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Augustine intended the Soliloquies and the Immortality of the soul to form a single book. For those who are unacquainted with Augustine it is a good book with which to begin. It deals, as he says, with those matters about which he most wanted to know at this time, i.e. between his conversion in the summer of 386 and his baptism at Easter, 387. The matters are the primacy of mind over things of sense, and the immortality of the soul. These central tenets of Neoplatonism are not simply theoretical questions for Augustine. He had been through a period of intense strain, close to a nervous breakdown, and the Soliloquies are the description of his most intimate feelings, a form of therapy. The Soliloquies and the Immortality of the soul are the finished and the unfinished parts respectively of the same work. The latter shows us the raw material of a dialogue: in the Soliloquies we have a piece of theatre, the dramatised conflict between two personae. They are two aspects of the one character (he invented the word soliloquies), and the presentation gives us a picture of Augustine at this time which is even more immediate than his self-portrait in the Confessions. This early work gives us the first direct evidence on the temperament of the man who created the Confessions: someone fascinated with the mystery of the personality, and particularly memory, a lover of puzzles and paradoxes, a rhetorician with a deep interest in philosophy, a highly emotional human being, and above all, a questioner concerned with knowing the truth. "Think of this as 'The Thinking Man's Bloom' or 'The Thinking Woman's Closing of the American Mind.' It takes up debates about education and reasons about them, where Bloom often only blasted away. . . . This is one of the more helpful recent statements of the case for the classics, accompanied by rather venturesome curricular suggestions." —Christian Century "His exciting readable book calls for a return to a study of the classics—and of the Renaissance poets and scholars, like Petrarch, who rediscovered the classics." —Michael Dirda, Washington Post Book World " . . . a splendid statement bringing together in a careful and coherent way the prospects for a solid humanities curriculum." —Ernest L. Boyer Ten years ago

when this book was first published it was called *Education's Great Amnesia: Reconsidering the Humanities from Petrarch to Freud*. It is being reissued now in a second edition with a different title for a new generation of readers who cannot have forgotten what they never knew. What are the humanities? Can we agree on a core curriculum of humanistic studies? Robert Proctor answers these questions in a provocative, readable book. "The animus is the deposit, as it were, of all woman's ancestral experiences of man-and not only that, he is also a creative and procreative being." -C.G. Jung Inextricably enmeshed in the life of every woman is a constellation of autonomous energy that Jung called animus, her masculine side. As a woman develops psychologically, animus changes, appearing and reappearing as child or adult, lover or enemy, king or slave, animal or spirit. All these manifestations of animus energy are reflected in her experience of masculinity, both in herself and in others. Animus Aeternus weaves developmental theories from depth psychology with the poetry of women-including Sylvia Plath, Adrienne Rich, Emily Dickinson, Teresa of Avila and Edna St. Vincent Millay-to trace the history and meaning of this lifetime companion, illustrating how animus participates in a woman's life, whether we are conscious of it or not. Like dreams and active imagination, poetry speaks in images from the soul. In choosing women's poetry as well as their dreams to illustrate the essence of animus, the author adds the immediacy of soul-made truths to the lucidity of her conceptual matrix. A collection of works on the study of Gender and soul by several Jungian analysts including Murray Stein, Nathan Schwartz-Dalant, and Edward Whitmont. For your most intimate and significant relationship with the opposite sex, look within yourself, to anima and animus, the archetypal symbols that define and celebrate the presence of the Feminine in men and the Masculine in women. The authors use their broad backgrounds in psychology, theology, philosophy, and the arts to follow the archetypes from clinical practice into a fascinating range of cultural manifestations, particularly in the world's great literature - from Dante to Pasternak - making this book the most wide-ranging study to date of these central concepts in Jungian psychology. "All steps forward in the improvement of the human psyche have been paid for by blood." Further to this statement from C. G. Jung, Wolfgang Giegerich's third volume of *Collected English Papers* shows that the soul is not merely the innocent recipient or victim of violence: it also produces itself through violent deeds and expresses itself through violent acts. Beginning in primordial times with the ritual spilling of blood in animal and human sacrifice, a light was kindled within the darkness of what would otherwise have been mere biological existence, the light of consciousness, mindedness, and "the soul." And following upon this, in the clearance thus created, the soul attained new statuses of itself on the historic battlefields of war and revolution. First-order killings gave way to second-order killings, the killings of metaphysics and philosophy. Turning around upon itself (even as it violently engaged those adversarial others through whom its self-relation was mediated) the soul learned to self-critically cut into itself. It was in this way, as the inwardness of the blood that was paid out for it, that psychology emerged. Topics include ritual slaughter as primordial soul-making, shadow integration and the rise of psychology, blood-brotherhood and blood-revenge, the alchemy of history, Kafka's "In the Penal Colony," child sacrifice, Islamic terrorism, and the animus as negation with special reference to Bluebeard. "Moving, articulate, and insightful, this book is a welcome exploration of men's spiritual journey at midlife. Written by an author with his own extraordinary middle passage, the book provides practical insights for men, while offering women an invaluable window into men's souls." -Allan Chinen, author of *Beyond the Hero: Classic Stories of Men in Search of Soul* "Lively and unembarrassed, written with great psychological acumen, *Crossing the Soul's River* is a major contribution to our understanding of men at midlife. This is the conversation men need to have with another man when their familiar old assumptions and priorities no longer make sense. Give it to a man you really care about. Give it to a woman who wants to know men at the core." -Stephen Bank, coauthor of *The Sibling Bond* "Crossing the Soul's River is one of the second generation of men's books that are trying to chart concrete steps men can take to do the work we need to do to become more self-actualized and, therefore, more responsible partners, citizens, and churchmen . . . [Roberts's] articulation of men's needs for the wisdom of Sophia is the clearest I have ever read." -Stephen Boyd, author of *The Men We Long to Be: Beyond Lonely Warriors and Desperate Lovers* "William O. Roberts's compelling book puts the male midlife crisis into its deepest context-the growth of ourselves as spiritual beings. In so doing it moves well beyond treatments which focus solely on the psychological dimension of this process-though Roberts details these too with a sharp, insightful eye honed by his own personal experience. Most helpful is his detailing of various rites of passage designed to help men navigate through this difficult time. In this the book is of practical as well as intellectual use. I found the book deeply insightful and altogether illuminating." -Brian Fay, author of *Contemporary Philosophy of Social Science: A Multicultural Approach* Who knew that mapping the genome would lead to carbon dating the soul. And the oldest soul on earth - unbeknownst to her - is a seventeen-year-old girl named Evelyn O'Clairigh, Eve, living in present day North Dakota. With scientists on the brink of decoding our DNA to determine the number of lifetimes a soul has lived, Eve meets a spellbinding boy named Jude, the only brand new soul on earth in centuries, and finds herself fatefully drawn to both him and Roman, her apparent love of lifetimes. But how will she choose between her soul mate and her fate? With no idea that her choice will alter the course of history - Paving the way for a world war of old souls versus new. www.theoldestsoul.com - Take the test and find out if your SOUL is OLD or NEW..... Continuing his groundbreaking reappraisal of the Confessions, Carl G. Vaught shows how Augustine's solutions to philosophical and theological problems emerge and discusses the longstanding question of the work's unity. Traditionally, scholars have approached Roman sexuality using categories of sexual ethics drawn from contemporary, Western society. In this 2006 book Dr Langlands seeks to move away from these towards a deeper understanding of the issues that mattered to the Romans themselves, and the ways in which they negotiated them, by focusing on the untranslatable concept of pudicitia (broadly meaning 'sexual virtue'). She offers a series of nuanced close readings of texts from a wide spectrum of Latin literature, including history, oratory, love poetry and Valerius Maximus' work *Memorable Deeds and Sayings*. Pudicitia emerges as a controversial and unsettled topic, at the heart of Roman debates about the difference between men and women, the relation between mind and body, and the ethics of power and status differentiation within Roman culture. The book develops strategies for approaching the study of an ancient culture through sensitive critical readings of its literary productions. The daimon lover (also known as the animus) plays a significant part in guiding and shaping women's lives. The inner male, counterpart to the museitis he who appears in male shape in women's dreams, fantasies, and meditations. Often suppressed and shrouded in negativity, the daimon archetype can be transformed into an empowering and inspiring influence on the female soul. Here is a unique and intimate exploration that will speak to and honor the heart and creativity of every woman. "On the Nature of the Animus" and "The Anima as an Elemental Being" two classic papers on the psyche written by Emma Jung (1882-1955), psychoanalyst, writer, and wife of C.G. Jung. First published in English in 1955 that are required reading for training Jungian analysts. How do animus and anima, these all-important Jungian concepts, appear in dreams, fantasies, behavior, and mythology? This book maps a way toward an understanding of the union of opposites and the emergence of the self. There is wisdom in Emma Jung's words, simplicity in her style, and we feel the movement of animus and anima in her soul. Title #67. What is personality? How does it differ from persona? What does soul have to do with individuality and individuation? Who Am I, Really? illuminates the personal identity and integrity issues raised by these questions and others. Barbara Hannah was a straightforward, modest, yet a grand woman, a lover of literature, and a colleague and friend of C. G. Jung, Emma Jung, and Marie-Louise von Franz. A first-generation Jungian psychologist, she was an original member of the Psychological Club of Zurich and a founder of the Jung Institute in Zurich. She lectured extensively in Switzerland and England and wrote several books on C. G. Jung and Jungian psychology. *The Animus*, in two volumes, presents her psychological analysis of the animus, gleaned from handwritten notes, typed manuscripts, previously published articles, her own drafts of her lectures, and notes taken by those present. She tackled the theme of the animus with a comprehensiveness unsurpassed in Jungian literature. Her insights and vigor stem from personally grappling with her own animus, while integrating the experience and reflections of many psychotherapists who worked directly with C. G. Jung. Authenticity and comprehensiveness were priorities in editing this work, as well as the preservation of the excellence of her work on the animus--

a complex and vexing topic--while retaining the wonderfully natural spirit of Barbara Hannah herself. Themes include the case of the sixteenth-century nun, Jeanne Fery; the animus in the Book of Tobit (or Tobias); literature in general (the Brontes in particular); and the meaning of the animus for modern women. The Animus, volumes 1 and 2 are part of the "Polarities of the Psyche" series from Chiron Publications. Other books in the series are Lectures on Jung's Aion and The Archetypal Symbolism of Animals." Expounding on the Jungian concept that the human soul has both male and female dimensions, the author describes how male-female relationships are influenced by, and must take into account, the feminine part of a man and the masculine part of a female. Please note: This is a companion version & not the original book. Sample Book Insights: #1 The ego is the central feature of human consciousness, and it is the tool used for psychological investigation. It is the result of personal biases and unexamined assumptions. To study consciousness is to examine the instrument that one is using for psychological exploration. #2 The ego is the center of consciousness, and it is the subject of all personal acts of consciousness. It is the mirror in which the psyche can see itself and become aware. The degree to which a psychic content is taken up and reflected by the ego is the degree to which it can be said to belong to the realm of consciousness. #3 Consciousness is the state of being awake and observing what is going on around you. It is simply awareness. Humans are not the only conscious beings on earth, as other animals are also conscious. #4 The ego is the center of consciousness, and it is responsible for retaining the contents of consciousness. It can eliminate certain contents by ceasing to reflect them, and it can also retrieve contents from the unconscious if they are not blocked by defense mechanisms. Extracted from Volumes 6, 7, 9, Parts I and II, 10 and 17. This collection offers a range of articles and extracts from Jung's writings on marriage, Eros, the mother, the maiden, and the anima/animus concept. In the absence of any single formal statement by Jung on the psychology of women, this work conveys his views on the feminine and on topics that are intrinsic or related. Barbara Hannah, Jungian analyst and author, explores Jung's method of "active imagination," often considered the most powerful tool in analytical psychology for achieving direct contact with the unconscious and attaining greater inner awareness. Using historical and contemporary case studies, Hannah traces the human journey toward personal wholeness. This approach to confronting the unconscious is a healing process that applies to both men and women and deals in depth with the injured feminine as well as many powerful archetypal forces. Encounters with the Soul is the first and only book I know of which can promote the understanding of 'active imagination' by illustrating through various examples, the steps, pitfalls and successes of this method of encountering the unconscious. -Marie-Louise von Franz Barbara Hannah (1891-1986) was born in England. She went to Zürich in 1929 to study with Carl Jung and lived in Switzerland the rest of her life. A close associate of Jung until his death, she was a practicing psychotherapist and lecturer at the C.G. Jung Institute. Her books available from Chiron include The Archetypal Symbolism of Animals; Encounters with the Soul; Jung, His Life and Work: A Biographical Memoir; and Striving Toward Wholeness. Heard brings Buddhist philosophy to life in this epic tale of a sentient being's journey through seven incarnations. The Evolution of Kami's Soul is a brilliant novel, complicated as a three-tiered chess game yet simple as an Eric Satie tune. An allegorical depiction of the dance between animus and anima, this novel startles like Amos Tutola's My Life in the Bush of Ghosts. If Tutola has dinner with Mahatma Gandhi and Karl Gustav Jung in the afterlife, they will undoubtedly discuss Heard's book. More than a mere overview, the book offers readers a strong grounding in the basic principles of Jung's analytical psychology in addition to illuminating insights. Boundaries Of The Soul has become recognized as THE classic introduction to Jung and the practice of Jung's psychology. The book has been described as "the clearest and most coherent exposition of Jung's total thought," by Robertson Davies, and Alan Watts has called Dr. Singer "one of the great masters of the art." Now, in a completely revised edition of Boundaries Of The Soul, Dr. Singer incorporates the latest developments in Jungian psychology over the last two decades, particularly in the areas of masculine/feminine relationships, the use of psychotherapeutic drugs, and the evolution of Jung's concept and personality types and its application both clinically and in the world of business and industry. In addition, the case histories, so central to understanding many of Jung's concepts, have been re-examined and revised where necessary to correspond to the spirit of today's world. Rooted in the metaphysics of bygone times, the notion of soul in our Western tradition is packed with associations and meanings that are incompatible with the anthropological and naturalistic thinking that prevails in modernity. Whereas treatises of old conceived of the soul as an infinite, immaterial substance which was the ground of man's hope for eternal salvation, modern psychology has for the most part discarded the concept in favor of more tangible touchstones such as the emotions, desires, and attachments which characterize man as a finite, bodily-existing positive fact. An exception to this trend has been the analytical psychology of C. G. Jung. Against the positivistic spirit of his times, Jung insisted upon a "psychology with soul," that is, a psychology based upon the hypothesis of an autonomous mind." In this volume, Wolfgang Giegerich once again takes up the Jungian commitment to a psychology with soul. Agreeing with Jung that the soul concept is indispensable for a truly psychological psychology, he supplements and re-orientes the Jungian approach to both this concept and the phenomenology of the soul by means of a whole series of nuanced discussions that are as rigorous as they are thoroughgoing. The result is nothing short of a tour de force. Tarrying with the negative, Giegerich's particular contribution resides in his showing the movement against the soul to be the soul's own doing. In animus moments of itself, consciousness in the form of philosophy and Enlightenment reason turned upon itself as religion and metaphysics. Far from abolishing the soul, however, these incisive negations were themselves negated. As if dancing upon its own demise, the soul came home to itself, not as an invisible metaphysical substance, but more invisibly still as the logically negative evaporation of that substance into the form of subject, or even better said, into psychology. There is a lot of interest in today's culture about the idea of Persona and the psychological mapping of one's inner world. In fact, the interest is so strong that the superstar Korean Pop band, BTS, has taken Dr. Murray Stein's concepts and woven them into the title and lyrics of their latest album, Map of the Soul:Persona. What is our persona and how does it affect our life's journey? What masks do we wear as we engage those around us? Our persona is ultimately how we relate to the world. Combined with our ego, shadow, anima and other intra-psyche elements it creates an internal map of the soul. T.S. Eliot, one of the most famous English poets of the 20th Century, wrote that every cat has three names: the name that everybody knows, the name that only the cat's intimate friends and family know, and the name that only the cat knows. As humans, we also have three names: the name that everybody knows, which is the public persona; the name of that only your close friends and family know, which is your private persona; and the name that only you know, which refers to your deepest self. Many people know the first name, and some people know the second. Do you know your secret name, your individual, singular, unique name? This is a name that was given to you before you were named by your family and by your society. This name is the one that you should never lose or forget. Do you know it? This book maps a way towards an understanding of the union of opposites and the emergence of the Self.

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