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We all carry different degrees and varieties of psychological trauma. Our subconscious programming follows the impulses and beliefs we once formed in response to pain and suffering. When the subconscious becomes our compass to think and act, life becomes a repetition of patterns and a recycling of painful situations and unwanted experiences. Only through uncovering and understanding the traumas and irrational beliefs, can people free themselves from their mental barriers and transform their lives. The Reflections of Your Mirror, by author Iris Pitaluga, focuses on growth and transformation. It illustrates the constant battle between the ego and the higher self. Through real-life scenarios and personal anecdotes, she walks you through a journey of an understanding of your past, awareness of your present, and redesigning of your future. Iris Pitaluga teaches you that focusing on changing others isn't the answer to ending your suffering and conquering the life you dream of. It's only through self-reflection and self-improvement that your external reality becomes a reflection of the most authentic and best version of yourself.

People in the ancient world thought of vision as both an ethical tool and a tactile sense, akin to touch. Gazing upon someone—or oneself—was treated as a path to philosophical self-knowledge, but the question of tactility introduced an erotic element as well. In The Mirror of the Self, Shadi Bartsch asserts that these links among vision, sexuality, and self-knowledge are key to the classical understanding of the self. Weaving together literary theory, philosophy, and social history, Bartsch traces this complex notion of self from Plato 's Greece to Seneca 's Rome. She starts by showing how ancient authors envisioned the mirror as both a tool for ethical self-improvement and, paradoxically, a sign of erotic self-indulgence. Her reading of the Phaedrus, for example, demonstrates that the mirroring gaze in Plato, because of its sexual possibilities, could not be adopted by Roman philosophers and their students. Bartsch goes on to examine the Roman treatment of the ethical and sexual gaze, and she traces how self-knowledge, the philosopher 's body, and the performance of virtue all played a role in shaping the Roman understanding of the nature of selfhood. Culminating in a profoundly original reading of Medea, The Mirror of the Self illustrates how Seneca, in his Stoic quest for self-knowledge, embodies the Roman view, marking a new point in human thought about self-perception. Bartsch leads readers on a journey that unveils divided selves, moral hypocrisy, and lustful Stoics—and offers fresh insights about seminal works. At once sexy and philosophical, The Mirror of the Self will be required reading for classicists, philosophers, and anthropologists alike.

Mirror, Mirror by Gayle Bohlman, LCSW-C, offers an in-depth exploration of narcissism, looking at how it is constructed and a transformative path of healing narcissistic wounds. She posits that this is particularly relevant today as our collective consciousness grapples with the narcissism bombarding us daily in the news. The book utilizes the mirrors in the stories of Snow White, Narcissus, and Medusa to explicate a path from narcissism to self-realization. Mirror, Mirror is for all who seek a deeper understanding of narcissism, to clinicians, and to those interested in the work of C.G. Jung. Gayle Bohlman has been a therapist for 40 years using a holistic approach that incorporates physical, emotional, mental, and spiritual aspects. She is also a yoga and meditation instructor.

From the New York Times best-selling author of You Can Heal Your Life Mirror work has long been Louise Hay 's signature method for cultivating a deeper relationship with yourself and others, and leading a rich and meaningful life. Now, in Mirror Work, she shows how in just 21 days, you can master this simple but powerful practice as an ongoing support for positive transformation and self-care. "I have been teaching people how to do mirror work as long as I have been teaching affirmations . . . The most powerful affirmations are those you say out loud when you are in front of a mirror, looking deeply into your eyes. A mirror reflects back to you the feelings you have about yourself. It makes you immediately aware of where you are resisting and where you are open and flowing. It clearly shows what thoughts you will need to change if you want to have a joyous, fulfilling life." - Louise Hay

Contemporary social and cultural life is increasingly organised around a logic of self-transformation, where changing the body is seen as key. Transforming Images examines how the future functions within this transformative logic to indicate the potential of a materially better time. The book explores the crucial role that images have in organising an imperative for transformation and in making possible, or not, the materialisation of a better future. Coleman asks the questions: which futures are appealing and to whom? How do images tap into and reproduce wider social and cultural processes of inequality? Drawing on the recent 'turns ' to affect and emotion and to understanding life in terms of vitality, intensity and 'liveness ' in social and cultural theory, the book develops a framework for understanding images as felt and lived out. Analysing different screens across popular culture – the screens of shopping, makeover television programmes, online dieting plans and government health campaigns – it traces how images of self-transformation bring the future into the present and affectively 'draw in ' some bodies more than others. Transforming Images will be of interest to students and scholars working in sociology, media studies, cultural studies and gender studies.

The question of selfhood in Renaissance texts constitutes a scholarly and critical debate of almost unmanageable proportions. The author of this work begins by questioning the strategies with which male writers depict powerful women. Although Spenser's Britomart, Shakespeare's Cleopatra, and Milton's Eve figure selfhood very differently and to very different ends, they do have two significant elements in common: mirrors and transformations that diminish the power of the female self.

Carrying a story to tell is the "ancient burden" of craftsmen, and it is one of the characteristics of the quest to find oneself, since a journey requires recognition of the aspects of self and anti-self. Like the speaker of his poems, W.B. Yeats has something to tell. His poetry draws nourishment from the battle between the dichotomies of self and anti-self, human and divine, mind and intellect, past and present, and body and soul. This book covers a selection of Yeats 's poems from 1889 to 1939, discussing them within the frame of the quest to find oneself and its gyroscopic transformation. The book illustrates that self is not a single entity, but has multiple layers, and it can be found within the quest in which it experiences a simultaneous transformation with every phase of the antithetical structure of gyroscopic movements. In addition, the way of the quest is cyclical; however, it is not a vicious cycle, since, in life, every end is a phase of a beginning and every beginning is a phase of an end.

Orthodox Christology maintains that Jesus Christ is both truly God and truly human. As such, he is the key to knowing both God and self. In a series of applications of christological anthropology, Mirrors of Self develops this epistemic premise in dialogue with a diversity of Christian and secular, historical and modern perspectives. Aspects of human personhood, including the ever-elusive self, gain greater clarity and significance in the light of Christ 's person and work. At the center of individual human subjectivity, we encounter a broken, sin-blinded self in need of renewal and release. What healing we find comes to us as Christ 's ecological presence works in and through others—the mirrors of self whose instrumental agency Christ employs in service to his own redemptive ends.

House as a Mirror of Self presents an unprecedented examination of our relationship to where we live, interwoven with compelling personal stories of the search for a place for the soul. Marcus takes us on a reverie of the special places of childhood—the forts we made and secret hiding places we had—to growing up and expressing ourselves in the homes of adulthood. She explores how the self-image is reflected in our homes/ power struggles in making a home together with a partner/ territory, control, and privacy at home/ self-image and location/ disruptions in the boding with home/ and beyond the "house as ego" to the call of the soul. As our culture is swept up in home improvement to the extent of having an entire TV network devoted to it, this book is essential for understanding why the surroundings that we call home make us feel the way we do. With this information we can embark on home improvement that truly makes room for our soul.