

LIBER NOVUS: BIBLICAL BEGINNING

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ABSTRACT

Liber Primus begins with selection of verses from the Prophet Isaiah and the principal teaching of the Fourth Gospel. *Liber Secundus* returns back to yet another Prophet of the Old Testament, Jeremiah. *Liber Tertius*—Scrutinies—does not begin with any Biblical verse still retains a Christian character and Jung sees the Promised Land as documented in the Book of Exodus. The paper reflects on the relevance of the Biblical verses in Christian life and the choice of the same in the context of *Liber Novus*. The paper also recollects the structure of the life of Carl Jung.

Keywords: *Liber Novus, Liber Secundus, Liber Tertius, Old Testament And Gospel*

Anno Domini MCMXV—In the Year of our Lord 1915, Carl Gustav Jung began the *Liber Primus* with scriptural selections from Prophet Isaiah, a verse from the Gospel according to St. John, and later quoted Prophet Jeremiah in the *Liber Secundus*. The present paper concentrates on certain selective instances in the life of Carl Jung and significant Biblical verses documented in the *Liber Novus* as a humble attempt to reflect on the numinous manifestation of the Spirit: “...for the Spirit searcheth all things, yea, the deep things of God” (I Corinthians 2: 10).

1. SPIRIT OF THE TIME

Liber Novus has opened and extended the horizon of research and reflection in the School of Carl Jung. There was a time when Jung focused on complexes, association experiments and clinical studies. Since 1912, he began finding new paths in psychology that kept transforming him till the consummation of his time. *Liber Novus*, for the followers of Carl Jung, is somewhat like Tibetan *terma*, a treasure hidden only to be revealed in appropriate time: “To everything there is a season, and a time to every purpose under the heaven...” (Ecclesiastes 3: 1). The times we live in, besides ever awe-inspiring Archetypal researches, Jungian scholars are also endeavouring to understand the *psyche* of the Master.

2. SPIRIT OF THE DEPTHS

“God has prepared us...has given us the Spirit” (II Corinthians 5: 5).

Plentiful Jungian researches are always irrigated by something which we can humbly call the spirit of the depths in as much as they transcend personal rationale and contemporary socio-cultural issues, especially those in-depth studies that are mythological and mystical in characteristic. Inception of Jungian research is not only depended on the interest of the researcher, vocation to pursue investigation often comes from the *Matrix* of dream, intuition, fantasy, synchronicity, spontaneous thought and inspiration from on-going studies as a further extension of one’s consciousness.

Jungian research work is like the dreams, according to Jung, that provide meaning of life and “the most interesting information for those who take the trouble to understand their symbols” (Boa, 1994) [1]. Profoundness of content and the discerned meaning in Jungian research instil humility and joy in the heart of the researcher.

Jungian research operates on the canon attributed to Hermes Trismegistus in the Emerald Table: *Quod superius sicut quod inferius*. Human phenomenon is founded on heavenly beings: as above, so below. Whatever gods

have done and willed for humankind, our ancestors have faithfully imitated and we continue to pray: “Thy Kingdom come. Thy will be done on earth, as it is in heaven” (St. Matthew 6: 10). Whether it is a prayer which, in practice of Christian faith, is willed by the Holy Spirit, or a research, the signs should descend from above or ascend from deep within to *Yesod* in the Tree of Life.

Yesod is the world of archetypes containing exemplars of things whose shadows manifests in the outer and visible world. Jungian research ascend from *Malkuth* to *Yesod*, from the world of appearances and illusions to the transcendental plan of Platonic Ideas to envision the world and self in illuminated manner, and obtain a glimpse of the lost Paradise. Jungian research is a Platonic contemplation on the world.

The world of Jungian research encompass gods and goddesses, angels and demons, ancestors and living souls, dreams and everyday realities, causal and acausal connections, normal and beyond normal experiences, *psyche* and physics. Jungian research constitutes the Kingdom of God and it is a call to attend to the *Anima Mundi* for the care and welfare of the individual soul. “Seek ye first the Kingdom of God...and all these things shall be added unto you” (St. Matthew 6: 33).

In the spring of 2018, seeking renewal, I had an intuition and a ‘*fff*’ (funny internal feeling) that time has come for me to touch the *Liber Novus* and revisit my interest in the life of Carl Jung. Thus the seed began to germinate...

3. SOULFUL STRUCTURE OF JUNG’S LIFE

Carl Jung writes, “...Only the autumn can show what the spring has engendered; only in the evening will it be seen what the morning began” (Jacobi, 1953, p. 125) [3]. Following are a few selected instances in the life of Carl Jung that has remote preparation of the *Liber Novus* and comes to fullness in the second half of his life.

Carl Gustav Jung was named after his grandfather Carl Gustav Jung (1794-1864), who was a pastor and a physician (Stevens, 2001, p.2) [6]. Carl Jung grew up to become a medical professional with theological inclinations. Even though he was not ordained, like St. Anthony, the Desert Fathers, and prayerful visions of devout Christians with a gift of faith, even Carl Jung had desert experience, to highlight just one, in the evolution of his spiritual consciousness. In the spirit of *imitatio Christi*, Jung stated towards the end of *Liber Primus*: “...I must become a Christ” (Shamdasami, 2009, p. 206) [5]. He does not propagate conversion to Christianity but Christ (Shamdasami, 2009, p. 137) [5], meaning to encourage us to be reborn in the spirit. Carl Jung was neither a monk nor did he contemplate the idea of renunciation and joining a seminary even when he began the most difficult experiment of his life. Parallels with Christian mysticism and absorption of the same in the *Liber Novus* would require a different research. His connection to the compilation of Thomas (Hemerken) à Kempis (1379-1471) was merely a participation in the practical mysticism of the 14th century Flemish School [à Kempis studied under the Brethren of the Common Life at Deventer, ordained in 1413, became an Augustinian at Mount St. Agnes, Zwolle, near Amsterdam and published ‘The Imitation of Christ’ in 1418] that focuses more on daily disciplined spiritual living than concerned with mystical-ascetical-sacramental life. Gerard Groot (1340-1384), called Gerardus Magnus, the founder of congregation, has made Catholic mysticism accessible to the faithful mass who still wish to imitate Christ in daily and ordinary life circumstances. Carl Jung, it seems, like many earnest followers, communed with the mentioned legacy but with distinction and uniqueness as evident by the *Liber Novus*.

One of the primitive ways Jung became aware of his Personality No. 2 was when he sat on the stone during childhood days. He returned to his stone when he was well-settled in life (Jaffé, 1989, p. 20) [4]. Finally, from the year 1923 onwards he began his confession in stone: the Bollingen House. It was yet another way for Carl Jung to continue the journey with the soul and ascend to his solitude (Shamdasami, 2009, p. 128) [6].

“...the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by” (Exodus 33: 22).

If Jung could trace his intellectual life to a dream wherein he saw a phallus when he was three years old, by 1909 once again he encountered the same primordial image—the phallus of the Sun—which marked the discovery of the Collective Unconscious. Phallus/HAP returns in *Liber Tertius*: Scrutinies.

Experiences of Carl Jung’s maternal grandfather, mother, membership of Zofingia Club, choice of psychiatry, séances with Helene Preiswerk as the medium and Samuel Preiswerk as the spirit guide, and his Ph. D. thesis gather around the spirit world and the human soul. In 1916, Jung himself served as the medium, Basilides.

Carl Jung was fascinated with the dead since his formative years. Freud was ever displeased with Jung's interest in corpses. The dead appeared in a fantasy on January 17, 1914, on the way to Jerusalem to offer prayers at the holiest graves (Shamdasami, 2009, p. 41) [5], returned back from the Holy City in the summer of 1916 and Carl Jung wrote *Septem Sermones ad Mortuos*. On April 4th 1944 (4.4.44) Carl Jung himself returned back to life after an ecstatic experience of death.

The prayer Carl Jung's mother taught him comforted his nocturnal period of early years:

*'Spread out thy wings, Lord Jesus mild,
And take to thee thy chick, thy child.
"If Satan would devour it,
No harm shall overpower it,"
So let the angels sing!'* (Jaffé, 1989, p. 10) [4].

Now when we look back and revisit Jung's life, there seems to be a need for the childhood prayer during the *Nekyia*, the period from 1914 to 1919. Having emerged from "a dense cloud...a wall of mist" (Jaffé, 1989, p. 32) [4], Carl Jung celebrated the light; retreating from his career, when Jung stumbled in the darkness, he called the Lord's name by night...returning back to a prayful state of being.

Even though prayers were comforting since boyhood days, Jung disliked frequenting the Church and the solemn days held no charm for him, except Christmas season extending up to New Year's Eve (Jaffé, 1989, p. 19) [4]. By the time Carl Jung wrote *Liber Primus*, he had realized a personal significance of the Nativity (Isaiah 9: 8; St. John 1: 14).

In the dream of June 1914, Carl Jung picked sweet grapes from a tree in a frozen land to offer its healing juices to the audience. Having lived a self-sacrificial life with a considerable share in divinity—symbolized by wine—Jung drank "one of the best wines in his cellar" (Hyde and McGuinness, 2000, p. 168) [2] and was peacefully gathered unto God on June 6, 1961. With his death, Hyde and McGuinness (2000, p. 168) [2] announce, "The myth of Jung had only begun". *Liber Novus* lives on as Jung's personal myth. Since his first years, Carl Jung shared, "I was constantly on the lookout for something mysterious" (Jaffé, 1989, p. 22) [4], *Liber Novus* gives form to the encounter with the mysterious and the mystical reaches of Jung's *psyche*.

4. SPIRIT IN LIBER NOVUS

"For as heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing...Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isaiah 55: 9-13).

Jungian research is not merely rooted in things that are considered Transpersonal; it is very close to one's personal day-to-day life. Interpretation from Jungian perspective emanate from vast knowledge mentored by one's code of conduct and the canons, with the latter also initiating, sowing a beginning...

The Biblical beginning of *Liber Novus* is certainly not a style of writing, i.e. to start with scriptural quotes. Had it been so, Psalm 130: 1, for example, could also have served the purpose well along with some other selections. In that case the text would have a direct relation with the chosen verse/verses, in terms of explanation and elaboration. Discerning the Biblical verses in *Liber Novus* is yet another research, if possible; for now, as a Catholic, I just wish to make a simple and humble attempt to reflect on the elementary relation and the placement of the Biblical verses selected by Carl Jung in the *Liber Novus*.

The structure of scriptural selections in *Liber Primus* and *Liber Secundus* made by Carl Jung is as follows—

| | | |
|---|------------------------|--|
| 1 | Isaiah 53: 1-4 | Life lived so far resulting in sorrow |
| 2 | Isaiah 9: 6 | Prophecy of hope, of birth of a Saviour and of new consciousness |
| 3 | St. John 1: 14 | Realization of the birth of new consciousness |
| 4 | Isaiah 35: 1-8 | Experience of change, genesis of the way |
| 5 | Jeremiah 23: 16, 25-28 | Discernment of the spirit |

It is hypothesized that the “numinous beginning” of *Liber Novus*, besides Carl Jung’s dreams, visions and results of active imagination, is also due to the infusion of the Biblical verses: *rhema*.

Carl Jung’s “inward vision...expressed by way of myth” (Jaffé, 1989, p. 3) [4] is well realized as he receives and lives the prophecy of Isaiah. Words of Prophet Isaiah become his personal myth as a prologue to *Liber Primus*. *Rhema* is a Biblical verse (or verses) that precisely express the current context of the individual and infuses a new heart and a new spirit to live furthermore. “Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit” (Psalm 51: 10-12). Isaiah 53: 1-4 summarizes the life of Carl Jung until he left his boat behind, left it on the familiar shores, to set his heart upon the deep.

Despised and rejected by his professional and social Psychoanalytic circle, Carl Jung had become a man of sorrows. His thoughts and works, at that point of time, were undesirable and without grace in the eyes of Psychoanalysis. Therefore, as a last resort to restore himself, he had to withdraw in order to suffer the vexation, darkness and obscurity of the unconscious. In that period of disgrace, Jung receives the first sign of growth. Psychoanalysis was not entirely a big mistake for Jung, but it certainly did not give him a fertile ground in the long run. Thus he had to grow up once again “as a tender plant, and as a root out of dry ground” (Isaiah 53: 2). Carl Jung did not look only for personal instincts in the depths of the unconscious. He was seeking the continuity of the soul dwelling in all uniting depths, emerging every morning and all throughout life from the primordial cosmic night to extend the light of consciousness. In order to see the entire spectrum of existence and experience it as a whole, he had to accept his grief and pain to come to deeper consciousness, and carry the cross of lamentation prior to his personal resurrection. The beginning of *Liber Primus* was a period of beatitude—“Blessed are they that mourn: for they shall be comforted...Blessed are they which are persecuted for righteousness’ sake: for theirs is the Kingdom of Heaven” (St. Matthew 5: 4, 10). Sorrow of the world works only death in an individual; sorrow after godly manner brings repentance; sorrow after a godly sort change repentance to salvation that corresponds to God’s ways (II Corinthians 7: 9-10). It is proposed that sorrow that befell on Carl Jung was a divine consolation as he lived through the radiant darkness in the period of *Liber Novus*. In plain and simple understanding, it was a period of blessing for Carl Jung.

Archetypes, according to Carl Jung, are always “the bringer of protection and salvation” (Jacobi, 1949, p. 37) [3] when there is loss of soul. The prophecy of a Saviour for the Israelites—Isaiah 9: 6—becomes a hope for Carl Jung to reach out, find a place in the world once again and continue to live with peace of soul.

Isaiah is known as the Prophet of all nations envisioning the fulfilment of Judaism in terms of encompassing the Gentiles and spreading of the mystery of the Saviour and *Ecclesia*. Jung likewise did not limit himself to the individual soul; he saw the individual, the life of species, the imitation of the suffering Saviour for salvation. *Rhema* is a Biblical verse (or verses) that come in situations of suffering to sow new seeds of hope for peace, bringing in counsel or direction to the individual in dire need.

Carl Jung writes, “My God is a child...” (Shamdasami, 2009, p. 136) [5]. The statement of Jung goes back to the stem of Jesse (Isaiah 11: 1) as Jesus has come forth as a child from that family. The prophecy of Isaiah (11: 6) presents Jesus as a child: “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.” In consequence, Carl Jung “had to recognize and accept that my soul is a child and that my God in my soul is a child” (Shamdasami, 2009, p. 135) [5]. In the period of sorrow, Carl Jung had humbled and silenced himself as a weaned child who trust his mother, does not keep wailing and joyfully wait for warmth and nurturance; the soul likewise patiently wait on the Lord. “Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child” (Psalm 131: 1-2). As Christians, we are encouraged to have childlike faith in God. When questioned who is the greatest in the Kingdom of Heaven, Jesus presents a child as the answer (St. Matthew 18: 2-5). Unless we become little and humble like a child we cannot enter the Kingdom of Heaven. “So: if you are childlike beings now, your God will descend from the height of ripeness to age and death” (Shamdasami, 2009, p. 135).

The child rightly portrays the non-combat *persona* of Christ, the Prince of Peace. The manner in which Israelites understood the prophecy of Isaiah was mainly in political sense and expected a warrior king. *Iēsus Nazarēnus, Rex Iūdaeōrum* (St. John 19: 3), instead rejected the tempting offer to possess “all the kingdoms of the world, and the glory of them” (St. Matthew 4: 8), socialized with the sinners, gave a new commandment that of love (St. John 13: 34-35) because God is love (I John 4: 16), asked his followers to forgive “until seventy times seven” (St. Matthew 18: 22) and to turn the other cheek (St. Matthew 5: 38-39). Such were the peaceful ways of

Christ the Counsellor: "I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons" (Psalm 16: 7).

Being childlike is to be naturally pure in spirit. God knows us before we are formed and calls us to be His children in the belly (Jeremiah 1: 5) and to the chosen ones He sanctify even before they are out of the womb. Carl Jung was blessed to understand the mystery of Nativity as he writes, "*The spirit of the depths taught me that my life is encompassed by the divine child. From his hand everything unexpected came to me, everything living*" (Shamdasami, 2009, p. 136) [5].

Rhema is not reading or remembering some Biblical verse or verses when one tries to perceive one's circumstances from the eyes of faith. *Rhema* is a revelation *via* Biblical verse or verses given to the individual by divine intervention addressing life-situation that needs newness and a spiritual perspective to live by henceforth. *Rhema*, as Judeo-Christian faith stands, is inspired by the Holy Spirit to live the word of God. In the Holy Trinity, God is the giver, Jesus is the teacher and the Holy Spirit is the doer. *Rhema*, thus, away from mere utterance, as contained in the philosophy of Plato and Aristotle, becomes the teaching of Christ in our practice of faith for acts that are willed by God and rectification in life according to the spirit of the depths. *Rhema* makes the given verse (or verses) the living word of God, the word of God becomes flesh: St. John 1: 14. *Rhema* is an experience of the word of God instilling new consciousness with immediate and illuminating effects.

Carl Jung experienced new life lurking inside of him in the face of afflictions (Isaiah 53: 1-4), hoped to find himself as being born again (Isaiah 9: 6)—Jung writes, "Christ is an exemplar who dwells in every Christian as his integral personality" (Jaffé, 1989, p. 280) [4]—and realized his sacred *sanctum* and ground to live the promise, contained in hopeful prophecy of Isaiah, experiencing the glory and grace of the living God (St. John 1: 14) in his life. *Rhema* is the written word in the Bible becoming a breath of life. Peaceful and profound consolations dawn when one "taste and see that the Lord is good" (Psalm 34: 8) and it changes the individual.

With the word of God deep within Carl Jung's being, there came about a change in his consciousness. Land is one of the symbols of consciousness and Isaiah 35: 1-8 reveals the changes therein within Carl Jung. The water of life had deserted, dried up the old watercourse, and the water returns—an imagery resembling the beds of the rivers used by Carl Jung as one of the ways to define and explain archetypes (Jacobi, 1949, p. 36) [3] finds elaborations and a larger natural ground in Isaiah 35: 1-8. Referring to the concept of *apocatastasis*, the return of water, restore life with more facility and fructify consciousness. *Rhema* 'restores the soul' (Psalm 23: 3) in its natural and native soil, leading the individual out of fear of evil, death and even of wholly accepting God, enjoying the fruits of the Spirit of God and dwelling in the divine mercies for the remaining life. The word of God gives life so that the recipient may have it in abundance (St. John 10: 10).

It is natural for land to occur in spirituality because among the Jews and Christians it is intimate to faith and ministry. Bible does not abound in mythology. The principal myths in the Old Testament are Hexahemeron, the Great Flood and Noah's Ark, the Tower of Babel, and the End of Days in the New Testament. The principal supernatural beings are God (which becomes Trinitarian in the New Testament) and the nine Choirs or Orders of angels, Lucifer (Satan) and the bad angels, and Mother Mary (in Catholicism). In Catholicism, a variation of primitive practice of ancestor worship is the Communion of Saints. Judeo-Christian religion is based on the history of salvation, prophecies and revelations, songs and prayers, penance and repentance; Christianity, besides the aforesaid, is also rooted in the life of Christ, parables and ministry of the Apostles and that of St. Paul, and working of the Gifts of the Holy Spirit in which healing is most prominent. Apart from supernatural beings and the spirituality they issue, land and place are integral part of the religion. Supernatural places belonging to the faith are the Garden of Eden, the Promised Land, the Heavenly Jerusalem, heaven, purgatory and hell. Church is not just a house of prayer; She is also defined by and assigned a specific area in a given place. Church functioning as the Kingdom of God has organized the world-physical space in parish, diocese and archdiocese. Judeo-Christian spirituality is directed towards the land, nation, community and individual's subjective well-being.

Rhema spiritualize consciousness and the lived experience of the inner transmutation in the dreams and the visions is often symbolized by a change in landscape. This change which *rhema* brings is a joy. "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts" (Jeremiah 15: 16). *Rhema* is a call "to behold the beauty of the Lord, and to inquire in His temple" (Psalm 27: 4) all the days of life in order to be filled with joy.

The joy which *rhema* brings is not to be confused with happiness. Happiness is conditional and situational; joy is all pervasive in spite of sorrows and has lasting quality. "Although the fig tree shall not blossom, neither shall

fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation” (Habakkuk 3: 17-18).

The manner in which the intellectual life unfolded for Carl Jung until he began with the *Liber Novus* turned out to be a lamentation and in the exile he discovered the joy deep within. “They that sow in tears shall reap in joy” (Psalm 126: 5). One of the fruits of the Holy Spirit is joy (Galatians 5: 22) even though there is longsuffering. The beginning of *Liber Novus* due to the Divine Providence is a way to carry one’s cross and it is a ‘book of joy’.

Rhema Biblical verse or verses cause immediate transformation of consciousness with long-lasting effects, intuitive understanding of things, filling the individual’s life with joy. *Rhema* brings an experience of deliverance and accompanied with the redeeming sense comes joy. “The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isaiah 35: 10).

Yet another reason to hypothesize *rhema* heralding joy in the life of Carl Jung is because the experience of transformation reveals the way (Isaiah 35: 1-8) to him of what is to come. “Thou wilt show me the path of life: in Thy presence is fullness of joy...” (Psalm 16: 11).

In Judeo-Christian understanding, the way is that of the truth (Psalm 113: 30) and of the commandments (Psalm 119: 32). It is for the ones who are undefiled (Psalm 119: 1) who plead to God to search their hearts if there are wicked ways therein and pray that God may lead them to the way everlasting (Psalm 139: 23-24). For Roman Catholics, it is the ‘Way of the Cross’. Basically, it is to live according to the teaching latent in the Bible and emerging from the spirit of the depths. Such a teaching could dawn as *rhema* in the form of a word, a verse or verses in a dream or a vision, or a spontaneous reading of the Bible; in all cases *rhema* is based on the Bible. “Establish Thy word unto Thy servant who is devoted to Thy fear” (Psalm 119: 38).

Receiving the word—*rhema*—of God is a benediction and it is safe because it is directly from the Bible as if the Holy Book speaks to the individual, or in case of a dream or a vision can be immediately traced back to the scripture. Receiving *rhema* is an experience of the sacred; claiming to receive *rhema* that does not have scriptural basis is profane, for it shall easily fade away.

Jeremiah 23: 16, 25-28 and Carl Jung in the same line warns us of the voices and the teachings that are devoid of the numinous, and does not have archetypal and archaic foundation. We stand in need of the discernment of the spirit; no wonder, Jung confronts the Devil within and reflects on the joy in the beginning of *Liber Secundus*. “...Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (I John 4: 1). Discerning the spirit of the depths is not a matter of intellectual research or mere faith; it is borne in and consequent of the fruits of the Spirit (Galatians 5: 22-23).

Liber Novus is the fruit of the spirit of the depths that bestowed “*via, veritas and vitae*” (St. John 14: 6) on Carl Jung. The book stands as an academic example of man’s indispensable dependency on God, not merely as a matter of faith but to have the eyes to see the spirit of the time and the spirit of the depths, and ears to hear the whispers of the soul. Experiences of thinking, feeling, intuiting unveil to us that we live more by the invisibles of life than by the visible and the tangible realities. For the sake of greater comprehension and consciousness we believe in God who continually speaks to us, it is believed, in mysterious ways. We believe and live by the word of God to face mutations in life and have consolations in the soul. We patiently wait for *rhema*—the word of God—so that we may partake in knowledge that grows and joy that lasts. Verily “...man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live” (Deuteronomy 8: 3; St. Matthew 4: 4). *Liber Novus* is the fruit of *rhema* and the joy it brought in the life of Carl Jung to dispel his darkness. “Your words are lamp to my feet and a light for my path” (Psalm 119: 105).

Liber Novus of Carl Jung that enshrine *rhema* and the archetypal wisdom is a living book; it is as the Psalmist (139: 16) says: “When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.”

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