Elements

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This issue features a collection of tribues to

JAMES HILLMAN
1926–2011

Elements

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The staff of Elements reserves the right toaccept for publication and edit submissions for publication on the basis of relevance to the Minnesota Jung Association membership.

The Minnesota Jung Association is a non-profit organization dedicated to the exploration of the individual human psyche and its interconnectedness with community and the world. To facilitate this purpose, we are committed to the study, discussion, and practical application of the theories of the Swiss analytical psychologist, Carl Gustav Jung, and other pioneering students of soul and spirit. Through theoretical and experiential inquiry, we seek to honor and enhance human awareness, conscious that the vitality of a community is based upon the living authenticity of its members.

Upcoming Events 2012

January 7, 14, 21
Judith Savage, Jungian Analyst, "Three Classes: The Red Book"

March 30 (lecture)
March 31 (workshop)
Richard Tarnas, PhD, "The Harmony of the Spheres: Music, Culture, and the Planetary Archetypes"

April 13
Greg Mogenson, Jungian Analyst, "Psychology's Dream of the Courtroom"

Details on www.minnesotajung.org

Calendar overview of upcoming "Elements" key dates:

Featured Element: Earth
Submissions Due Date: January 2012
Publication Date: First Quarter 2012

Featured Element: Fire
Submissions: March 1, 2011
Publication Date: April 1, 2012

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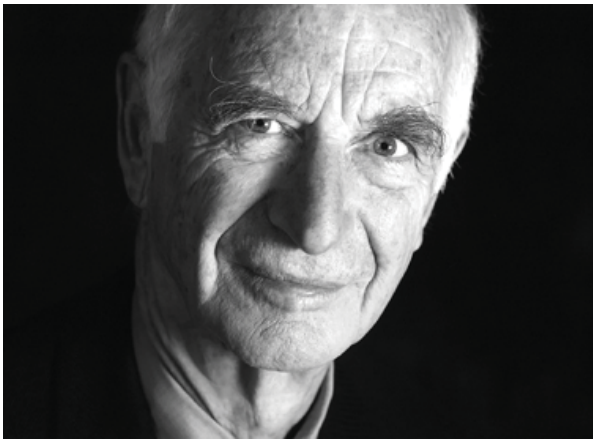
TRIBUTES TO JAMES HILLMAN (1926 - 2011)

Remembering James Hillman

Thomas Moore
from http://www.huffingtonpost.com/thomas-moore/james-hillman-death_b_1067046.html

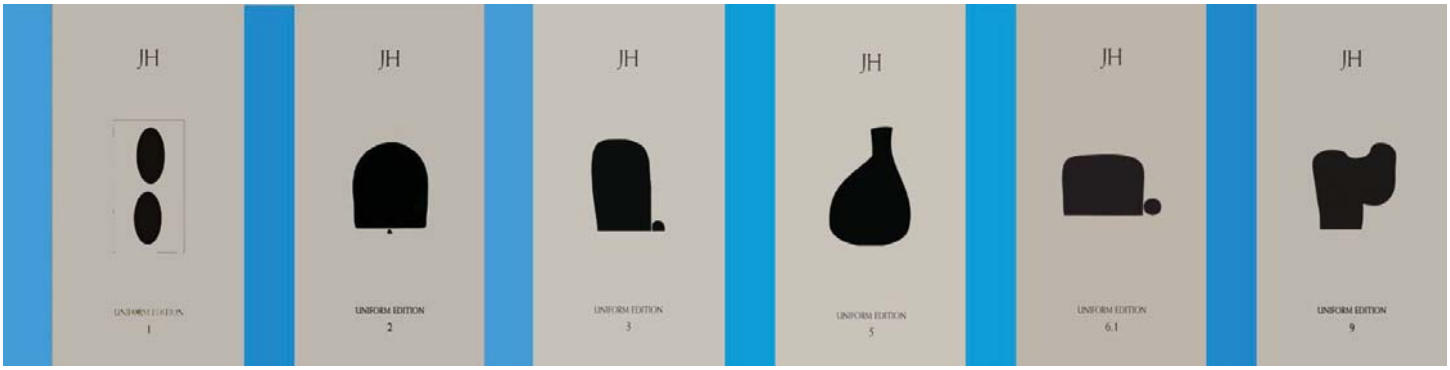


We buried James Hillman three days ago in a small country cemetery in northeast Connecticut, just as an unseasonal early nor'easter began dropping heavy, wet snowflakes on the area. James was 86 and had had bone cancer, and had continued working on projects until two weeks before he died. Obituaries emphasized his role in the men's movement of two or three decades ago, but those of us who were close to him knew him as a genius in the field of depth psychology.

People don't generally know his work too well because it is so subtle and steeped in traditions of philosophy, religion, the arts and especially in the intricacies of Freud and Jung. James attended the Sorbonne in Paris and Trinity College in Dublin before studying Jung in earnest and becoming head of Jungian Studies in Zürich. He was not only ahead of his time, he went against its tendencies to quantify psychology and reduce it to key-word theories and techniques.

I got to know him first in the early '70s through a correspondence between Zürich, where he was publishing astonishing articles, and Syracuse, where I was doing my doctoral studies. The correspondence lasted until a few weeks ago. I was taken by his loyalty to Jung expressed through his original and fresh re-working of key ideas. He calmly removed unnecessary gender issues from Jung's ideas of the anima and soul. He advocated a view of the person as made up of multiple, dynamic faces that should be kept in tension rather than "integrated" into some sentimental notion of wholeness. In hundreds of pages he worked through the struggle between age and youth, senex and puer, that causes individuals and culture itself to stumble.

In the early '80s we were both living in Dallas, where we cemented our friendship while presenting lectures and workshops at the Dallas Institute of Humanities and Culture and over spicey Mexican dinners at small family-owned restaurants that James preferred. In Dallas he made two significant moves in his thinking: one toward the ancient idea of anima mundi, the soul of the world. He didn't understand this idea in the usual abstract philosophical way but instead lectured and wrote about life in the city and architecture and transportation. The other key focus then was on working with images. He had written a remarkable book on dreams, "The Dream and the Underworld," where he suggested that we go down into a dream and be affected by it rather than bring it up into the world of ideas we already know. He went on to differentiate images from symbols, saying that an image doesn't stand for something we already know and that we shouldn't translate images into concepts. Shortly before he died, he and I were invited to return to Dallas to help celebrate the institute's 30th anniversary. James told me he



had more ideas about images that he wanted to present, an even purer approach that preserved their integrity.

James's many books and essays, in my view, represent the best and most original thought of our times. I expect that it will take many decades before he is truly discovered and appreciated. He changed my life by being more than a mentor and a steady, caring friend. If I had to sum up his life, I would say that he lived in the lofty realm of thought and yet also like one of the animals he loved so much. He was always close to his passions and appetites and lived with a fullness of vitality I have never seen elsewhere. To me, he taught more in his lifestyle and in his conversation than in his writing, and yet his books and articles are the most precious objects I have around me.

Decades ago I wrote a reader of his early works, "A Blue Fire" -- his title. It was an arduous project, but I wanted to give something back to him. Now I feel inspired to try again to make his work more accessible and better known. I don't know what life will be like now without James Hillman in it, but I know that he left us a rich treasury of writing that needs to be read, understood and appreciated. ■

How Do You Say Goodbye to the Teacher Who Has Changed Your Life?

Pythia Peay
http://www.huffingtonpost.com/pythia-peay/james-hillman-death_b_1071705.html

Writers live by ideas; they are the very breath of words. So when I heard the news that James Hillman—Jungian scholar, pioneering depth psychologist, renowned intellect, bestselling author, and many other things -- had died, I mourned his loss. How, I wondered, could I ever pay tribute to someone whose ideas had so profoundly shaped the way I think, write, and even live and love?

Much of what I've learned—and am still learning—from Hillman came through his brilliant writings and unforgettable lectures. But I count myself fortunate to have had the privilege of interviewing Hillman multiple times over the past two decades. The wit and weight of his uncompromising personality combined with his knowledge infused his words with crackling intensity. Indeed for most who knew him, Hillman will be primarily remembered for two things: his groundbreaking ideas on the psyche and culture, and the remarkable force of character with which he both lived and delivered those ideas. From Hillman, for instance, I learned the radical idea that depression is not merely an illness to be cured, but a kind of suffering that, when meaningfully borne, yields wisdom and beauty; that we are each guided by an invisible "daemon" who safeguards our calling; that we are here not to rise above life, but to "grow down" into it; and that dreams are not just symbols to be analyzed, but vivid encounters with a very real psychic realm.

It was Hillman who taught me to value slow time, reflection, history and the ancestors from whom I am descended. He deepened my understanding of Jung, while adding yet more layers of psychological theory. Hard as it was, Hillman trained me to see soul at work even in such taboo topics as suicide, warold age. Of greatest value, he taught me to live within the outlines of my given character, as well as to honor my children's characters, even those traits that were eccentric or ill-suited to conventional society. From Hillman I learned that to every one thing, there is an opposite.

It was Hillman who reoriented my spirituality, bringing me down from the heights of meditation to the depths of psyche. Next to Jung, probably nothing I've read has affected me so profoundly as his essay "Peaks and Vales: The Soul/Spirit Distinction as Basis for the Differences between Psychotherapy and Spiritual Discipline."

In it, Hillman wrote that Western culture as it developed had over-valued the realm of spirit. Belonging to this vertical dimension were abstract "spirit experiences" such as visions, ecstasy, detachment and transcendence, as well as logic and the future. Soul, or psyche, on the other hand, wrote Hillman, was forged in the hollows of earthly existence. Sadness and depression, the mortal, the pull of memory and the drag of the past, sleep and dreams and the iconography of images and archetypes all belonged to the horizontal dimension of soul. This is the rejected material of our driven Western society. It is also, as Hillman pointed out, the stuff of our personal "case histories," the basis of therapy. "The soul involves us in history," wrote

Hillman. "Our individual case history, the history of our therapy, our culture as history," while "The peaks wipe out history."

By bringing me down from the mountaintop, Hillman reanimated my relationship to nature and even existence itself. Life became less like a spiritual retreat, and more like a Gabriel Garcia Marquez novel of enchantment. For to Hillman, everything from the largest to the smallest thing—from a seemingly godless place like Washington, D.C., to a mushroom, a bottle of wine, or a chair—was possessed of a unique "eachness" of shape, voice and character. Hillman called this the anima mundi, or the world ensouled. This was the spoken world of the indigenous peoples, and the lost kingdom of my childhood. Returning to it made my life a far less empty, and much more intimate, place to inhabit.
Indeed the golden thread running through Hillman's work is the notion that the external world of today has become dead and soulless, stripped of meaning. This lack of soul has had aesthetic consequences, resulting in the barren strip malls, industrialized landscapes and banal office buildings of modern America. The environmental crisis likewise can be traced to our blindness to the world's soul. Thus no movement, whether ecological, feminist or pacifist, wrote Hillman, could save us until our way of relating to the world—even our very idea of the world—was transformed.

Though Hillman sought to change our way of seeing, he was not given to dispensing wisdom with spoonfuls of sugar. Little about him was soothing or reassuring. He aimed to rile up, unsettle and awaken. He didn't like words like serenity or hope. He deliberately went against the grain of the modern spiritual movement's upward-turning optimism, and once famously said people should stop meditating, as it distracted from the world's problems. Even psychotherapy came in for criticism, as he believed most conventional therapy isolated people's problems within the consulting room, rather than in the wider culture. Hillman could also be difficult to interview. Often he had to be coaxed, and could be irritable. "I'm no good at interviews," he grumbled one time. "Can't you just take what you need from my books?"

Yet this constellation of qualities made Hillman stand out as one of the greatest thinkers I've encountered.

His mind was something to behold, and he had a talent for using the insights of psychology and mythology as a lens for cultural analysis. A kind of philosopher-psychologist, he thrived on dialogue, loving the questions as much as the answers. He shied away like a spooked horse from prescribing solutions -- that "American thing," as he called it. In such a forward-propelled culture as America, it takes courage to be backward-looking, but from that calling Hillman never looked away.

Hillman in fact was greatly preoccupied with politics and with America, especially its underbelly of depression. "What do you do with tragedy in America?" he said to me once. "The deep question that was so important to the Greeks and the Elizabethans? Where does it fit in? This is a huge American question." In my last interviews with Hillman for "The Huffington Post," I found him considerably softened from his illness. Nonetheless, his wonderful mind was soon engaged, as he spoke compellingly on America's "shift in ages."

So, once again, how do you thank someone who has left such a mark on your soul? How do you say farewell to the teacher who has deepened your understanding of life? Though I have tried, words only go so far before paling into silence. In an email, Hillman's wife, artist Margot McLean-Hillman, wrote poignantly that she did not "wish to talk about his death just yet. The privacy of something so monumental needs time." In his moving reminiscence of Hillman, Thomas Moore, Hillman's colleague and arguably his successor, vowed to make his works better known to the world.

But perhaps one could also allow psyche to speak, as in a dream I had the night Hillman died. In this

dream, I was attending Hillman's last lecture. The hall, located by a port, was full. Against the backdrop of a twilit sea, Hillman began to speak on the subject of death. He spoke with great solemnity, as this was also about his own death. Afterward, Hillman arranged two chairs in the middle of the crowd. One by one, he began the ritual of wishing each person who sat opposite him goodbye.

Finally, it was time for Hillman to leave. The whole crowd stood up with him and, in a grand, celebratory procession, filed down to the pier where two ships were waiting. As we drew closer, a wizened sea captain stepped forward, preparing to accomplish a difficult task. This involved swinging a gigantic "hook," joining a smaller ship to the larger ship that would take Hillman on his journey. Because this hook could harm someone if it swung in the wrong direction, the captain moved us all off onto a parallel boardwalk. As the group stepped away, leaving only Hillman, I heard a loud ringing sound as the enormous hook swung over our heads with a rush of air, then a loud clap as, all in one motion, it successfully connected the small ship to the larger ship's iron clasp. As we all waved, Hillman walked on board, his back turned and his head bowed.

And so, the man who taught a generation about the soul's mysteries leaves this world for the next, surely to be remembered for generations to come as a great soul himself. ■

From Richard Tarnas

from Richard's Facebook page

James Hillman, one of our great mentors, died peacefully this morning at his home in Connecticut. He was 85. His wife Margot said he was true to his character to the end, even as he moved into that place between day and night. May I just add, in tribute to him as a friend, how deeply James has enriched us with his unending flow of insights, placing so many things in new light -- and in shadow. His depth of soul and reading and culture, his trickster wit, his heretic originality, his sharp-edged individuality. He will be deeply missed, but he left us with so much that we will be integrating for a long time to come. It was just over thirty years ago that he came to San Francisco and presented what would later become his profound and influential essay, "Anima Mundi: The Return of the Soul to the World" -- a turning point in depth psychology.

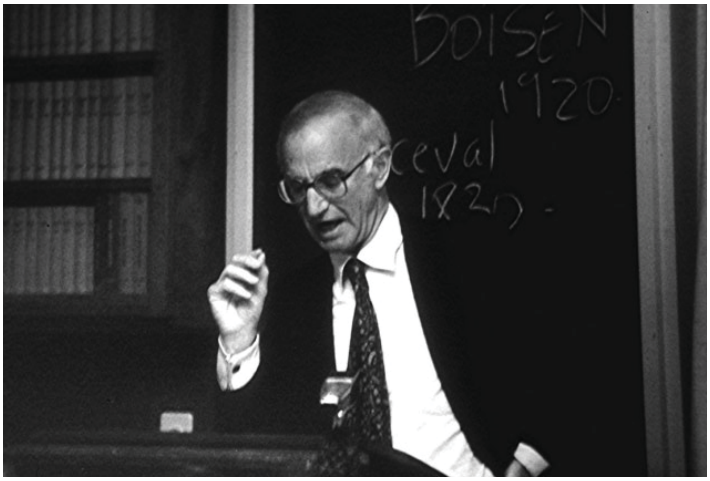
"Ecology movements, futurism, feminism, urbanism, protest and disarmament, personal individuation cannot alone save the world from the catastrophe inherent in our very idea of the world. They require a cosmological vision that saves the phenomenon 'world' itself, a move in soul that goes beyond measures of expediency to the archetypal source of our world's continuing peril: the fateful neglect, the repression, of the anima mundi.'"

May he rest in peace, and live on here through us, as he would have wished. ■

From the Maine Jung Center

Tom Cheetham

James Hillman died Thursday, October 27 at the age of 85. His contributions to psychology, the arts and culture are of profound and lasting significance. His complex, sophisticated and unsettling thought is an inspiration and a challenge for everyone who senses that imagination is the primary power in the cosmos. As with many truly original thinkers, his work is not easily placed among the various disciplines recognized by the academies of "higher learning." It is sadly characteristic of the narrow parochialism of the intellectual life of our time that his writings are not well known or appreciated outside of the community of depth psychologists and a few of those in the arts. He said that the three major precursors for what he called "archetypal psychology" were Freud, Jung and Henry Corbin. They are also thinkers who cannot be located comfortably within any of the categories of contemporary discourse. Their work is at once psychological, philosophical, poetic, scientific and spiritual. It is perhaps best placed in the long and lively tradition of radical and creative life and thought that in Western cultures runs from Heraclitus and Plato to Ficino and the Renaissance neoplatonists and on to the Romantic theologians, philosophers and poets of the 19th century and to their radical successors of the 20th and 21st. Hillman's voice was a powerful reminder of that our heritage necessarily includes that lineage, and that without it the soul of our culture, and of our world, will die. It is incumbent on those of us who know his work to make his message known to everyone who can still hear it and to keep alive his passionate, heretical and always disturbing love for ideas and for the world, and his devotion to the idea of the dignity of the individual human soul. His work may be done, but ours is not. ■



James Hillman, Therapist in Men's Movement, Dies at 85

Benedict Carey
From the New York Times, October 27, 2011
http://www.nytimes.com/2011/10/28/health/james-hillman-therapist-in-mens-movement-dies-at-85.html

James Hillman, a charismatic therapist and best-selling author whose theories about the psyche helped revive interest in the ideas of Carl Jung, animating the so-called men's movement in the 1990s and stirring the pop-cultural air, died on Thursday at his home in Thompson, Conn. He was 85.

The cause was complications of bone cancer, his wife, Margot McLean-Hillman, said.

Part scholar, part mystic and part performance artist in his popular lectures, Mr. Hillman began making waves from the day he became the director of studies at the C. G. Jung Institute in Zurich in 1959.

Mr. Hillman followed his mentor's lead in taking aim at the assumptions behind standard psychotherapies, including Freudian analysis, arguing that the best clues for understanding the human mind lay in myth and imagination, not in standard psychological or medical concepts.

His 1964 book, "Suicide and the Soul," challenged therapists to view thoughts of death not as symptoms to be cured but more as philosophical longings to be explored and understood. A later book, "Re-Visioning Psychology," argued that psychology's narrow focus on pathology served only to amplify feelings of anxiety and depression.

Feelings like those, he said, are rooted not in how one was treated as a child or in some chemical imbalance but in culture, in social interactions, in human nature and its churning imagination. For Mr. Hillman, a person's demons really were demons, and the best course was to accept and understand them. To try to banish them, he said, was only to ask for more trouble.

He might advise a parent trying to manage, say, a mentally troubled son to begin by "stop trying to change him."

By the time he returned to the United States in 1970s, Mr. Hillman had adapted Jungian ideas into a model he called archetypal psychology, rooted in the aesthetic imagination. It was irresistible for many artists, poets, and musicians. The actress Helen Hunt, the composer and performer Meredith Monk, the actor Mark Rylance and John Densmore, the drummer for the Doors, were among his adherents, drawn in part by his force of personality, at once playful and commanding, generous and cunning.

"For all his Saturnine and Martial defense of psyche in our scientifically defined cosmos," Mr. Rylance wrote in a statement, "he is the most jovial person to sit with."

In the late 1980s, Mr. Hillman and two friends, the poet Robert Bly and the writer and storyteller Michael J. Meade, began leading conferences exploring male archetypes in myths, fairy tales and poems.

The gatherings struck a chord, particularly with middle-aged men — Mr. Bly's book "Iron John" became a best-seller — and by the early 1990s there were thousands of such men's workshops and retreats across the country, many complete with drumming, sweat lodges and shout-outs to the ancient ancestors.

"I don't know what to say about James," Mr. Bly said in an e-mail. "You could say, 'James threw enormous parties for the spirits.' "

In 1997, at age 70, Mr. Hillman became a best-selling author himself when "The Soul's Code" reached the New York Times list. He appeared on "Oprah." "He was in the tradition — or maybe the

nontradition — of Alan Watts: a psychologist, thinker and lay philosopher who took concepts from a variety of sources and melded them into his own, particular idiosyncratic take," said Wade E. Pickren, chairman of psychology at Pace University in New York and editor of the journal History of Psychology.

"I think psychology is prone to and also needs people like Hillman who think outside the box," Professor Pickren said. "Sometimes he's following his own idiosyncrasies, but sometimes his observations make us all pause and reconsider."

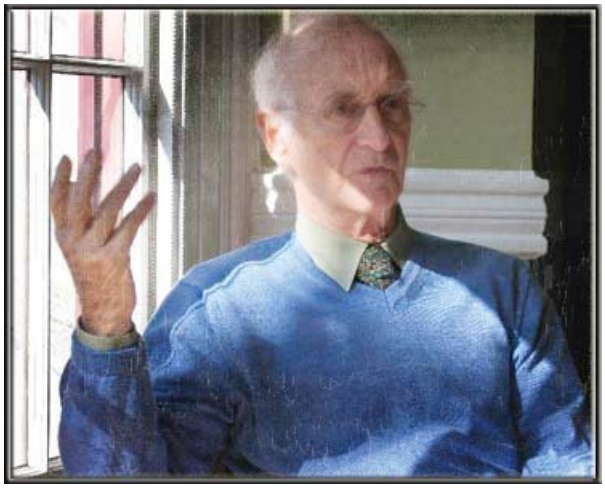
James Hillman, the third of four children of Julian Hillman, a hotelier, and his wife, Madeleine, was born on April 12, 1926, in a room at one of his father's properties, the Breakers Hotel in Atlantic City. His mother ran an accessory shop.

After high school, James attended the School of Foreign Service at Georgetown University for two years before joining the Navy's Hospital Corps in 1944. He studied English literature in Paris at the Sorbonne and graduated with honors from Trinity College in Dublin with a degree in mental and moral science.

But it was when he moved to Zurich and enrolled at the C. G. Jung Institute, in 1953, that his imagination took flight. After 10 years as the director of studies there, he zigzagged between Europe and the United States, writing, giving lectures, editing a Jungian journal and, in 1978, landing at the University of Dallas as graduate dean. There he helped found the Dallas Institute of Humanities and Culture.

He wrote more than 20 books and was a sought-after speaker, often drawing a full house, delivering the Terry lectures at Yale and others at Harvard and Princeton, and appearing regularly in Switzerland, Italy and India, as well as at annual symposiums at Pacifica Graduate Institute in Carpinteria, Calif., which houses his papers.

Once, early in his career, an editor rejected one of his manuscripts, saying it would "set psychology back 300 years," according to Dick Russell, who is writing a two-volume biography, "The Life and Ideas of James Hillman," due out next year. "He just loved hearing that," Mr. Russell said, "because that's exactly what he wanted to do."



Mr. Hillman was married three times. Besides his wife, Ms. McLean-Hillman, an artist, he is survived by four children from his first marriage: Julia Hillman of Woodstock, Conn.; Carola Hillman of St. Gallen, Switzerland; Susanne Hillman of Zurich; and Laurence Hillman of St. Louis; as well as two sisters, Sue Becker and Sybil Pike, and a brother, Joel.

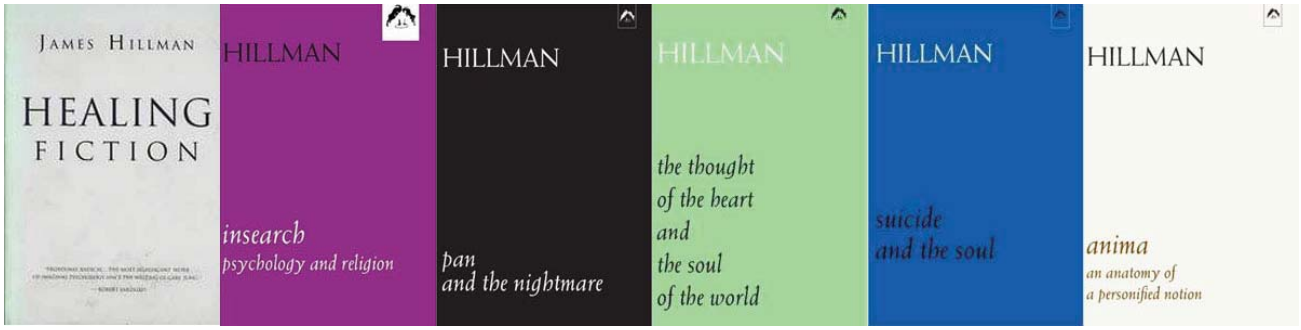
"Some people in desperation have turned to witchcraft, magic and occultism, to drugs and madness, anything to rekindle imagination and find a world ensouled," Mr. Hillman wrote in 1976. "But these reactions are not enough. What is needed is a revisioning, a fundamental shift of perspective out of that soulless predicament we call modern consciousness." ■

In Gratitude to James Hillman

Steve Aizenstat
Chancellor, Founding President
Pacifica Graduate Institute
http://www.pacifica.edu/James-Hillman-tribute.aspx

One of Pacifica's Elders has passed. I and the entire Pacifica community grieve our loss and celebrate all that James Hillman offered to each of us and to the tradition of which we are a part. His love of soul influenced how we tended our work together. He was supportive and actively involved with Pacifica Graduate Institute through the years of our development—encouraging, challenging, and inspiring us as our school grew from a tiny training program offering classes in an apartment in the 1970s to the accredited graduate school of today.

Pacifica's vision statement animae mundi colendae gratia,"for the sake of tending the soul of the world," is rooted in the work on the Anima Mundi that Dr.



James Hillman put forward in the late 1970s. The work of James Hillman is at the core of the Pacifica soul. Nationally and internationally, his books, writings, and commentary are and will continue to be deeply meaningful touchstones, to be mined and explored more fully in the future. Of the imagination and through the imagination, James Hillman listened and then spoke on behalf of the essential images alive and active in today's culture. His work reached back, extends forward, and is present to the immediacy of our time—this world, this struggle.

James Hillman reflected on the world behind the world, the home place of the invisibles, those archetypal entities, the "figures of psyche" who shape our behavior and muse our true calling, our fate. His expansive, creative mind reached out beyond the world of human experience to consider the importance of connecting to our environment, to the realities of our planet. He brought our attention to the aesthetic qualities of all that lives in the world—natural and human-made. I have carried these words of James's with me for many years, "… the things of an ensouled landscape announce themselves, 'look here we are.' They regard us beyond how we may regard them, our perspective, what we intend with them, and how we dispose of them. This imaginative claim on attention bespeaks a world ensouled." ["Anima Mundi: The Return of the Soul to the World." Spring (1982)]

Many of us have been shaped, sharpened, and sliced by the power of Hillman's ideas. His work animates our own. His wit and intelligence, as well as his keen perception and willingness to "see through" so many aspects of contemporary culture opened our eyes, touched our hearts, and brought beauty to our way of experiencing the world and one another. Eros, love, lived in the essence of all he offered and that which was mused through him. Humor and outrage were also present in times of need.

James Hillman helped guide Pacifica from the beginning—he offered shelter, called out the contradictions, helped us get back on course. He pushed us to articulate and practice a psyche-centered approach, a soul-centered perspective, in all that we do—teaching, research, encouraging diversity, governance, psychological training, interpersonal relations, scholarship, and in our very way of being.

At the 1990 dedication of Pacifica Graduate Institute's Lambert Road Campus, James Hillman began, as he so often did, by asking a challenging question:

"We are here this afternoon for a ceremony of dedication. In dedication of what? To dedicate what? Not merely these physical buildings, this ground of gardens, this blessed site. Not merely to dedicate a school of gifted faculty, imaginative staff, and intelligent students; or only a unique program. More likely we are here in dedication to a vision that formed this site and its buildings and brought to it these unusual persons who comprise the Pacifica Graduate Institute—its particular vision of psyche and an education in psychology dedicated to its vision."

And he concluded his dedication address by offering a vision:

"So the psychological education provided by the Pacifica Graduate Institute can lead the soul out of its century-long and once necessary confinement within the personal, individual, and humanistic walls that have kept it from the world and the world soulless. This vision toward the world can also re-dedicate our dedication to Psyche with a visionary's fantasy-inspired imagination that would aim for nothing else, nothing less than re-souling the world—giving it the gift of each one's specifically peculiar dedication."

Several years ago, James Hillman chose the OPUS

Archives and Research Center located here on the campuses of Pacifica to hold and care for his many papers and transcripts. We were honored to accept this task. His working notes and outlines containing significant seed ideas, rich with possibilities, will offer graduate students, visiting scholars, and faculty the opportunity to carry his work, the soul-centered work of our tradition, into the future.

Hillman's dedication and ours to psyche's call continues. Now we are asked, I am asked, to carry the work forward. We are challenged to do so in each of our particular and peculiar ways. Engagement with our innate dreams and inner images brings attention to the visitation of the unique, the odd, the intolerable—those forces that respond to the immediacy of the present and are pregnant with the pull of the future.

My work with dreams, with education, with soul is, in large part, due to my personal and collegial relationship with James Hillman, both with the man and with the body of his work. In his passing, he lives on as an Elder, alive now in our council of ancestors. Pushing, informing, animating, I feel his presence still. I experience his love. ■

Tribute from the President

Carol Pearson
President, Pacifica Graduate Institute
http://www.pacifica.edu/James-Hillman-tribute.aspx

The passing of James Hillman feels like a seismic shift--a loss of such magnitude that we will need to fill it by carrying on his legacy even more fully than we have done, or else we will forever experience a vacuum in our collective psyche. I did not know James personally as well as many did here at Pacifica, but his work influenced me greatly and our acquaintance was also warm and, on his part, gracious and appreciative, and became even more so as I joined the Pacifica community. On my part, I have enormously respected the quality of his work and him as a person. (Continue reading Carol's Tribute to James Hillman - Click Here)In particular, I'm grateful for his holding out against the excessive focus on mere normality and functionality (sometimes even led by the psychology profession) and his insistence that it is less our job to be healthy than it is to show up as our unique selves. I also appreciate that this was not, for him, permission to be narcissistic and self-involved. Indeed, he argued that many of the neuroses that are characteristic of the anti-heroic energy of our time result from a failure to recognize our connection with the anima mundi, or soul of the world. People are depressed, he wrote, not so much because of the particular losses and traumas they have faced as individuals as from feeling the suffering of the earth in this time of environmental devastation and of those devalued souls holding the pain of the projection of our collective shadow. To be whole and healthy as individuals, he insisted, we need to recognize our connection with, and responsibility for, the whole.

Putting these two ideas together was part of James's work as a philosopher; he was intent on returning dignity to modern life. Too often, in our world, people are expected simply to play their social roles functionally; if they exhibit symptoms, like sadness or a sense of meaninglessness, they are given a pill or short term behavior therapy to get them back to being good "human resources" or even "human capital." By returning soul to modern life, James was holding up a higher standard for psychology and for our expectations for ourselves and our institutions. In this way his work is related to the new push to replace measures of gross national product with happiness indicators, as some countries have done, recognizing that the more shallow and materialistic our lives become, the less happy we will be. And even here, James recognized that focusing on superficial happiness, the ego's "I get what I want" happiness, was not enough. Real human fulfillment and satisfaction comes from living from our depths, facing our collective responsibilities, and doing the hard work of extracting meaning from the complex

realities of our lives.

I'm also deeply appreciative of how James integrated the scholarly rigor and rational analysis of the philosopher with the eyes and heart of a poet, fostering the tradition of soulful scholarship, which is so important at Pacifica Graduate Institute. I will never forget the impact that reading Revisioning Psychology had on me many years ago. There he argued that the psyche did not like the dry, abstract terms that many psychologists now use. Such language distances us from Soul, keeping our focus at a reductive ego and personae level. Indeed, the psyche loves images, metaphor, story. I will never forget how he urged us, if we have an image of a snake in a dream, not to analyze it, but to ask it what it wants of us. He also knew that the same can be true of what the world in every moment is asking from us.

James also has been a wonderful example of a scholar of great erudition who expected to grow and change, and whose ideas evolved over his lifetime. He enjoined people not to ask him to defend ideas that he had espoused (always passionately) in the past. He was not so much interested in defending older ideas, even his own, as he was in continually moving forward our understanding of ourselves, the psyche, and our world, informed of course by knowledge from the past. Two years ago, as I was contemplating leaving the University of Maryland and my home of 35 years to take a position as Executive Vice President and Provost at Pacifica, his wisdom was critical to my decision to say yes to this new adventure.

In my new role as Pacifica's President, I am deeply grateful for his contribution to building this place, for making being in residence for a month or so every year a major priority, and for leaving his papers to the OPUS Archives at Pacifica. James understood that something very important is going on here. As with his work, Pacifica provides graduate education designed to restore soul and dignity to our lives and prepare graduates to respond to their vocational callings, equipped to make a difference not only because of what they know, but also because of who they have become. Indeed, even in his final illness, James was completing lectures to give here, and when he ultimately realized that he could not make the trip, he shared his deep grief that he would not be with us this last spring. I also know that it was James's thinking, along with that of Joseph Campbell, Marion Woodman, and others, that inspired Steve and Maren to found a graduate school dedicated to soulful scholarship, and that he advised and assisted us in our growth from a training program to an accredited, thriving institution serving students from all over the country and the world.

I know that we can best honor James by keeping his work alive--teaching it, of course, but also moving it forward, as he himself would always do. He was, I've heard, completing the canon of his work on his deathbed, faithful to his calling to the end. May we all be as faithful to ours, whatever it may be.

Goodbye for now, dear and wise James. We have all been honored and edified by your being in this world and at this place. We send you our blessings and love for whatever adventure calls beyond this passing, and know that your spirit lives on in this world in our memories of you and in your truly seminal work. ■

James Hillman's Obituary

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http://www.pacifica.edu/James-Hillman-tribute.aspx

James Hillman, arguably the most radical and thought-provoking American psychologist since William James, died from cancer at his home in Thompson, Connecticut. He was 85 years old. The author of more than twenty books translated into twenty five languages, Dr. Hillman was the founder of archetypal psychology, a post-Jungian school of thought that emphasizes the importance of imagination, beauty, and justice – all within the context of a transformed notion of the human soul.

The body of his work probes the fields of psychology, philosophy, mythology, art, and cultural studies in strikingly novel ways. Dr. Hillman's themes hearken back to the Renaissance and the Greeks yet speak tellingly to the contemporary world. His writings argue that psychology belongs more to the arts and humanities than to modern science.

Hillman will be remembered for his incisive cultural critique, as well as for being an outspoken critic of his own profession. Rejecting a medical model of psychological suffering, his work focuses on the perennial value of pathologizing for understanding the human soul. Hillman viewed people's dark moods and agonies, things that interfere with the smooth running of one's life, as essential experiences not to be avoided or "overcome" but to be learned from. Therapy, he believed, ought to respect symptoms and neuroses not simply as needless suffering, but as an opportunity for increased insight into the workings of the soul.

Looking beyond the confines of individualism, Hillman turned to the wider historical, cultural, and archetypal background of our living. While his writings range broadly from war to architecture, from suicide to betrayal, his best-selling book was The Soul's Code, published in 1996. The book upset linear developmental paradigms by "reading life backwards," discerning how someone's calling in life is presaged by unique and early signs. Such an approach reflects his stated goal: "to create a therapy of ideas so that we can see the same old problems differently." In what he termed a "polytheistic" approach, Dr. Hillman explored how ancient myths provide clues to present-day situations, suspending literal-minded interpretations so as to envision the multiplicity of fantasies and archetypal figures operative in the midst of human affairs. Always at stake for him is the force and power of the image, which carries its own meaning and should be carefully attended to for its inherent and often surprising "sense."

Recognizing the tensions among recurrent metaphorical tendencies in the human psyche underlies what the poet Keats called "soul-making." For Dr. Hillman, soul is "an inner place….that is simply there even when all our subjectivity, ego and consciousness go into eclipse." It is also "the imaginative possibility in our natures…. that unknown component which makes meaning possible, turns events into experiences, is communicated in love, and has a religious concern." Thomas Moore, a therapist and best-selling author who edited an anthology of Hillman's writings (A Blue Fire), has written that "Hillman's embrace of depression and pathology paradoxically leads to a psychology beyond health and normalcy, toward a cultural sensibility where soulfulness and beauty are the standards."

Dr. Hillman called for analysts to see their patients as citizens who must actively observe and participate in the world around them. He called as well for "psychoanalysis … to get out of the consulting room" in order to provide a provocative cultural critique. "You have to see that the buildings are anorexic….that [standard psychological] language is schizogenic….that medicine and business are paranoid."

Dr. Hillman is especially well-known in Italy, where he was awarded that country's Medal of the Presidency in 2001, and he is widely read in Japan, Mexico, and Brazil. Within the U.S., the curriculum of the Pacifica Graduate Institute near Santa Barbara, California, often draws on his work, pursuing it in areas of study such as mythology and liberation psychology. Because his ideas cannot be easily categorized, a recent newspaper profile called Dr. Hillman "the wisest man you've probably never heard of."

His following includes an eclectic group of painters, poets, actors, dancers, filmmakers, philosophers, musicians, magicians, scholars, activists, and athletes. The composer Meredith Monk says: "As artists we're bringing to life the invisible, and so are always working with something that's nameless. I think that's what James Hillman is also mining from." African-American author bell hooks and fellow Utne Reader 100 most important thinkers in America, has long admired Hillman's "passion for thinking beyond the boundaries and his willingness to face reality." The novelist Thomas Pynchon once said of Dr. Hillman: "Finally somebody has begun to talk out loud about what must change, and what must be left behind, if we are to navigate the perilous turn of this millennium and survive."

In Atlantic City, where James Hillman was born on April 12, 1926, his family operated first The Breakers and later The Chelsea hotels, as well as the George V in Paris. Growing up on the Boardwalk in its heyday, he absorbed not only the amusement pier fantasyscapes of snake charmers and fighting kangaroos but also the "false importance, sham and hypocrisy" -- a darker side that drew him ultimately toward depth psychology.

During the Second World War, Dr. Hillman served in the Navy Hospital Corps as an attendant to the blind. In post-war occupied Germany, he was a news writer for the U.S. Armed Forces Network. After attending the Sorbonne, he graduated from Trinity College in Dublin in 1950 with a master's degree in Mental and Moral Science.

Following travels in Africa and a year of living and writing in Kashmir, Dr. Hillman and his first wife Kate Kempe settled in Zurich in 1953, where he enrolled in the newly established C.G. Jung Institute. He also studied philosophy at the University of Zurich, receiving his doctorate (Summa cum Laude) as well as his Analyst's Diploma in 1959. Dr. Hillman was soon named the first Director of Studies at the Jung Institute, a position he held for ten years. His first book, Emotion (1960), was followed by Suicide and the Soul (1965) and InSearch: Psychology and Religion (1967).

A practicing analyst for 40 years, in 1970 Dr. Hillman also became editor of Spring Publications, an umbrella organization for the journal Spring and a series of books in which he and others examined the basic concepts of archetypal psychology. Many of Dr. Hillman's most seminal ideas were developed as lectures at the yearly Eranos conferences on Switzerland's Lake Maggiore that had originally been organized by Jung. Hillman left his mark on several generations of students and mentorees who found him to be generous in his encouragement of their own creative thought.

In 1972, he was invited by William Sloan Coffin to give the annual Terry Lectures at Yale, an honor previously bestowed upon such luminaries as philosopher John Dewey, anthropologist Margaret Mead, theologian Reinhold Niebuhr, and Jung himself. The philosopher Edward Casey reports that the audience was electrified: "nothing like this had been heard before at Yale." The book that came out of those lectures - Re-Visioning Psychology - was nominated for a Pulitzer Prize in 1976. In it Hillman wrote: "I am suggesting both a poetic basis of mind and a psychology that starts neither in the physiology of the brain, the structure of language, the organization of society, nor the analysis of behavior, but in the processes of imagination."

After residing in Europe for more than three decades, Dr. Hillman returned to the U.S. in 1978 to become Graduate Dean at the University of Dallas and later co-founded the Dallas Institute of Humanities and Culture, with a focus on urban design and civic consciousness. In a talk he delivered at Florence's Palazzo Vecchio in 1981, he re-introduced the ancient idea of anima mundi, according to which not only humans but the world itself is ensouled. Readers have found this later turn in his thought to be especially inspiring and fruitful.

Following a move to Connecticut in 1984 with his second wife, analyst and author Patricia Berry, Dr. Hillman spent the next decade as a teacher at "mythopoetic" men's retreats organized by poet Robert Bly and Michael Meade across America, addressing what Dr. Hillman called "a response to the alienated and competitive state of male existence in our Western culture." He collaborated with Bly and Meade in assembling a popular anthology of poetry (The Rag and Bone Shop of the Heart).

Dr. Hillman presented his ideas of soul, depression, and aesthetics in the BBC-TV programs "Affairs of the Heart," "Kind of Blue," and the five-part series, "Architecture and the Imagination." He explored the domain of "ecopsychology." He collaborated with the visual artist Margot McLean in writing Dream Animals (1997).

In recent years, Dr. Hillman's book Kinds of Power (1995) addressed ethical questions and values in the realm of business by considering the nature of tyranny, charisma, prestige, and other types of power. Following the success of The Soul's Code, Dr. Hillman took up the theme of old age, imagined as fulfillment and confirmation of a person's unique nature (The Force of Character, 2000). In A Terrible Love of War (2004), he described the constancy and normalcy of war through history, noting that "we can never prevent war or speak sensibly of peace and

disarmament… Unless we move our imaginations into the martial state of soul, we cannot comprehend its pull."

Dr. Hillman's ideas have been the subject of several books – The New Gnosis: Heidegger, Hillman, and Angels, by Roberts Avens; Archetypal Process: Self and Divine in Whitehead, Jung, and Hillman, edited by David Ray Griffin, and Jung, Freud, and Hillman: Three Depth Psychologies in Context, by Robert H. Davis. A 500-page anthology of writings - Archetypal Psychologies: Reflections in Honor of James Hillman, edited by Stanton Marlan – was published in 2009.

A ten-volume Uniform Edition of Hillman's uncollected published works is currently in progress, with six titles already in print.

In addition to his wife, Margot McLean, Dr. Hillman is survived by four children – Julia Hillman (Woodstock, CT), Carola Hillman (St. Gallen, Switzerland), Susanne Hillman (Zurich, Switzerland), and Lawrence Hillman (St. Louis, Missouri) – as well as five grandchildren. ■