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This book is about soul-making. It is an attempt at a psychology of soul, an essay in re-visioning psychology from the point of view of soul. This book is therefore old-fashioned and radically novel because it harks back to the classical notions of soul and yet advances ideas that current psychology has not even begun to consider.

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Re-Visioning Psychology: Hillman, James: 9780060905637 ...

Through a highly developed synthesis of depth psychology and Neoplatonism, Hillman makes an excellent case for a soulful second look at the world. We moderns are stuck in a literalistic worldview that prevents us from healing ourselves or from encountering life's mysteries in an authentic way, and psyche calls us to break free of the literal to find a multitude of other perspectives.

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Re-Visioning Psychology Quotes Showing 1-4 of 4. “ Sometimes we act in order not to see. ” . James Hillman, Re-Visioning Psychology. 10 likes. Like. “ The soul of our civilization depends upon the civilization of our soul.

Re-Visioning Psychology Quotes by James Hillman

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RE-Visioning Psychology:

Amazon.co.uk: Hillman, James ...

In his magnum opus, Re-Visioning Psychology, Hillman writes of "soul": "By soul I mean, first of all, a perspective rather than a substance, a viewpoint toward things rather than a thing itself. This perspective is reflective; it mediates events and makes differences between ourselves and everything that

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Re-Visioning Psychology by James Hillman, Paperback ...

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Personality - 266 pages. 1 Review.

This groundbreaking classic explores the necessity of connections between our life and soul and developing the main lines of the soul-making process. From inside the book .

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Re-visioning Psychology book by James Hillman

In “ Re-Visioning Psychology, ” James Hillman describes a new way of looking at psychological symptoms and pathology. He views them as giving one an opportunity to do “ soul making. ” Interestingly, the original Greek term “ psyche ” means “ soul. ”

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His magnum opus, Re-visioning Psychology, was written in 1975 and nominated for the Pulitzer Prize.

Hillman then helped co-found the Dallas Institute for Humanities and Culture in 1978. His 1997 book, The Soul's Code: In Search of Character and Calling, was on The New York

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Times Best Seller List that year.

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Dionysus, god of dismemberment and sponsor of the lost or abandoned feminine, originates both Jungian psychology and literature in Remembering Dionysus. Characterized by spontaneity, fluid

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boundaries, sexuality, embodiment, wild nature, ecstasy and chaos, Dionysus is invoked in the writing of C. G. Jung and James Hillman as the dual necessity to adopt and dismiss literature for their archetypal vision of the psyche or soul. Susan Rowland describes an emerging paradigm for the twenty-first century enacting the myth of a god torn apart to be remembered, and remembered as reborn in a great renewal of life. Rowland demonstrates how persons, forms of knowing and even eras that dismiss Dionysus are torn apart, and explores how Jung was Dionysian in providing his most dismembered text, *The Red Book*. Remembering Dionysus pursues the rough god into the Sublime in the destruction of meaning in Jung and Jacques Lacan, to a re-remembering of sublime

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feminine creativity that offers zoe, or rebirth participating in an archetype of instinctual life. This god demands to be honoured inside our knowing and being, just as he (re)joins us to wild nature. This revealing book will be invigorating reading for Jungian analysts, psychotherapists, arts therapists and counsellors, as well as academics and students of analytical psychology, depth psychology, Jungian and post-Jungian studies, literary studies and ecological humanities.

"Plato called it "daimon," the Romans "genius," the Christians "guardian angel"; today we use such terms as "heart," "spirit," and "soul." While philosophers and psychologists from Plato to Jung have studied and debated the fundamental essence of

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our individuality, our modern culture refuses to accept that a unique soul guides each of us from birth, shaping the course of our lives. In this extraordinary bestseller, James Hillman presents a brilliant vision of our selves, and an exciting approach to the mystery at the center of every life that asks, "What is it, in my heart, that I must do, be, and have? And why?" Drawing on the biographies of figures such as Ella Fitzgerald and Mohandas K. Gandhi, Hillman argues that character is fate, that there is more to each individual than can be explained by genetics and environment. The result is a reasoned and powerful road map to understanding our true nature and discovering an eye-opening array of choices--from the way we raise our children to our career paths to our

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social and personal commitments to achieving excellence in our time."--

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In 1975, James Hillman published *Re-Visioning Psychology*, which is perhaps his most important book, and certainly constitutes one of the main texts in archetypal psychology. This dissertation argues that the ideas presented by Hillman forty years ago have lost much of their psychological value, and are again in need of revisioning. In order to execute such revisioning, this dissertation performs a close reading of *Re-Visioning Psychology*, in which the central ideas of archetypal psychology (personifying, pathologizing, psychologizing, and soul-making) are examined under their own logic. Hillman's ideas are in this way used to

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reflect on Hillman's ideas; the text is treated as an image and studied as such. The methodology is thus recursive: the dissertation personifies personifying, pathologizes pathologizing, psychologizes psychologizing, and dehumanizes soul-making. By doing this, the dissertation reveals the tensions and contradictions present within Hillman's text. Using Hillman's own archetypal methodology as a tool, this dissertation problematizes fundamental concepts of archetypal psychology, such as psychological polytheism (the "return to Greece"), the metaphorical aspect of the psyche, and anima as root metaphor in archetypal psychology. Particular attention is put on the historical aspect of Hillman's ideas, arguing that Hillman's lack of historical rigor

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often limits his imaginal insights. The dissertation concludes that, when Re-Visioning Psychology's ideas are applied to themselves and contextualized historically, the book collapses under the pressure of its own argument, revealing a mythic substructure which is highly monotheistic, literalistic, and Christian. This dissertation contends that the collapse of Re-Visioning Psychology's argument, far from detrimental to archetypal psychology, constitutes a furthering of soul-making in its theory, through deeper and more complex personifying, pathologizing, and psychologizing. The dissertation argues that the questions and doubts raised by the text itself are an invitation to plunge into what is still unknown and foreign in the logic of

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Hillman's thought; they constitute an invitation to imagine further the ideas of archetypal psychology, particularly those presented by Hillman in Re-Visioning Psychology. Key Words: James Hillman, archetypal psychology, revisioning, history, polytheism, monotheism, literalism, anima, soul, image.

A vitally important introduction to the theories of one of the most original thinkers in psychology today, A Blue Fire gathers selected passages from many of Hillman's seminal essays on archetypal psychology.

This book is James Hillman's main analysis of analysis. He asks the basic question, "What does the soul want?" With insight and humor he answers: "It wants fiction to heal."

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