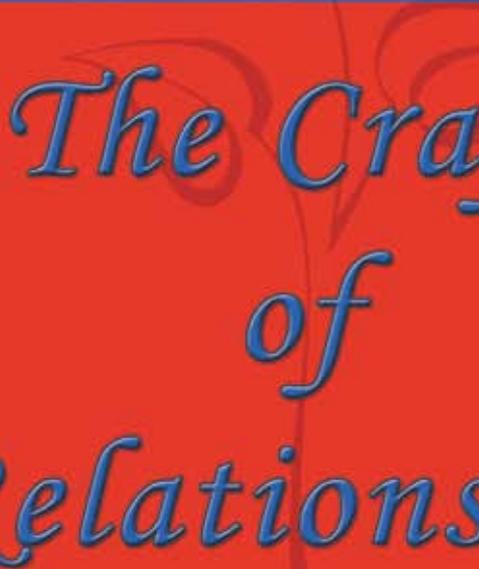


*The Art
of
Love*



*The Craft
of
Relationship*

*Bud Harris, Ph.D.
Massimilla Harris, Ph.D.*

The Art of Love
The Craft of Relationship

*A Practical Guide for Creating the Loving
Relationships We Want*

Bud Harris, Ph.D.

&

Massimilla Harris, Ph.D.



Fisher King Press
www.fisherkingpress.com
info@fisherkingpress.com
+1-831-238-7799

THE ART OF LOVE: THE CRAFT OF RELATIONSHIP

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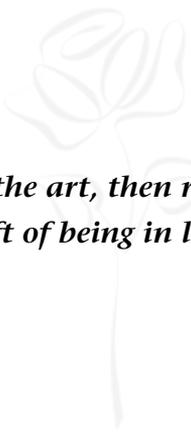
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***If love is the art, then relationship
is the craft of being in life together.***

PREFACE

Millions of books on relationships have been printed in the last ten years. Why do we need another one? We need *The Art of Love: The Craft of Relationship* for the same reasons that over four and a half million readers wanted Spencer Johnson's *Who Moved My Cheese* in a market that already had over 12,000 titles in print on the subject of change. Following Johnson's methods of teaching to a broad, modern audience, our book presents the profound principles that form a loving relationship in an easily accessible manner. Using a deceptively simple approach, it will help people shift their attitudes and give them the skills to create a loving, long-lasting partnership.

There are so many titles in print on change because it is an ongoing challenge for most of us. So are relationships. With more than six decades of experience working with couples, we knew we had vital information, lessons, and insights to share, but we insisted that the book be short, engaging, and easy to read. A helpful book does not have to be dense to be packed with wisdom, skills, and ideas that can open the door to a new era of fulfilling relationships.

We have brought complex material and common sense into a format that is carefully constructed to achieve results by being communicative and consistent, enjoyable and hopeful. Unlike the textbook appearance of most self-help books that include psychological jargon, case examples and exercises, *The Art of Love: The Craft of Relationship* uses stories and dialogue to teach profound insights and valuable skills. It sticks to people talking in a way the reader can identify with and understand. It brings hope because the reader who is experiencing stress in a relationship can see that other

people, like them, are, too. And, that learning a few basic skills can bring lasting change and renew love.

The best news is that our book will be useful to many people because it will give them a new way to look at their relationship and the skills to handle problem after problem in a way that builds love and trust. Our mission is to appeal strongly to those who are considering a relationship, seeking to renew one, or are looking for a way to understand a partner and a process for dealing with problems in love, romance, sex, intimacy and living together.

WHO WILL READ THIS BOOK

- Singles and couples who seek self-improvement, who want to enrich their relationships, and who desire practical advice for helping love and trust grow.
- Singles who are frustrated with their current relationships or have difficulty staying in long-term relationships, and who want to find and develop a more supportive and interactive partnership.
- Couples who need to learn how to understand each other better in order to have their uniqueness affirmed without threatening their relationship.
- Couples who are experiencing relational difficulties and who need to improve their communication with each other and learn how to handle conflicts in a way that brings them closer together.
- Divorced individuals who need support in understanding why their marriages failed and who need encouragement in seeking to get their needs met again.
- People who are interested in cultivating love and closeness in a way that supports individual growth.
- Therapists and counselors who seek an accessible resource for their clients, and for readers who wish to explore the most recent perspectives on relationship dynamics.
- Groups of people, whether religious or educational, who are concerned about the state of their relationships. People who are seeking to understand them and discover the promises of love and joy that being in life together can bring.



A FEW OPENING WORDS

For one human being to love another human being: that is perhaps the most difficult task that has been entrusted to us, the ultimate task, the final test and proof, the work for which all other work is merely preparatory.

—Rainer Maria Rilke

Falling in love is magical. We feel as if we know each other in ways that no one else has ever known us, and that we are cherished because (or in spite) of who we are. We believe that our love will last forever, that we will overcome the problems and pitfalls of tradition, chance, or circumstances to beat the odds and to live happily together.

But as daily life takes over, our frustration and disappointment often builds. We try hard to return to the magical way things once were; we all long for love and do not want to be alone. As our passion fades away under the weight of complicated lives, the air we once breathed from the high places where we imagine love comes from becomes stale and stagnant. Our love can become obscured by apathy or power struggles. If we are totally honest, thoughts of giving up, or ways of escaping our pain creep uneasily into our minds.

Our approach to better relationships is not to “work on” them but to acquire the skills that help us to develop them. This is more than a book. It is a guide to help us learn what real love feels like, what it is like to truly care and feel cared for, and what it is like to have a love you can trust. It feels great to know you have been there for a partner when they really needed you. So does knowing he or she will be there for you. In over six decades of combined practice, we have

seen repeatedly that most people have not reached this level in their relationships, not because they did not want to, but because they simply did not know how.

Through our own efforts at creating a fulfilling life together, we have learned that love can become the guiding principle of our lives and that even through struggles, tears, illness, crisis, and loss, we can count on a firm foundation of peace to support us. As Massimilla and I continue on our journey, we have made a commitment to share what we have learned with the people we counsel so that they, too, can discover that the tools we teach restore us personally as they restore our relationships. With the right map and equipment, new growth and deeper love can be generated through—especially through—obstacles and crises.

We may know what we want, but we have had no new designs and few guidelines to help us create the kind of relationships we seek. With this book, we hope to change that. In our work with couples, in crisis or transition, we are struck by the relief many feel once they realize that being stuck or struggling does not mean that they are failing.

Common wisdom tells us that the only thing constant in our life is change. It is as natural and necessary for us to grow and change as it is for a butterfly to emerge from a cocoon. And so as analysts, we find it helpful to use the metaphor of a journey to show how a relationship must evolve if it is going to fulfill our hopes and needs as we progress through our lives.

For decades we have used the journey image to help couples transform their relationship in ways that nurture the growth of love and intimacy. We have designed our seminars to help people map out the journey of creating and re-creating a loving relationship. We all have the journey in common. But every journey is as separate, singular, and unique

as the people making it. We have a lot to teach and a lot to learn from each other. That's why we are inviting you, in this book, to join one of our seminars as both an observer and a participant.

First, we will explain the format of our seminars and introduce you to the five couples who are participating in this particular one. Then we will listen to a story about love's journey that will serve as one type of roadmap for how we can grow together. We know that love always takes us somewhere. It can send us into the rapture of heaven or into the hell of despair. While we may not have control over the direction our journey takes at times, we do have control over what we learn. Even journeys to hell have meaning if we seek to understand what they are trying to teach us.

Insights and know-how for undertaking and understanding our own journey will emerge as we move between the myth, personal stories, an illustrative story, and our perspective as analysts. We will explore intimacy skills, what it means that opposites attract, how to face our fears, and how to decide what changes we can ask of our partners. (Yes, we can ask our partners to change and even insist on it at times.) These skills provide us with valuable relationship tools we can use to effectively handle more difficult or threatening problems.

It is important to remember that if a relationship is a journey, as life is, then problems and their solutions are only bumps, or temporary detours, along the way. How we handle those problems—from sex to stepchildren—and what we learn from the process are often more important to our relationships than the actual solution to the problems. If we feel that we have been listened to, understood, and respected, we feel valued and loved. If we feel bullied, hurt, or coerced, then the relationship has been wounded, *even if a particular*

problem has been solved. That's why we need to learn the craft of relationship. The skills to understand and handle problems help us build our relationships, while "expert" answers may contribute little to the growth of our lives together.

When Massimilla and I begin a seminar by explaining that we no longer have a model for relationships, we always feel a collective release of tension in the room. As we share the story of love's journey, using the classic myth of Eros and Psyche as our example, interest and enthusiasm builds. Once we have heard the story, we discuss it and see what the events in it mean to us, and how we can apply them in our lives. When we move into our exploration of the craft of relationships, the energy in the room intensifies. Participants become engaged in a way that brings a spirit of hope and buoyancy to the process.

To be secure with someone you trust, to feel loved, respected, and to be able to talk openly, sharing troubles and joys, is a mark of true intimacy. To be in life together this way, we must learn the craft of intimate communication. Each lesson we learn, or skill we master, is a step in this direction. And, when we discover how to face our fears, it frees our ability to live with love, and to learn how to see and deal with our stumbling blocks, limited perspectives, and needs in a new way. It is rejuvenating to learn that relationships call us to grow into our best potentials, to learn to trust, to be intimate, and to cherish how other people are different from us.

Recognizing our uniqueness fuels the development of our best relationships. Learning how to bridge our differences and appreciate each other's uniqueness brings trust and excitement to our lives. Plus, it puts us on the path of learning the craft of relationship—a path that will help life flow, even

through difficult times, and will help us fall in love again and again as our shared lives unfold.

Our goal for ourselves, for those who seek our help, and for you is to experience relationships as a structure where love flourishes, suffering and resentment releases its grip, and life becomes a lot more enjoyable.

We hope that you enjoy what you discover, or are reminded of, in these pages. And, that your discovery brings a new spirit to your willingness to participate in one of life's most important commitments: the craft of being in life together, in love.



PART ONE

THE ART OF LOVE

Lovers begin by frolicking near the shore in the shallow waters of desire, but the currents of time sweep them toward the oceanic depths, where the mystery of being, freedom and creation is 10,000 fathoms deep.

—Sandor McNab



1

THE SEMINAR

Love doesn't just sit there, like a stone, it has to be made like bread; remade all of the time, made new.

—Ursula LeGuinn

On a Saturday morning in late spring my wife, Massimilla, and I are joined by five couples attending our four-Saturday relationship seminar. This number of people is small enough for us to get to know one another, yet large enough to include a variety of different situations, perspectives, and life experiences from which to learn. While each couple brings their own unique struggle to the seminar, we have found that most couples have a few fears in common: fear of being overwhelmed; fear of being rejected and abandoned; fear of not being appreciated and loved; fear of having to sacrifice their uniqueness to keep the waters of the relationship calm, and; fear of losing their fantasy image or the ideal of the relationship. We always keep these kinds of fears in mind. But we have discovered that by the end of the learning process in the seminar, the participants usually have grown far beyond their initial fears and challenges.

We will now introduce the couples, explain why they are here, and what they hope to gain from the seminar.

Bob and Trish, a couple in their mid-forties, are both married for the second time, and both have children from their former marriages. Their specific challenge is that they fear being overwhelmed by the busyness of a blended family, of being abandoned by the other because the new family is too much work, and a deep, lurking fear of the shame of failing again. They want more trust, ease, and fulfilling intimacy in their relationship.

Our next couple, Tom and Cindy, might be thought of as more traditional. They have been married for eighteen years and have two children in high school. They share a fear that their marriage won't last for the long term, and they also fear failure and being alone. Tom is afraid because of his father's failed marriages and Cindy is afraid because she was unrecognized and loved for who she was in her family of origin. They hope to gain a sense of security and confidence in their ability to stay committed and satisfied long-term.

Our third couple is Barry and Cory. They are in their mid-thirties, and have two small children. They both realize their lives have become busy and complicated and their relationship is becoming stale. Plus, they have lost the deep feeling of understanding each other that they once shared. They would like to rekindle their deep connection, and learn how to prioritize their relationship so it doesn't get lost in the daily chaos.

Karen and Leah are a gay couple in their mid-thirties who have been together about a year. They are afraid bad moods and the ups and downs of life will threaten the ideal fantasy of the relationship they long for, and for which they have never seen a model. They hope to better understand the healthy cycles in a relationship, and to more deeply trust each other.

Our youngest couple is Michael and Vanessa. They are in their early thirties and have been living together for four years. Both come from families in which the parents solidified into roles while building up anger and resentment under the thin veneer of happy appearances. They are afraid marriage could be the beginning of the end of their relationship. They most want to learn to be true to themselves while learning to honor and accept each other's differences.

Once everyone is seated, Massimilla and I begin by taking a few minutes to explain how modern life has eroded and confused our expectations of how we should live together. As our social and cultural institutions have changed, our relationships to work, religion, community, and to our own families have also shifted. The advent of birth control, women's rights, a high divorce rate, and living in a fearful, fast-moving, bottom-line-oriented culture have robbed us of the traditions and communities that either gave us, or enforced, stability in our lives. Jobs, families, sex, security, and the future have become more uncertain than they were even a generation ago. We face multiple careers, blended marriages, and new styles of relationships while often having grown up in broken or dysfunctional homes. Each one of our couples faces difficult challenges, and is looking for a kind of fulfillment their grandparents would not have been able to articulate.

We have become pioneers once again, mapping out new territory for the relationships we now live. However, we point out that blazing new trails does not mean one has to throw out important personal values that have been developed. In fact, the journey of growing together often renews our sensitivity to, and respect for, our deeper values, and the more we learn to love, the more we appreciate all of the wonder life offers.

As the seminar proceeds, I* share some of my own story. My generation grew into adulthood in the 1950s and saw marriage as a signpost pointing toward maturity. I got married in order to seal my passage into adult life. It was a respectable way to define myself and begin a life I thought would be rewarding. I believed love and marriage automatically went together and if I lived responsibly, love would expand and endure. As it endured, I thought love would make my life easier, more stable, and more complete. Instead, day-to-day married life proved to make my life more complicated, troubling, and, challenging. Yet in spite of this rocky start, I was to learn, in ways that I could not have imagined when I was young, how the art of love and the craft of relationship would make my life more mature, whole, and fulfilling.

I eventually discovered that my desire to get married, and the manner in which I was trying to love, had more to do with fulfilling what I thought my role was in a way that appeared successful than it had to do with how I truly felt. This inconsistency compelled me to begin to look at love and relationships, in my personal *and* professional lives, as forces that either allow us to face our deeper needs and desires, and move more confidently into the deeper waters of true intimacy in relationship. Or as forces that can strip us of joy and vitality, which often happens, when we are struggling to grow and mature.

Massimilla, through a very different journey, came to a similar conclusion. She was raised a family where a woman was expected to marry and emotionally support her husband and children. Her family and community regarded a woman's education and personal ambitions as secondary. If she worked at all, it was only to contribute to the family's sup-

* To avoid redundant author identification, the "I" will refer to Bud unless otherwise noted.

port. She found these models of adulthood and relationships in her early life inadequate. As a result, she spent many years struggling to define the values and ideals that would support her efforts to have an authentic life she could claim as her own.

Massimilla and I met and married in mid-life after our previous relationships failed. Yet even though they failed, they became vital catalysts for our personal and professional growth. Our stories reflect challenges and triumphs that are deeply personal and intensely experienced. However, considered from a wider perspective, our experiences may be seen as two waves in a greater sea that compels the kind of personal growth that ultimately allows relationships to flourish. This sea holds not only cultural dissatisfaction and change, conflict and facing new dilemmas, but also growth, maturity, wisdom, and true intimacy. We all are witnesses and participants in this sea of fluctuating values, expectations, and experience. Massimilla and I are committed to sharing the hard-won lessons we both have learned in our lives and work with people in this seminar, in our practice, and with our readers.

In Their Own Words

We now ask everyone to introduce himself or herself and share briefly why they are here. We have found this to be a good way to begin to get to know each other.

Bob and Trish, the couple with the blended family, are the first to talk. Looking a bit imposing because of his size, Bob stands large and tells us in a gruff voice, even as he looks at the floor, that he is there because some of their friends told them that this seminar helped them better understand their

relationship. He admits that he doesn't understand his relationship with Trish. "Trish is mad all of the time. So I guess this is worth a try." In the beginning, his skeptical attitude rarely leaves him.

Trish, a blonde, petite woman of about the same age with lively eyes and a quick smile, seems the opposite of her husband. She counters Bob's assessment by telling us that she is not mad all of the time. Her smile fades as she adds, "But I am often frustrated. Bob has two teenagers that spend every other weekend with us. I have a son and a daughter in middle school who visit their Dad occasionally, but live with us. All of the coming and going, school events, and ball games make me feel like I'm living in a circus. Bob just ignores it, so I'm left being the ring master, managing everybody's schedule, and wondering when we're going to have some time together to just sit and talk." She pauses and then admits, "I am mad. We have got to learn how to run our lives instead of being run by our children's schedules." She ends with an important request: she wants some support in feeling like their relationship is important to Bob.

They are followed by Tom and Cindy, who have been married since college. Tom has the look of an athlete and speaks with confidence. "Our daughters are in high school and we are facing being alone together in a few years. I think it will be a chance for us to get to know each other again, or actually even better." The confidence in his voice seems to falter.

Cindy, who appears more reserved and thoughtful, responds that she agrees with Tom. She, too, would like for them to get to know each other again. She hesitates, and then adds, "But we're really different. Tom likes the outdoors—jogging, hiking and mountain biking—and I don't. He's outgoing and I like being at home. For years I admired

his energy, but secretly felt that because I couldn't match it, I had less to offer our relationship." She explained that as she has grown to appreciate herself more, she is better able to see that they have been drifting apart slowly for a long time. "I'm worried about how we can bridge some of these differences and regain our closeness," she admits, glancing at Tom. "We've had so many friends separate or divorce lately, I am a little scared."

From the nods and murmurs of assent from others in the room, we recognize that she has touched on a common fear.

Barry and Cory go next. Their two small children are the main focus in their lives. "Before the boys came along, I was a banker and I like order," Cory begins. "As much as I love being at home with them, they are so demanding and tireless, I often feel overwhelmed."

"Two little guys definitely let you know the honeymoon is over," Barry adds, in support of Cory's assessment. He goes on to express that he thinks they need to regain some of the intimacy they felt at the beginning of their marriage, even if it is only for a few minutes here and there. He adds that it is too easy to get tired and frustrated and then take it out on each other. "Cory blew up at me when I bought new speakers for the stereo and I got so mad at her I realized we could use some help."

Massimilla and I are always struck by the candor and courage couples bring to our seminars. This group is no exception.

Karen and Leah introduce themselves next. They are struggling to work out a long-term committed relationship. Karen is a tall, imposing blonde woman; Leah is a smaller, trim, and intense woman. Karen begins by acknowledging that they want to learn how to keep intimacy alive in an

unsupportive world. Leah adds, in a humorous voice, “We certainly don’t have many successful models, so it’s good to hear nobody else does either.”

Good-natured laughter comes from several people around the room.

“We’re worried for many of the same reasons as Barry and Cory. It’s too easy to get angry and defensive when we’re stressed,” she concludes.

The final couple to speak are Michael and Vanessa. Our youngest couple, they are living together but afraid to get married. Vanessa has short black hair, a slightly round figure, and deep brown eyes. Michael is wiry, with clear blue eyes, and full of nervous energy.

“We need help,” Vanessa articulates with an engaging smile. Then, more serious, she continues by explaining that her parents divorced when she was fourteen, and Michael’s mother has been angry with his father for as long as Michael can remember. She speaks for them both when she says that they want to do better than their parents did, but they feel discouraged. “Most of our friends don’t seem to know how to make a commitment work either,” she finishes, with sadness in her voice.

“We love each other,” Michael interjects, “but it looks like once you make the long-term commitment, things go downhill fast. People get tense and seem to forget about love. I guess it’s safe to say we’re scared, too.”

Massimilla affirms their honest disclosures by acknowledging that being able to admit fears and ask for help is a good beginning.

We consistently find that the diversity of issues in our seminars, like the fresh struggles of Karen and Leah, and Michael and Vanessa, as well as the complications of young children, such as those being experienced by Barry and Cory,

remind us of the difficulties relationships go through from the beginning. The problems of older children in a relationship, such as Bob's and Trish's, the experiences of failed relationships, and the need to find the courage to begin again underline how important it is to learn more about the craft of creating a loving, lasting relationship. Yet in spite of such seeming diversity, the similarities we share help us to more fully appreciate what we all have in common: our need and desire for sustainable love and intimacy.

The Importance of Story

After a small break, Massimilla introduces the story we are going to use, an adaptation of the ancient Greek myth of Eros and Psyche. We regard this myth as a turning point in the history of Western love. It is one of the earliest stories that illustrates love as a journey into growth and joy, rather than as a state of possession that grips our lives and then abandons us in the throes of our obligations, duties, and responsibilities.

Myths offer insights to better understand our lives because they reveal the larger patterns underlying them. These stories help us to view our personal problems through new eyes, and help us to remember that our issues and challenges are universal. Myths also shed light on some of the unconscious foundations of our feelings, and motivations for our actions. By paying attention to the story, we often are able to better orient ourselves. By seeing ourselves at some point in the story line, we may relate to, and better understand, the potential we are striving to live into.

The story of Eros and Psyche clarifies some of the ups and downs in this journey called love, while opening the door to

an awareness that the love we share with another can expand our souls, and bring meaning and fulfillment into our lives. The myth of Eros and Psyche describes a pattern lived by two lovers. Yet there is a story within the story because Psyche is the Greek word for “soul,” and Eros is the Greek word for “love.” On a deeper level, the story reveals how the love that grows between two people is reflected in the trials and conflicts that we each must first face within ourselves. Equally important, it demonstrates how these trials can strengthen us, and increase our capacity to love.

A story-within-a-story can also be confusing. One minute we may find our experiences with our partner following the plot proper of the story, and the next minute the plot may turn inward and seem to be describing our efforts to find love within ourselves. It may be helpful to read the story several times in order to see which parts stand out in a new way each time, and to determine the ways in which it is personally relevant. Next, we will briefly introduce and describe the main characters, present the story, and then discuss some of our responses to the story.

Our Invisible Partners

The four major characters depicted in this story represent often-hidden parts that reside within us all. They may influence or take over our lives without our even recognizing them. For example, we may find ourselves like Eros, wanting love without risk, and without having to reveal ourselves. Or we may find ourselves seized by a mood that leaves us criticizing everything about our partner, which means we have been taken over by Psyche’s sisters. All of the parts, visible and invisible, within each of us have an important

role in the development of our relationships. Maturity asks us to cultivate enough self-awareness to recognize the patterns in our lives and relationships. Doing so makes us more confident, helps us to understand and accept gloomy times, and enhances our ability to make growthful choices for our relationships.

Regardless of where we find ourselves in the story, we must learn how to transform attraction into love, and love into growth and joy.

Eros and Psyche: The players

Aphrodite: The goddess of attraction and lust. She gets life moving, but then wants to keep us from growing beyond our passions and fantasies.

Eros: The son of Aphrodite who wants love without risk, without having to reveal himself, or having to see his lover in daylight.

Psyche: A beautiful princess who wants to be loved in reality, not as a fantasy.

Psyche's Sisters: Jealous, moody, and critical sisters who create restlessness and dissatisfaction, but who also, paradoxically, keep life moving.

Appendix A

Eros and Psyche*

Aphrodite, the goddess of love, was jealous and angry because a mortal princess named Psyche had become so famous for her beauty that mere mortals were beginning to say that she was even more lovely than Aphrodite herself.

Aphrodite sent her son Eros, the god of love, to shoot Psyche with one of his arrows, to make her fall in love with the most hideous monster he could find. But the girl's exquisite beauty so enchanted him that he could not bring himself to carry out his mother's command.

Meanwhile, the oracle of Apollo at Delphi had warned Psyche's father that she would never be the bride of an ordinary man, but rather would marry a being who flies through the night like a winged serpent, one whose power was so great that even Zeus, the king of the gods, could not withstand it. The king was told to take his daughter to the mountaintop and leave her there, and the wind would transport her to the abode of her husband.

The next morning, Psyche, her father and mother, and her two sisters made their way sadly to the top of the mountain. Tearfully they bade each other farewell, and then her family returned to the palace, leaving the frightened girl alone on the mountaintop.

As soon as she was quite alone, Psyche felt herself lifted by a gentle breeze, which carried her far away to a beautiful palace built of marble and richly decorated with gold, silver, and precious gems. When she went inside, she found that an

* This narration of the Greek myth of Eros and Psyche taken from:
http://ny.essortment.com/erospsyche_rvde.htm

elaborate wedding feast had been prepared, but she saw no guests. Invisible servants began to wait on her, and in soft voices they assured her that she was mistress of the palace, and that everything in it was hers.

That night her new husband came to her, but the palace was so completely dark that she could not see him. Still, he was kind and gentle, and his words were loving and sweet. She soon fell in love with him. He promised that he would give her anything she wanted, but warned her that she must never try to see his face. If ever she should look upon his face, they would have to part, and she would then live in loneliness and misery.

For many months Psyche was content to live with the husband she had come to love so dearly, but she never stopped missing her sisters. She began to plead with him to bring them to visit her. He warned her that they would cause trouble, but in the end he could not refuse his bride's request.

The next day, when Psyche's sisters went to the mountaintop, as they did every day, to weep over their lost sister, the wind lifted them and carried them to Psyche's new home. When they were set down before the gorgeous palace, the sisters felt amazed at such wealth. They were even more astonished when their lost sister ran out of the palace to greet them. She explained that the palace belonged to her new husband--and now, of course, to her as well.

Psyche's sisters could not help feeling jealous of Psyche's good fortune. They began to pry and probe, and to ask questions about her husband. Although she did not want to admit that she had never seen her husband's face, Psyche became confused and flustered under their relentless interrogation. In response to one question, she described him as having golden hair, as bright as the sun, but an hour later, she mentioned that his hair was as dark as night. These and

other contradictory answers aroused her sisters' suspicion. They pounced on her errors, crying out, "Why, you have never even seen him, have you?"

When she finally admitted the truth, her sisters reminded her of Apollo's prophecy. It didn't take long for them to persuade the confused girl that her husband must be a terrible monster who would kill her as soon as he tired of her. They concocted a plan. Handing her an oil lamp and a dagger, they told her to wait until he was asleep, and then to light the lamp and steal a look at him. If he was, as they assumed, a terrible monster, then she would have to take the dagger and kill him.

That night, Psyche took the dagger from beneath her pillow and approached her sleeping husband. She lit the lamp and gazed for the first time on her husband's face, the face of the god of love! Instead of obeying his mother's command and making Psyche fall in love with a hideous monster, Eros had secretly taken her for his own bride. When she beheld the glory of Eros, Psyche was so startled that she allowed a drop of hot oil to land on his shoulder.

Awakened by the drop of oil on his shoulder, the god said sadly, "Where there is no trust there can be no love." Then he arose and left the palace.

Aphrodite soon learned that Eros had disobeyed her. She sought out his abandoned bride, determined to make her suffer. As soon as she found her, Aphrodite dumped a great pile of tiny seeds on the ground in front of the unhappy girl and ordered her to separate them--and to finish the job by sundown!

Looking at the enormous pile of seeds, Psyche knew that the task was impossible. It would take a hundred years to sort and separate so many seeds. But a large colony of ants, beguiled by the girl's beauty, decided to help her. Scurrying

back and forth, they soon had the seeds sorted into separate piles. When Aphrodite returned and saw that the task had been completed, she became enraged and promised Psyche that her next task would be even harder.

She commanded Psyche to collect some wool from a herd of fierce man-eating sheep that lived in a thicket of thorn bushes near the river. Psyche knew it was certain death to approach the sheep, but as she drew near to the bushes where they lived, a voice told her to wait until evening, when the sheep would leave the thicket. Then she could collect the wool that had stuck to the thorns. Psyche did this, and once again Aphrodite was angry that Psyche had successfully completed a task that was meant to be impossible.

Aphrodite continued to set impossible tasks for Psyche, but somehow the girl kept managing to complete them. What neither Psyche nor Aphrodite realized was that Eros was still watching over Psyche, sending her help when she needed it.

Zeus was well aware of these events. Finally he decided that enough was enough. He decreed that Eros had proved his love for Psyche, and Psyche had proved her devotion, patience, and obedience. He said that since Eros had chosen as his bride a mortal, who could not reside with him on Mt. Olympus, there was only one course of action. Zeus would have to grant her immortality. Once Psyche had drunk the ambrosial nectar of the gods from the cup of immortality she ceased to be mortal. Aphrodite no longer felt jealous of her, for she had only resented the girl because she felt that mortals had no right to rival the gods. At last she bestowed her blessing on the union between her son and the beautiful princess who had become one of the immortals.

Acknowledgments

Over the years, we have learned a great deal from many people. We would like to give special acknowledgment and thanks to the following:

- To the men and women we have worked with professionally and who have, over the past thirty years, shared their stories with us. You provided the foundation for what we have learned. We want to assure everyone that the seminar participants in this book are a fictionalized composite of characters that grew out of our 60+ years of experience.
- Dr. C.G. Jung, the Swiss psychiatrist who devoted his life to studying human growth and the search for fulfillment in a complex, modern world. Dr. Jung was very clear about the importance of relationships in discovering more about ourselves and in finding meaning in our lives.
- John A. Sanford, the Jungian analyst and author. His books *Between People* and *The Invisible Partners* have been mainstays in our work with couples for more than twenty years and we are deeply indebted for what he has taught us. His wisdom and ideas can be found sprinkled throughout this book.
- Spencer Johnson, the author of many books, including *Who Moved My Cheese*. His philosophy of wanting to help a large number of people by reminding us of the obvious, and presenting wisdom in a readable format inspired the format of this book.

About the Authors

Bud Harris defines himself as a husband, father, grandfather, psychologist, and Jungian analyst. Early in life, he earned a bachelor's degree in management from Georgia Tech in Atlanta, Georgia. After Tech, he became a businessman and owned a successful business.

However, in spite of his professional achievements, he found his life in a cul-de-sac that he explains in his book, *Sacred Selfishness*. Following this period of dissatisfaction and searching, he returned to school to change careers and eventually earned his Ph.D. in psychology.

After becoming a psychotherapist and psychologist, he experienced the call to further his growth by becoming a Jungian analyst. Bud moved to Zürich, Switzerland, where he trained for over five years until he became a diplomate Jungian analyst. Bud explains that, "In many ways my educational odyssey has been a reflection of the transformational pattern of my life." Bud notes that writing *Sacred Selfishness* (his fourth book) was a labor of love. "Jungian work becomes the path of a authentic life, a life that is fulfilling, passionate, and full of love. A journey fueled by self-knowledge and awareness. This is the path that healed and transformed my life.

I also wanted to write the book I wish someone had written when I was struggling in my early thirties or at mid-life. By this I mean a book for everyone that isn't loaded with professional jargon. While I love the books by Jung and other depth psychologists, I found them difficult until I became schooled in the field.

Bud and Massimilla met while they were both training to be analysts in Zürich. The theme of their marriage has been walking hand in hand through life and into the light.

Massimilla was born and grew up in Verona Italy. Originally, she went to business school herself. In her late twenties she returned to the University of Padova where she earned her Ph.D. in psychology and became a practicing psychologist. Like Bud, she reports that the call of her destiny took her to Zürich to pursue her growth.

The book that Massimilla and Bud co-authored, *Like Gold Through Fire*, originated as her thesis at the Jung Institute in Switzerland. Massimilla shares that the theme of this book, the transforming power of suffering, was revealed to her in a series of dreams that were so powerful that she initially wondered if she was going to die. But after carefully working with the dreams she realized that they were leading her into a course of study and toward a deeper understanding of the nature of suffering and its place in human life and growth.

Bud and Massimilla both live and practice in Asheville, North Carolina. They have lectured widely, written one previous book together, and continue to write. Bud is the author of four books and both Bud and Massimilla have written many articles. Both are highly respected teachers in their local community, and Bud is widely popular and sought after as a writer, lecturer, and workshop leader in the public arena—especially the Jung Societies in almost every major city—for people interested in Jungian psychology.

Read more about Bud and Massimilla, subscribe to Bud's newsletter and download a number of their lectures at

www.budharris.com

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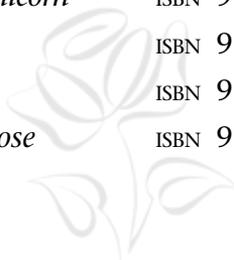
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Massimilla and Bud Harris are diplomates of the C.G. Jung Institute in Zürich and co-authors of *Like Gold Through Fire*. Bud Harris is also the author of several other publications including *Resurrecting the Unicorn*, *The Father Quest*, *Sacred Selfishness*, and *The Fire and the Rose*.



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