) -- JB's "mystical language of the Baroque"

par. 324 (p 241) -- Christ parallel \ "runs through late alchemical speculations that set in after Boehme"

par. 476n (p 338) -- darkness \ first of the three principles

par. 485n (p 344) -- divine Wrath-fire

par. 492n (p 349-350) -- alchemical Anthropos became more dogmatic after JB

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par. 580 (p 404) -- Adam as "virgin in mind"

par. 632 (p 441) -- fire of God's spirit \ JB "divine Wrath-fire \ Lucifer

Volume 15: *The Spirit in Man, Art, and Literature*

par. 10 -- Paracelsus, JB (among others) of a new era of "great and marvelous thinkers and poets"

par. 141 -- CGJ: "glimpse of the unfathomable abyss of the unborn and of things yet to be" found in JB, among others

Volume 16: *The Practice of Psychotherapy*

par. 506n (p 297) -- John Pordage (1607-1681) disciple of JB and alchemical theosophy

Volume 18: *The Symbolic Life*

par. 1225 -- eschatological views of JB and mandala

par. 1654 -- "It seems to me of paramount importance that Protestantism should integrate psychological experience, as for instance [JB] did."

par. 1675 -- [on studying texts for their psychological, not religious, content] "Why should I not deal with [JB] or Angelus Silesius as Christian writers even though they are not classical representatives either of Catholicism or Protestantism?"

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