

A TIME TO KILL: SYMBOL OF BLOOD IN BIBLE AND *LIBER PRIMUS*

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ABSTRACT

Ecclesiastes 3: 3 states that there is “a time to kill and a time to heal”. Prior to healing, corruption and cleansing in terms of the blood alone has matured man’s experience of living. Sacrifice and spilling of the blood is foundational in the Bible: it is one of the significant symbols that have established the relationship between God, man and the world. The paper explains the symbolical virtues of the blood in the Old and the New Testaments, and attempts to extend its meaningfulness in the experience of Carl Jung as documented in the *Liber Primus*. Verily there is a time to shed the blood. According to Carl Jung, time ripens through the blood sacrifice. The prominent presence of the blood in the Bible and the *Liber Primus* necessarily request and compels objective and subjective reflections in the paper.

Scholarly pursuits were considered virtuous in the monasteries during the Middle Ages and writing was a way of “fighting the Devil by pen and ink,” and the monks shared the hope that “for every letter, line, and point, a sin is forgiven” (Fremantle, 1965, p 48). There was a time when the title ‘Doctor’ was conferred on the scholars of the Church in a highly selective manner who were known for profoundness in writing, teaching and living a life of piety. Academics still remain a part of the Church ministry.

In Jungian mythological and mystical research works when we have to intellectually, emotionally and in behaviour deal with the narratives of gods and goddesses, our undertaking is, I would like to believe, sacred. Experiencing the world of the archetypes is our natural exposure to the sacred in creation and within us as co-creators. Even though the School of Carl Jung is secular, not a religious congregation, its foundation stone is the experience of the numinous.

THE BOOK WRITTEN IN BLOOD

“...Thy will be done on earth, as it is in Heaven”
(St. Matthew 6: 10)

In nomine Patris, et Filii, et Spiritus Sancti: In the name of the Father, and of the Son, and of the Holy Spirit. The Trinitarian utterance comes from the Gospel according to St. Matthew 28: 19.

The Sign of the Cross brings the Gospels to life. The general effect of the Sign of the Cross, unconsciously or consciously, recapitulates the life of Christ and His teachings. Repeating the symbolic image of Christianity on oneself, unconsciously or consciously, has the personal effect to own one’s religion and to reiterate one’s personal relationship with God. The Sign of the Cross is a reminder of one’s baptism, renewal of one’s faith in the Lord and reassurance that He is with us always (St. Matthew 28: 20). The Cross is the white rose of faith and the red rose of martyrdom. Making the Sign of the Cross is to take up the Cross; it is to accept the Cross again and again: “...If any man will come after Me, let him deny himself, and take up his cross, and follow me” (St. Matthew 16: 24). The Sign of the Cross is a bodily expression of one’s faith: a bodily ritual to commence and to consummate; to bless and to ask for blessing; to show gratitude and to request for grace; to call upon the Holy Name in the hour of fear and danger, and in the moment of thanksgiving; to remember and praise the Lord in sickness and health, sadness and joy; to dedicate, like in baptism, and to bury the one gathered unto God. It is to sanctify one’s thoughts and actions:

“Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him” (Colossians 3: 17). It is a Catholic *mudra*. It is a personal creed in summation. The Sign of the Cross is motioning to “put on the Lord Jesus Christ” (Romans 13: 14; Galatians 3: 27; Ephesians 4: 24): *collaborare, compati, commori* and *con-ressuscitare*—to work with, to suffer with, to die with and to rise with the Lord—“to dignify, ennoble and transfigure in God the duties inherent in one’s station in life, the search for natural truths, and the development of human action” (de Chardin, 2001, p 13).

The Sign of the Cross is a Catholic symbol of the numinous indicating that the bearer of the Cross is God fearing and active in faith. This would be one of the Catholic ways of understanding the lived experience of Christ as a divine exemplar and the “living archetype” (Shamdasani, 2009, p 175).

Mundus Archetypus is the wilderness of the collective and the numinous experiences. There are sacred and secular or non-sacred archetypal patterns of behaviours; sin, as an archetypal experience, could occur both in the sacred and the secular realms.

Man created in the image and likeness of God (Genesis 1; 26-27) is the sacred foundation of secular collective unconscious life. With the image of God within the individual, it makes him potentially spiritual. *Coram Deo*—living in the presence of God—is a numinous experience. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” (Galatians 2: 20). Being in the image of God and *imitatio Christi* are very different ways of living. Being baptized and confirmed are mere pre-requisites to live by the Blood of Christ.

Crucifixion is a fundamental symbol for Christians. Crucifixion in the Gospel accounts (St. Matthew 27: 35, 37; St. Mark 15: 24-26; St. Luke 23: 33, 38; St. John 19: 17-19) is the ongoing fulfilment of the archetypal image of the Lamb that was slain “from the foundation of the world” (Revelation 13: 8); Bible and Christianity is an elaboration of the same. “Heaven above, Heaven below” (Tabula Smaragdina).

Parallel to the documented account of the creation, the creatures and the Crucifixion on earth, there is a “Book of Life” in Heaven containing the names of those who fear, worship and glorify the Lord. The “Book of Life” (Exodus 32: 32-33; Psalms 56: 8; Psalms 139: 16; Daniel 7: 10; St. Luke 10: 20; Philippians 4: 3; Revelation 13: 8; Revelation 21: 27) is also called the “Book of Remembrance” (Malachi 3: 16). The “Book of Life” or the “Book of Remembrance” concerning the followers of the Cross is the “Book written in Blood”.

Catholics believe in the Communion of Saints. St. Ignatius Loyola carried a large book in his hand in the vision of St. Maria Faustina Kowalska (Kowalska, 2011, 448, p 193). In another vision, St. Maria Faustina Kowalska saw the Throne of God, three saints (St. Stanislaus Kostka, St. Andrew Bobola and Prince Casimir), and a large book written in blood (Kowalska, 2011, 689, p 259-260).

The Cross and the blood are the numinous expressions of the “living archetype” for the Christians.

I would like to end this section of the paper by recalling a poem entitled “I see His Blood upon the Rose” by Joseph Mary Plunkett (McGinn, 2006):

I see his blood upon the rose
And in the stars the glory of his eyes,
His body gleams amid eternal snows,
His tears fall from the skies.

I see his face in every flower;
The thunder and the singing of the birds
Are but his voice—and carven by his power
Rocks are his written words.

All pathways by his feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,

His cross is every tree.

THE BLOOD RELATIONSHIP

“Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them”
(Genesis 3: 21)

In the Biblical history of salvation, the first indication of the blood sacrifice, penitential in essence, is performed by God because Adam and Eve were clothed in the coats of skin, and that logically require killing of the animals. Clothes represent one's state of being and the condition of life. The sinful state is symbolized by the clothes of fig leaves (Genesis 3: 7), and the state of rectification and repentance by the coats of animal skin prefiguring the blood sacrifice for restitution of grace. The act of God is repeated by the chosen ones in the Old Testament.

The blood relationship between man and animals is also rooted in the naming and the union with the animals.

“Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field...” (Genesis 2: 19-20). Since Adam, as the myth mentions, has named all the sub-human species, he is blessed to have “dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Genesis 1: 28).

Having dominion over the animal kingdom means, in the Christian sense, one should pray for them, especially for the ones that we domesticate. During the period of ill-health and fatality of one's pet (and even for the member of one's family or someone close), a Christian could pray Psalm 91 in order that God may give His angels to watch over, be delivered and honour His name with long life of praise and thanksgiving. Thus man along with the animals should glorify the work of creation.

Yet another indication of the relationship between man and animals is a Jewish myth of bestiality. Prior to the sexual consciousness furnished by the presence of Eve, Adam had “unnatural relations with the animals” (Ginzberg, 1979, p 87). Sexual intercourse with the animals in the myth assuming zoophilia and the act of bestiality project the intimacy between man and the creatures of nature. Unnatural sex union in the vegetable, animal and human worlds symbolize grafting (Eliade, 1978, p 35), ensuring earthly fertility and creativity to contribute to nature that which is not present and is created. The myth of Adam and the animals suggests the inception of passions in man and the acts of creativity that continue to contribute to the creation.

“I bind the Above and the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human” (Shamdasani, 2009, Appendix C, p 577).

Besides Adam, for natural reasons, Noah was instructed to maintain relationship with the animals, taking a pair of every living flesh into the Ark (Genesis 6: 19-20) for the purpose of preserving them. God established His covenant with Noah and his seed, and with every living creature (Genesis 9: 9-10). In the new creation, after the Great Flood, the bond between God, man and the animals is vividly established.

BLOOD OF THE LAMB

“...God will provide Himself a lamb for a burnt offering...”
(Genesis 2: 8)

God of the Old Testament prefers the shepherd and his sacrifice.

Cain was a tiller, worked on the field, and “brought of the fruit of the ground” (Genesis 4: 3) as an offering to the Lord. Abel, his younger brother, was a shepherd and he “brought of the firstlings of his flock and of the fat thereof” (Genesis 4: 4). God only respected and accepted the offering of Abel (Genesis 4: 4).

When the promise and the blessing was given to Abram, the keeper of sheep (Genesis 13: 5) that he will be the father of nations (Genesis 12: 2-3), he was sent into wilderness. It was therein when he had lived according to the

will of God, Abram was named Abraham, the father of many nations (Genesis 17: 5) and his wife Sarai was named Sarah, the mother of nations. When Abraham the Patriarch was about to sacrifice his only son Isaac on the altar according to divine instruction, God provided a ram for the burnt offering instead of his son (Genesis 22: 13). Jesus in the New Testament is the Sacrificial Lamb on the Eucharistic altar: "...Behold the Lamb of God, which taketh away the sin of the world (St. John 1: 29)—*Agnus Dei*.

Jacob was a shepherd (Genesis 30), sent into wilderness, and named Israel (Genesis 33: 28). The Israelites in the Old Testament went forth like sheep and God "guided them in the wilderness like a flock" (Psalm 78: 52). David was a shepherd (I Samuel 17: 34) who prayed to God as his shepherd: "The Lord is my shepherd..." (Psalm 23: 1). In one of the seven self-revelations of Christ, He is the "Good Shepherd" (St. John 10: 11).

COVENANT OF THE BLOOD

"...When I see the blood, I will pass over you..."
(Exodus 12: 13)

The feast of Passover (Exodus 12: 3-14, 25-27) celebrates the deliverance from the servitude in the land of Egypt after which the Israelites went into the desert before entering the Promised Land.

"Sacrifice is not destruction, sacrifice is the foundation stone of what is to come" (Shamdasani, 2009, p 123). The blood of the sacrificial male lamb without blemish (Exodus 12: 5) to God marked every house and every individual who were meant to be delivered. Covenant of the blood that through the sacrifice of the Passover Lamb deliverance shall be obtained is established as a ritual and feast. Festival is a celebrated recapitulation of a myth or scriptural event of transition for the emancipation of souls; it is one of the collective acts of the celebrated memory that is a spiritual reminder of overcoming fate and death. The feast of Passover celebrates the blood sacrifice for redemption. Judeo-Christian spiritual scheme and sequence is: homelessness, deliverance, desert and the Promised Land.

It is evident from the prologue to *Liber Primus* that Carl Jung had left his metaphorical homelessness, was bestowed with deliverance and *Liber Novus* begins with the period of the experience of the desert. Homeless phase for Carl Jung was the time when what he previously called "my soul was not at all my soul, but a dead system" (Shamdasani, 2009, p 129). After long years of wandering, being in exile, Carl Jung experienced the shedding of the blood within in the October of 1913 (Shamdasani, 2009, p 123), received deliverance, and in the spirit of the Gospel (St. Matthew 10: 14) shook "the dust of all the lands from my feet" (Shamdasani, 2009, p 127) separating himself from the soulless world of psychology and realizing that he had lost his soul (Shamdasani, 2009, p 129), he entered the period of the desert and ascended to his solitude (Shamdasani, 2009, p 128).

Desert is warfare in wilderness to survive in faith and in the natural order of things with a deeper quest that inclines one to transcend the normal ways of living or live with spiritual perspective. Desert is an inner-spiritual experience with the accompanied outer-physical hardships of faith, struggle to accommodate profound insights in daily life and live each day by the blessing of mercies and grace from above.

The meaning of the desert is clear in Deuteronomy 8: 2-20—to become humble, qualify in the test of faith, attempt to know what is in the heart, keep the commandments, experience the *mana*, and perpetuate the blessings and live by gratitude in the heart. David's experience of the wilderness (Psalm 63) is the bodily sufferings due to quest for God in prayers and deeds. Jesus in the wilderness overcomes the three temptations (St. Matthew 4: 1-11; St. Mark 1: 12-13; St. Luke 4: 1-13) which we confront everyday; we belong to and yield to the Devil, the world and the flesh. In Christian spirituality the desert is a dream experience and the perceived lived reality common to any faithful who receives the grace to follow Christ.

By virtue of the fact that Carl Jung begins to write about the desert in the prologue to *Liber Primus*, it is evident that he is delivered. Carl Jung expresses his deliverance as the "mercy" (Shamdasani, 2009, p 123 & p 136 footnote). Even though Carl Jung only believes in Christ and not Christianity, his inner realizations follow the pattern in Judeo-Christian tradition. In order to realize the birth of God within, to commune with one's soul, anticipate the advent of the Self, seek higher and deeper spirit (Philemon in the case of Carl Jung), "drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature..." (Shamdasani, 2009, p 136-137).

Passover is the bread of suffering consumed for salvation. Jesus was crucified on the day of Passover in the Jewish calendar and He is the Pascal Lamb. Christ feeding the multitude (St. Matthew 14: 19; St. Mark 6: 41; St. Luke 9: 16) is a type of Christian Passover.

THE SEA OF BLOOD

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul”
(Leviticus 17: 11)

In the October of 1913, Carl Jung saw “yellow waves, swimming rubble, and the death of countless thousands” (Shamdasani, 2009, p 123). After two weeks the vision was experienced again with more harshness by Carl Jung. Once Carl Jung “saw a sea of blood” (Shamdasani, 2009, p 124).

The vision of the flood had both objective and subjective level of meanings for Carl Jung. Besides the pre-cognition of the World War I, Carl Jung “felt the spirit of the depths” (Shamdasani, 2009, p 127). Apocalyptic vision about the destruction also foretells the forthcoming change and renewal. Creation in the Old Testament had to be destroyed and renewed because in the sight of God the earth had become corrupt: “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Genesis 6: 5). Therefore God sent the Great Flood to all flesh. The World Wars too were extreme measures to make the nations learn to live in peace and harmony.

On the subjective level, the vision brought efficacious changes and renewal in the life of Carl Jung. The world he had constructed for himself came to nothingness. It broke down his personal-social world. It destroyed his practising knowledge as a professional and he had to embark upon a new journey to find his soul by first descending into chaos: “*You open the gates of the soul to let the dark flood of chaos flow into your order and meaning*” (Shamdasani, 2009, p 139).

With the experience of the sea of blood within Carl Jung began living more by the spirit of the depths; the world has been continually emerging into new consciousness after the two great wars for which much blood was sacrificed: Time ripens with the blood sacrifice (Shamdasani, 2009, p 153).

Blood curates time and the souls.

THE CHALICE OF BLOOD

“...This cup is the new testament in my blood, which is shed for you”
(St. Luke 22: 20)

The blood delivered the Jews from Egypt; the Blood of the Lamb delivers the Christians from sins.

In the Eucharistic ritual the priest add a drop of water, our humanity, in the chalice of wine which is symbolic of the Blood of Christ. In faith, we immerse ourselves in the Blood of Christ to continue to receive life in abundance. We believe that by eating the Body and drinking the Blood of Christ we commune with the Lord. The chalice of benediction which we bless is the communion of the Blood of Christ and the bread which we break is the partaking of the Body of the Lord. In past the world has observed rituals wherein the blood is offered to the deities.

Blood relationships are stronger than those which are by water (mere emotions). Blood minister to the gods and the goddesses, and it is by the blood that relationship between divinities and devotees is strengthened.

COMMUNION OF THE BLOOD

“...For thou wast slain, and hast redeemed us to God by Thy blood...”
(Revelation 5: 9)

In 1849 the French army vanquished the revolution which had driven the Pope from Rome. To perpetuate the memory of that triumph and to show that it was due to the Saviour's merits, Pius IX, at the time a refugee at Gaeta, instituted the feast of the Precious Blood of our Lord Jesus Christ.

We believe that the Blood of Christ has redeemed us out of every tribe and tongue, people and nation.

Sanguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen: May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. *Amen.*

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