

## Resolve your Complexes: The Ultimate Guide

### Transcripts:

(00:00) To work in true depth, whether for personal development or clinical practice, requires an understanding of complexes. As the day-to-day agents of suffering, they represent what we all must deal with to adapt properly and become who we are. Complexes are not just psychodynamic structures, they are full biopsychosocial states.

(00:28) Autonomously split from our timeline, they always try to trap us in the past, whilst our genome and its instincts are aiming towards the future. To resolve them is the starting point of individuation. This video, designed for the serious autodidact of depth psychology, is the most comprehensive guide to date on the Psychosystems Analysis model of complexes, developed by Steve and Pauline Richards, depth psychologists with 43 years of frontline clinical experience each. They are also my mentors. Everything spoken by me in this video comes directly from my training

(01:17) under them. Let's take a journey through the psyche together, from the so-called personal unconscious, all the way down to the ancestral psyche, as we explore everything we possibly can about complexes in a single YouTube video. For, to use a metaphor from Steve, the Large Hadron Collider uncovers the hidden layers of reality through colliding subatomic particles and seeing what emerges from within.

(01:50) The same is true for those who suffer psychologically. The breakdown can reveal that which is normally hidden as symbolic representations of the deeper structure of the universe. The psyche is not only archaeological, it is not only evolutionary, it is ontological too.

(02:17) The first part of this video is well over an hour of original graphics and animations, walking us through what complexes are, how they form through dissociation, how to work on them via dreams, and the development of our understanding of them, from Pierre Jeannet through Carl Jung, to Ernest Rossi and Steve and Pauline Richards. We'll be covering both Jeannetian complexes, the agents of neurosis and psychological suffering, and deep structure complexes, the metaphorical gatekeepers of the deep structure psyche.

(02:56) Part two is an original dialectic with Steve and Pauline about how someone can begin to resolve complexes, the preparation needed to give the best possible foothold for personal development or working with complexes clinically. Part three is a narration of 16 posts by Steve Richards from our Young to Live By discord, Steve Richards from our Young2Liveby Discord, all prompted by questions asked by admirably dedicated members of our server, who are working very hard on their own journeys.

(03:34) If you'd like to join us, there's a link in the description. Steve has written thousands of posts, all of which are instantly available. Comprehensive timestamps are in the description. Allow this video to be a hyperlinked handbook, something to return to in chunks as and when you feel you'd like to. Without any further ado, let us begin.

(03:59) Whenever we speak on complexes, specifically Jenean complexes, a distinction which will become clear later on, then we are speaking about the psychology of the ego. The ego consists of two parts, the miller number and the self-concept. The miller number is our immediate consciousness, our subjective, reflexive, moment-to-moment, phenomenological state of awareness, with a processing capacity of seven plus or minus two chunks of information.

(04:35) This figure derives from the classic paper on screen authored by the cognitive psychologist George Miller in 1956. As Steve writes in IPSA Collected Works Volume 1, in Psychosystems Analysis, the Miller number is the focus of the field of consciousness, as

described by Jung in following Pierre Jeannet, with the field as such extending into relative dynamic valences of subconsciousness, and finally into true unconsciousness relative to the Miller number. The wider part of the ego then, many magnitudes

(05:16) larger than the Miller number, is the self-concept. It represents all information we have accrued across our timeline, that we can dynamically relate to as being us, both implicitly and reflexively. That is, it's our autobiographical memory, all of our learning and our innate qualities of character.

(05:41) It is the essence of personal identity. The self-concept is systematised into complexes around lifespan trajectory experiences. The vast majority are what Steve and Pauline define as non-aligned. That is, they are functionally inert and unconscious with respect to the ego. They are part of the normal structure of our learning and, through using dialectical syncretism, our long-term memory and the so-called cognitive unconscious of cognitive neuroscience.

(06:20) As Steve writes, quote, non-aligned complexes differ from truly consolidated or non-declarative memory and learning in that they are dynamic in the depth psychology sense of being capable of autonomous action. This includes forming ramified systems of association between themselves and other taxa of complexes.

(06:50) Many non-aligned complexes are also outside of the self-concept entirely, being a part of the unconscious proper. They don't have to be part of the self-concept at all, but for today's video we'll only focus on those which are. A smaller quantity of the total number of complexes in the self-concept are identified with. For a healthy person, most of these are positive with respect to adaptation and are responsible for the homeostatic regulation of the self-concept.

(07:22) For example, they represent the skills that we use every day and implicitly identify as having. Whether that be specialist knowledge for our job, driving a car, reading, writing or cooking a favourite meal, all, at core, are part of complexes which are autonomous with respect to the ego. Their informational content is far too great to fit within the millenumber, which is usually focused on perceiving the world.

(07:51) That is, we don't generate their content ex nihilo every single time we use them from a conscious act of will. Thus they are represented by Jenean subsystem complexes that boot online and implicitly inform and animate us either when specifically needed state dependent or they keep us on autopilot from one part of the day to the next state independent this implicit nature of their relationship to the ego is why they are classified as identified.

(08:27) The ego does not challenge them and sees them as being itself. To help us see the difference between non-aligned and identified, let's take the example of a skill which we haven't used in many years – perhaps riding a bike. This is very likely to be represented as non-aligned, that is inert and unconscious with respect to the ego.

(08:53) When the time arises where it could come in useful again, so we want to ride a bike again, the self-concept is fully capable of accessing its stored informational representation from across our timeline and utilizing its positive perseveration to bring it forward from non-aligned to identified. Suddenly we can ride a bike again and implicitly identify as being able to do so. Hence in psychosystems analysis no complex is considered as truly inaccessible, non-declarative memory.

(09:27) Empirical experience from Steve and Pauline show that such a neuroscientific category is likely an artifact of the fact that non-aligned complexes are both unconscious with respect to the ego, and can operate autonomously. In reality, we can alter them through

the psychodynamic process of the moving taxa, through updating our skills, or through allowing them to simply decay over time.

(10:00) There is a third and final taxa of Jenean complex that we can bring in now, aligned. With these, the ego is aware of their existence but does not identify with them as being part of its tacit self-concept. Aligned complexes are in a state of discriminated association to the ego and very often vary in a waveform pattern across time in magnitude of activity.

(10:27) When we come to speak on the nature of pathological complexes, it will be important to bear in mind that the aligned taxa very often cause the most conscious distress to an individual. This is because they impress upon the ego with a certain quanta of energy, but they are not fully integrated. An example of this is an aspirational ideal, a standard that we compare ourselves to but do not reach, which may have a positive motivational quality to it, but at the same time it saps energy from the ego,

(11:07) as it's always critical of the ego's current state. In this example, the aligned complexes in question would be associated to the moral complex, or superego, which we've spoken on in previous videos. Whilst we're exploring the self-concept, it's worthwhile to give a mention to the persona.

(11:33) The nucleus of the persona is a specialised complex within the field of consciousness. Everybody has one. It's informed by our learning and informs our behaviour autonomously, that is, not through an act of conscious will. The dynamics of the persona are very often state dependent, varying based on immediate psychosocial variables, and it can become temporarily modified in real time by the activity of other active complexes within the self-concept.

(12:06) As Steve writes, quote, the persona as a psychosocial interface system is properly understood as being co-created by our social interactions and by our intentionality to act in the world. Much that is learned psychosocially is committed to long-term memory and to complexes that have formed around our experiences. Motivational drives play a part, but overall we are not usually invested enough in terms of ego-consciousness and its limited capacity, millenumber, to be fully conscious of our persona as the membrane interface between ourselves and the world.

(12:48) Someone can be relatively completely unconscious of their persona, either through it being identified with, hence not normally demanding of reflexive examination, or through its core being further away in valence from the ego. This, then, is our map of the self-concept, as defined by Steve and Pauline.

(13:16) In short, it represents the through-line and continuity of self over time, including everything that has accrued around it, both positive and negative, and intrinsic and extrinsic. In short, we can think of it as our default setting in terms of reflexivity.

(13:37) The self-concept is overwhelmingly unconscious most of the time with respect to the Miller number. However, its complexes are conscious unto themselves. One way of relating to what this means is through Pierre Jeannet's concept of the subconscious, put forward in his 1889 PhD thesis Psychological Automatism, which had an enormous impact on the psychological sciences, and Carl Jung.

(14:09) Being a philosopher, psychologist, psychotherapist, and from 1893 onwards a medical physician, Jeannet's work explored the structure of the mind from a clinical perspective. His formative psychological investigations from 1883 to 1888 were for the purposes of studying, quote, human activity in its simplest and most rudimentary forms.

(14:35) To get an angle on what this means, we should note that many of his peers at the time considered such rudimentary forms, that is activities pertaining to the unconscious, as being simply mechanically automatic. That is, everything that was not immediately identified

as conscious, as per, for example, the Cartesian awareness of thinking, was instead purely mechanical, not conscious.

(15:03) Many people today have the same impression. There is a normal identified with waking consciousness, and then there is the unconscious, lacking consciousness. Jeanne disagreed with this, stating that human beings of course had automatic tendencies, but that these were simultaneously psychological, and hence conscious in their own way.

(15:34) Through working with various hypnotic methods on individuals suffering badly from psychosomatic neurosis, or hysteria at the time, he created via observation his own theory of the mind, which would lay the indispensable foundation for Jung's much later theory of complexes, described in detail in the second volume of his collected works, *Experimental Researches*, and therefore too the theory of complexes in *Psychosystems Analysis*.

(16:01) Jeanne described the psychological automatisms he was investigating, non-willed phenomena, as being sub-conscious, that is not unconscious, nor at the focus of the field of consciousness, as he termed it. Instead, they were dissociated from normal consciousness, but nevertheless had a form of consciousness of their own.

(16:27) He noticed that at the root of the suffering of those he worked with was invariably something he termed subconscious fixed ideas. These usually formed at some point in the past, due to a dissociation caused by a traumatic or an otherwise very frightening experience, always due to mental weakness in his terms, which would then remain as a source of persistent mental weakness. In psychosystems analysis, this would be described as ego strength.

(17:02) Stephen Pauline would describe this as a state of lowered ego strength being the initial condition for a complex to form, and reciprocally the pathological complex activity weakens ego strength in the present. Hence why Stephen Pauline have stated that a proper relationship to the self-concept is the sine qua non of ego strength, and that ego strength is the sine qua non of working with the psyche.

(17:34) In addition, Jeanne's subconscious fixed ideas were, crucially, dynamic. Very often, a patient would present with an initial subconscious fixed idea, which acted as a magnet for many other associations to form. Then, in varying levels of subconsciousness, between the clear consciousness of the person and their constitutional makeup, there were very often a whole array of subconscious fixed ideas, each one originating at a given point within the person's life.

(18:10) They could undergo changes, slow or rapid, or otherwise become modified within the subconscious. Hence, they are both dynamic and autonomous, another essential discovery into the field of complexes. Of course, Jeanne's concept of the subconscious fixed idea and the psychosystems analysis use of the term complexes are not synonymous, as our understanding of how they operate has moved on significantly since Jeanne's day.

(18:46) But we can clearly see the core of the idea is exactly the same, having its foundation in Jannes. Dissociated, dynamic, autonomous, conscious unto themselves, agents of neurosis that were formed by challenging personal experiences across the timeline. To return to our schema then, it is clear that not all of these complexes will be adaptive. Everyone, whether obviously neurotic or not, would have picked up maladaptive complexes across their timeline.

(19:16) In psychosystems analysis, complexes of all kinds are biopsychosocial field phenomena. That is, they have informational representation in biology, psychology and psychosocial relationships. And taking a higher resolution look, every collapse of the objective waveform of information, from the platonic field all the way up to the culture.

(19:47) Steve and Pauline's model of complexes represents by far the most refined in the field today, and it's backed up by a rich tradition dating back formally to the 1880s. The first glimpse of their biopsychosocial nature can be seen as implicit, though not highlighted, by Jeanne, whereby subconscious fixed ideas usually took hold due to psychosocial pressure, and then presented with both psychological and biological symptoms, as per so-called hysteria.

(20:26) Then, as Steve writes in a recent bulletin report for the International Neuropsychanalysis Society, published by Routledge, quote, Jung's early experimental work had clearly demonstrated the Jenean dissociability of consciousness, with the simultaneous representation of this now partitioned consciousness at the psychophysiological and psychosocial levels of expressed symptomology and maladaptive functioning.

(20:52) Jung developed the concept of the complex from the associative psychology of Theodor Zian and from Joseph Breuer and Sigmund Freud's ideational complexes, to include Jeanne's sub-nuclei of consciousness as being empirically demonstrable and clinically treatable in both normal and pathological subjects.

(21:22) Jung's work then on complexes truly highlighted their real-time dynamic psychobiological nature. Whilst conducting the word association test protocol developed by himself and Franz Ricklin, the patient's physiological state was measured using a pneumograph and through monitoring the galvanized skin response.

(21:46) Both psychological and biological variables would shift in accordance with one another so that the complexes activity profile had a presence in both. There was a brief time in which Freud and Jung were both fully on board with the theory of complexes being key to the progression of neurosis. A key reference for this was the famous five lectures on psychoanalysis given by Freud at Clark University in the US in 1909 with Jung in attendance.

(22:22) Freud says quote, it is highly convenient ladies and gentlemen to follow the Zurich school that that is, Bleuler, Jung, etc., in describing a group of interdependent ideational elements, cathected with affect, as a complex. We see then that if in our search for a repressed complex in one of our patients, we start out from the last thing he remembers, we shall have every prospect of discovering the complex, provided that the patient puts a sufficient number of his free associations at our disposal.

(23:00) Accordingly, we allow the patient to say whatever he likes, and hold fast to the postulate that nothing can occur to him which is not in an indirect fashion dependent on the complex we are in search of. If this method of discovering what is repressed strikes you as unduly circumstantial, I can at least assure you that it is the only practicable one.

(23:27) And a little later on, Freud says, If you are anxious to gain a rapid and provisional knowledge of a patient's repressed complexes without as yet entering into their arrangement and interconnection, you will employ, as a method of examination, the association experiment, as it has been developed by Jung and his pupils.

(23:54) So considering that Freud and Jung were both on board with complexes, what happened? As Steve writes in an international neuropsychanalysis society bulletin, the post-1912 split between Freud and Jung saw Freud drawing back from his previously qualified acceptance of Jung's model of complexes, whilst retaining the Oedipal and castration complexes, and Jung moving away from an emphasis on instincts in favour of his expanded biological and meta-psychological construct of archetypes.

(24:27) Both Freud and Jung progressively distanced themselves from the work of Pierre Jeanne, and in so doing overlooked developments that would lead to the psychosystems

analysis understanding of the Jeannean dissociation of consciousness, hypnosis, and the mind-body superpositioning of informational states as extended fields of consciousness amenable to therapeutic intervention and change.

(24:56) So as we've seen so far, Stephen Pauline's theory of complexes is inspired and informed both by the early work of Jeanne and by Carl Jung. In addition, a very important note is the work of the late Professor Ernest Rossi, a Freudian and Jungian analyst and the closest student of Milton Ericson.

(25:21) He developed his own concept in the tradition of complexes, which he called State-Dependent Memory, Learning and Behaviour, or SDMLB. Rossi elucidated the very specific psychobiological pathways through which these SDMLBs operate, which includes the psychoneuroendocrine and the psychoneuroimmune systems of the body.

(25:48) His work demonstrably showed that complexes act as whole system state encoders, with their information flow throughout the body being mediated by what he termed messenger molecules, created by what he termed messenger molecules – neurotransmitters, neuropeptides and hormones principally.

(26:15) In other words, the psychological profile of the complex depends on the state of the body, and through addressing either, the other will reciprocally shift. Let's have a look at the schema Rossi frequently used across his publications, the mind-body loop. He considered there to be four stages of a mind-body cycle of communication, and I'll quote from his paper, The Genomic Science Foundation of Body Psychotherapy, published in 2004. He describes these four stages as such.

(26:48) One, information from the outside world encoded in the neurons of the cerebral cortex of the brain, which is then transformed within the limbic hypothalamus pituitary system in the messenger molecules that travel through the bloodstream to signal receptors on all cells. So in short, psychosocial information has presence within the brain, which is then transduced into messenger molecules.

(27:13) 2. The receptors on the surface of cells transmit the signal via secondary messengers to the nucleus of the cell, where immediate early genes signal other target genes to transcribe their code into messenger RNAs. So these messenger molecules released by the brain and bind to cells kickstart an intracellular signaling cascade with a telic trajectory towards modulating gene transcription.

(27:43) trajectory towards modulating gene transcription. 3. The messenger RNAs serve as blueprints for the synthesis of proteins that will function as either the ultimate healing structures, enzymes to facilitate energy dynamics, and receptors and messenger molecules for the informational dynamics of the cell.

(28:08) So RNA is translated into protein, which one can consider, though this is an oversimplification for explanation, the active form of DNA. This protein then carries out specific tasks. 4. Messenger molecules function as a type of molecular memory that can evoke state-dependent memory learning and behaviour in the neural networks of the brain that are encoded and transformed by body psychotherapy, illustrated as the rectangular array of letters A to L at the top.

(28:40) So finally the messenger molecules are released once again from the somatic cells and make their way back to the brain and state-encode the neurological, and hence psychological by extension, activity of the SDMLB. As you can clearly see in Rossi's framework, mind and body are inseparable, and hence implicitly, complexes, as his SDMLBs, are shown not just to be biopsychosocial phenomena, but their specific transduction pathways are elucidated in molecular detail.

(29:17) Rossi was highly effective at using hypnosis to specifically target certain psychobiological symptoms and states in order to alleviate the activity of SDMLBs. He was an inspiration to Steve and Pauline, and he personally supported their development of psychosystems analysis, including working with them on highly complicated clinical cases implicated with significant psychobiological symptoms.

(29:48) In 1990, at Charing Cross Hospital in London, Steve and Pauline introduced clinical capnography and the Charing Cross method into NHS primary healthcare, specifically the psychotherapy, hypnotherapy, counselling and stress management provisions. Pauline had already been using capnography in psychiatry since 1989.

(30:13) Capnography was, and still is, a highly effective means of diagnosing hyperventilation and burnout syndrome. For reference, on screen are three textbooks on the subject from 2002, 2011 and 2014. Capnography works like this. Using infrared mass spectrometry, the concentration of carbon dioxide in the breath during exhalation is measured and converted via an algorithm into a value that represents the partial pressure of carbon dioxide in the blood. CO<sub>2</sub> in the blood is in the form of carbonic acid which takes part

(30:55) in the blood's pH buffering system. This is kept at a very tight value of pH 7.4. As someone breathes in and out, the concentration of CO<sub>2</sub> in the blood ever so slightly shifts, and the homeostatic buffer manages this by dynamically shifting the pH back to its equilibrium point, 7.4. If the buffer capacity is completely overloaded, then immediate death results.

(31:26) It needs to be kept at 7.4. However, like everything pertaining to biology, there is a range of values around 7.4 that blood pH can take. This is where capnography comes in as a diagnostic tool. This is where capnography comes in as a diagnostic tool.

Hyperventilation is defined as a state of breathing beyond the body's physiological needs.

(31:56) This can be overt, such as someone obviously breathing in and out rapidly, but it need not present like this at all. It is common, albeit unhealthy, for someone to appear as if breathing normally, when really they're breathing beyond what they need. Hyperventilation causes a reduction in carbonic acid in the blood, as you breathe off too much CO<sub>2</sub>, which ever so slightly shifts the equilibrium point of blood pH towards alkalosis.

(32:24) So the value rises. This causes a whole potential array of symptoms, from relatively common and harmless paresthesia, to potentially fatal coronary artery spasm, depending on the cardiovascular health of the person, and the degree of alkalosis. The medical literature is rich with its use as a medical diagnostic tool.

(32:50) However, until Steve and Pauline's original clinical empiricism, leading to its integration with a specifically psychodynamic model of complexes, capnography was fundamentally used in biomedical and cognitive behavioural contexts. By using clinical capnography in conjunction with hypnosis, Steve and Pauline noticed that the partial pressure of CO<sub>2</sub> would rise and fall in immediate accordance with the patient's psychological state, revealing not just their background physiological variables, but the nature of their complexes too.

(33:28) Let's explore this with a real case study. On screen is a capnogram from a case conducted by Steve and Pauline on the 22nd of July 1991, with a female patient of 27 years of age. The x-axis shows time running from right to left, with each segment like this marking two minutes. So this whole capnography session took approximately 29 minutes. The y-axis shows the percentage of CO<sub>2</sub>, with each percentage corresponding to a value of 7.

(34:07) 6 millimetres of mercury. The lower the millimetres of mercury, the more CO<sub>2</sub> the person is breathing off, which, as we've said, is a direct indicator of the blood pH shifting towards alkalosis, hence a marker of hyperventilation, breathing beyond the body's physiological needs. At the time this case was conducted, any value less than 29mmHg was considered frank hypercapnia, with the normal range being 35-40mmHg.

(34:40) Steve and Pauline consider this too harsh a cut-off, but regardless of this, it is very clear to see just at a glance that this individual's CO<sub>2</sub> is fluctuating chaotically, with the vast majority well beneath any reasonable cut-off point for Frank Hypercapnia. Wherever you see dark shading, this is indicative of rapid breathing.

(35:09) The chart strip pen was moving so fast in correspondence to the breath cycle that it was literally just writing over itself. If we start from the right hand side, this point here shows the first breath detected by the capnograph. In this initial rest period, so just the capnograph detecting breathing at rest, you can see that the CO<sub>2</sub> more or less immediately dropped into chaos, so this individual was clearly hypercapnic at rest.

(35:37) This state on its own is sufficient for many psychosomatic symptoms to develop and progress. Then, as was standard practice at the time, though Stephen Pauline soon after dropped it completely as it isn't needed, the patient was asked to go through a forced hyperventilation provocation test for two minutes.

(36:00) The purpose of this was to sensitize the person to hyperventilation for a brief period of time so that what would otherwise be very small changes in CO<sub>2</sub> would be magnified in value, making psychophysiological rate of change easier to detect. As you can see, as expected, the CO<sub>2</sub> drops, literally because they are hyperventilating.

(36:26) The patient is then asked to report when their breathing feels normal again. That's the MBIN, my breathing is normal, in the notes at the bottom. They say their breathing is normal here, despite a frank hypercapnic CO<sub>2</sub> reading, meaning that they were positive for what was called failure of perception of hypocapnia. In other words, this CO<sub>2</sub> should not be felt as normal.

(36:55) Hence, this is indicative of a level of dissociation. A failure of perception of hypocapnia was synonymous, for Charing Cross at the time, with the sensitization that was aimed for through the forced hyperventilation provocation test. However, Steve and Pauline found, as we mentioned a moment ago, that the test wasn't needed.

(37:18) Therefore, it is entirely possible, through the psychodynamic process of dissociation, for someone to believe that their breathing is normal, when in fact it clearly isn't, without any need for forced hyperventilation to try and draw these results out. So wherever you see M-B-I-N on screen, you're seeing dissociation.

(37:43) Then Steve moves into the think test. This is exactly what it sounds like. The patient is asked to think about a certain aspect or occurrence in their lives, selected before the session, and the psychophysiological response is measured by the capnograph. For the first think test, trouble at work, the CO<sub>2</sub> value rises away from the restored baseline, being no longer chaotic, but then the breathing starts to grow rapid and the chaotic pattern of breathing returns.

(38:16) Then they're asked to report when their breathing is normal, marked here. Then the second think test, for parents. here. Then the second think test, for parents. Again, you see a fall in CO<sub>2</sub> followed by a brief rise, then a fall before the patient is asked to report when they feel their breathing is normal again.

(38:36) This section interestingly also picks up a breath holding pattern from the patient, represented here by an incomplete line, literally an unfinished breath. Then for the final



think test, abortion, there was a massive collapse in CO2 value, marking a strong abreaction. You can see the continued fall all the way down to beneath 7.6 mmHg.

(39:10) Charing Cross would have said this person was at immediate risk of coronary artery spasm or any number of potentially fatal cardiovascular events, like stroke. The think test for abortion had revealed very starkly that the etiology of her complex causing the respiratory alkalosis was an abortion that she had had, which she had been unable to understand at the level of instinct. The dissociation between genomic pressure and the ego had created a psycho-biological state, very similar to what we saw when looking at Rossi's work a moment ago, which was literally synonymous with the formation of a nucleus of a complex.

(39:54) Instead of being homeostatically cleared away, the stress of the abortion had perseverated from ego-consciousness, and remained, like a Jenean subconscious fixed idea. Albeit as is very clear to see, complexes are not just ideas. They are full biopsychosocial states. This state was fully activated by the mention of abortion.

(40:25) To restore the patient's breathing back to normal, Steve began a hypnotic induction, which you can see start here. Immediately there's a huge rise in CO2, back up to roughly the patient's resting value, followed by a brief period of chaos as the ab reaction perseverates, de facto attempting to resist the hypnosis. Then the hypnosis kicks in, and you can see that trance state maintained for five minutes, with by far the most normal, regular breathing on the chart strip recorder.

(40:59) The hypnosis had encouraged homeostasis, turning the acute complex state off, and she was back to normal. In the left-hand side results box, you can see that this individual was positive for chronicity or arrhythmia in breathing, positive for failure of perception of hypercapnia, positive for all three of the think tests, and positive for presenting symptoms.

(41:26) The pattern of the chart strip recorder, in accordance with what was asked of the patient, reveals the complexes involved in this person's state of resting hypercapnia and hyperventilation, their overall resultant suggestibility, how vulnerable they were, and, most importantly, as shown by the hypnosis period, their capacity to heal.

(41:54) The case was ultimately successful, with the complexes resolved and the physiology returned back to health. It's clear to see how powerful capnography is for identifying the psychophysiological background state of an individual. Indeed, how powerful hypnosis is for bringing forward homeostasis against the inertia of complexes rapidly.

(42:18) Given what we know about this person's background state, it is worthwhile to imagine what might have happened had they sought out exposure therapy instead. It is very likely that this fall in CO2 here would easily have occurred.

(42:41) It would have gone undetected, except being noted as an abreaction, and hence it would have been unmanaged, potentially leading to their death, either immediately or through a perseveration a few days or weeks later. Most complexes of course are not this potentially life-threatening, but the important thing is some are. Without an understanding of their biopsychosocial nature and a proper understanding of how hypnosis can be used to deal with them, it is fair to say that therapists who claim to work with complexes are flying completely blind. Another observation Steve and Pauline made through clinical empiricism (43:20) with the capnograph, which is easy to visualize, is that sometimes when a patient was asked to recall something which their case history indicated would generate a fall in CO2, paradoxically the CO2 would rise instead. Without an understanding of psychodynamics, this observation would be impossible to explain.

(43:50) Steve and Pauline explain this phenomenon as a witnessing of a complex's defence mechanism, as a biological readout in real time. That is, something is capable of

meta-regulating the blood pH. Something is actively resisting the natural fall, despite the homeostasis of the blood buffering capacity being temporarily overwhelmed by the hyperventilation. Something outside of homeostasis has its own homeostasis it metaphorically tries to maintain.

(44:22) This, of course, is a biopsychosocial complex. Thus taking all of this together Steve and Pauline discovered that blood pH is one of the most potent state encoders and regulators of complex activity. They presented their findings at the 12th International Symposium on Respiratory Psychophysiology at the Wellcome Centre in London on the 23rd of September 1993.

(44:52) Complexes can initially form during conditions of weakened ego strength, such as burnout caused by hyperventilation, and then reciprocally act to maintain that state, as complexes are that dissociated state, with all the psychological and psychosocial material accrued to it. Thus when working to resolve complexes, the energetic health of the body must crucially be taken into account, with a particular focus on restorative sleep. This is represented at IPSA by the Charing Cross method, which we've discussed in previous (45:34) videos. The early pioneers into psychosomatic transduction, like Jeanne, Freud and Breuer, all worked with patients with something called, back then, neurasthenia, along with of course many other conditions. This neurasthenia was a state of fatigue, anxiety, depressive mood and other somatic symptoms, like headaches and heart palpitations.

(46:02) Janais later preferred a term he coined to describe the same state, psychasthenia, to emphasise that this syndrome had a psychological etiology rather than a neurological one. So as we'd say today, psychological factors transducing into the body.

(46:26) It is worth considering, as Steve has pointed out before, the understanding that Jeanne could have made about psychasthenia and therefore complexes, if he would have had access to capnography. He would undoubtedly have seen that blood pH as a somatic state could be regulated by both mechanical hyperventilation and by complexes. What he would have called subconscious fixed ideas.

(46:54) So we have seen that complexes are clearly best described as biopsychosocial phenomena, with their own dynamic homeostasis that they metaphorically try and maintain. When pathological, their setup instructions always run contrary to the telic intentionality of the lifespan. They always aim for equilibrium that is best represented by a past ego state.

(47:26) As a field representation of information, they can be visualized as being out of phase with the overall homeostatic objective waveform of information. Just like electromagnetic waves, the out-of-phase complexes will have their own discrete profile, that is the activity of the complex, and this will automatically interfere with the presentation of total waveform topology.

(47:48) The peaks will interfere with peaks, and troughs with troughs, so that as shown diagrammatically, very often the whole of the person's life is affected, and the potential of the person is in conflict with its total available free energy. One field informational representation to definitely note is their clear Sheldrakean aspect.

(48:14) Steve and Pauline have observed that complexes, as a form, are a discrete material representation of a discrete nested taxa of morphic field, of a discrete nested taxa of morphic field, meaning just as human behavior is subject to formative causation as per Dr Rupert Sheldrake's model, so too are complexes. Steve and Pauline have witnessed many times that the complexes of people who they had never met before seemed to recognize them straight away, more and more as their decades of clinical experience progressed. It's as if complexes had a shared form-based

(48:55) memory impression of their previous encounters with them, or at least with therapists as such. This extends to something essential discussed in our recent Terminal Lucidity and Rebirth series. The current field strength of certain complexes is bolstered by the influence of Sheldrakean formative causation.

(49:21) That is, the stronger the collective complex field, the more likely someone is to find themselves caught in it, even when controlling for the influence of cultural suggestion. On the flip side, the reverse is equally true. The more people do the right thing and disconnect from the catabolic field, the easier it will become for others, who are not directly associated to the immediate fields of those people to disconnect.

(49:48) Complexes can thus be seen as field parasites, nourishing themselves off of the total free energy of the individual and collective, superpositioned together. We've spoken in great detail about the dynamics of complexes, but how do they form in the first place? We know so far that dissociation under conditions of lowered ego strength is the ground state.

(50:22) Let's build on this as we explore Steve and Pauline's full elucidated mechanism. Human beings, like all animals, are under adaptive pressure from the environment. Specifically, with us, our psychosocial world, which is by far the most complex out of any species on the planet. Crucially too, we're also under adaptive pressure from within. That is, the genome is always producing instinct, with the telic intentionality for its release into the world.

(50:53) The ego's proper role is to feel this instinctive intent, equivalent to Freud's pleasure principle, and allow its release into the world in an adaptive fashion. A healthy ego thus has a conscious relationship to instinct. Dissociation comes in then as an evolved means of preserving the tight homeostatic boundaries of the self-concept, under conditions of significant adaptive pressure.

(51:27) Like any discrete structure, the ego needs to be protected. When that protection needs to be immediate, such as from immense instinctive pressure initiated by a stressful environment, then dissociation is the means by which this takes place. As Jeanne noted, dissociation of the field of consciousness is a normal, healthy phenomenon.

(51:54) It's quite common for many people to mildly dissociate at different times of the day. Drifting off into a daydream or a reverie whilst being tired is perhaps the easiest to notice. In psychosystems analysis, when the ego spontaneously dissociates in order to protect itself, then this is called partitioning of the ego.

(52:22) To preserve the integrity of the self-concept, the ego devolves responsibility for dealing with an unresolved situation or conflict over to a sub-system of itself. Not a full complex, but an active partition of ego-consciousness, independent to the Miller number nonetheless. This is common, especially when ego strength is lower, such as is the case, for example, with children.

(52:55) Natural homeostasis, especially through restorative sleep, tends to clear away many of these partitions soon after they form, so that they don't remain longer than needed. However, if the ego voluntarily suppresses, or unconsciously represses, this Junaan partition, then it is likely to go on to form a full, stable complex.

(53:26) As Steve writes in IPSA Collected Works Volume 1, quote, suppression in this context defines the ego's partitioning of itself as a conscious act of will. Having devolved responsibility to a subset of itself, the ego then gradually moves into a state of normal memory consolidation, as it forgets what it has done in setting up the complex. Complexes require free energy, or libido, to operate as part of the overall energetic and metabolic economy of the organism.

(53:54) The loading is not significant until the complex in question transitions from being suppressed into repressed. Repression in this context means that the complex has escaped from being broken down into free energy, so deconstructed by natural homeostasis, or transitioned into a dormant, with respect to the ego, non-aligned state. Consolidation into long-term memory too has failed.

(54:27) Instead, repression has meant that the complex has retained the brief that it was created for, to defend the ego. But lacking regulatory contact from the ego, it's now in a state of full autonomy. An independent psychodynamic system that will act to defend itself and its set-up instructions, as laid down by the conditions under which it was originally created.

(54:54) Suppression, then into repression, is the most common route by which a Jenean partition continues on its ontology into becoming a complex. However, it is important to note that this is not always the case. Sometimes only repression is involved, depending on the immediate conditions in which it formed and the ego strength of the person.

(55:19) Regardless, the psychodynamic ontology is clear and definitive. So given the formation of a complex, what happens then? Steve continues in IPSA Collected Works Volume 1, quote, autonomous complexes will act against the ego if the ego contradicts their setup instructions, which are now repressed from ego consciousness.

(55:47) The result can be a psychological autoimmune attack on the ego, which then experiences a powerful neurosis, literally being at war with itself. Complexes can also act to cap instinct and redirect their libido or drive to ensure that they are sustained at cost to the ego.

(56:15) Instinctive pressure will push harder to get through and the ego will feel both the force of that and of the unconscious but autonomous action of the complex. This unfortunate state of affairs is a byproduct of our evolution, a trade-off from a moment of maximized potential for survival, which is the purpose of egopartitioning, at the expense of living out full genomic potential. An active pathological complex is always in the identified or aligned taxa.

(56:48) If identified, this does not mean that the ego is conscious of them. In fact, the ego is most likely to be unconscious of them, as identified complexes are the least likely to be reflexively examined, being considered implicitly part of personal identity. If they are aligned, then the ego is conscious of their presence, but is still impressed upon by them.

(57:22) Regardless of taxa, pathological complexes will fight to maintain their homeostasis, fundamentally to keep their role of defending the ego. Steve and Pauline have observed that they do this through many common means, including attempting to shift into the identified taxa, reconstituting past ego state adaptations to maintain their innovation by instinct, co-opting cognition so that thinking through a problem leads towards their confirmation, slipping into conversation for someone else to confirm their purpose and role, and many more. Regarding this last one, when a person passively allows a complex to speak through them, and those words remain

(58:06) unchallenged, then the complex has de facto confirmed itself. See, the other person implicitly agrees with what you've just said. There's value to it, therefore. I have use, therefore. Because pathological complexes form through this specific Darwinian ontology, they tend to have a higher valency than our gradually built up so-called positive complexes such as our skills. They have more potency and more easily disrupt us than can their positive counterparts inform us or animate us.

(58:47) Now we know how complexes form and their dynamics of action, let's move into some immediate practicalities. How can someone become more conscious of their

self-concept, and therefore their complexes? After all, the self-concept is overwhelmingly unconscious most of the time. So, what can someone do? As a comprehensive area of potential reflexivity, let's explore the appearance and role of complexes within dreams. Jung stated that complexes were the architects of dreams.

(59:28) We know today that this is not true. How could Jenean complexes possibly have the resources to produce a dream? Active complexes are always localized to the field of ego-consciousness, and thus are relatively superficial compared to the metaphorical depths of the psyche. The truth is, as an essential insight from Steve and Pauline, just as the dreamer cannot resist being pulled into a dream narrative, neither can complexes, if they are of the identified taxa.

(1:00:07) The dreamer is obliged to read a script. So too are the identified complexes. Why is this the case though? Steve writes in IPSA Collected Works Volume 1, quote, Narrative experiences involve a transition between the ego's self-referent identity in a waking state to that of being fully immersed in the dream.

(1:00:32) The self-concept provides continuity between those two states. In a dream state, the dream ego therefore identifies with the waking ego. Everyone can pressure test and explore this with their own dreams. In a dream, we feel like ourselves. The I of self-referent identity is still present. Minus the reflexivity of waking ego consciousness, the dream ego acts out and experiences a clear and rigid emphasis on a certain part or parts of the self-concept, as evident in the dream settings, characters,

(1:01:16) or experiences that unfold. Hence, those complexes which we identify with as being us, both implicit parts of the self-concept and Jenean complexes, are drawn into the dream narrative, because the self-concept is shared in common between the waking ego and the dream ego, with the latter identifying with the former.

(1:01:47) with the latter identifying with the former. By means of a quick note, Steve and Pauline have stated that the phenomenon of lucid dreams, whereby the dreamer is supposedly conscious and has creative agency over how a dream plays out, is very likely to be, as evidenced by the identification of the dreamer with their dreaming experiences, the result of the waking ego identifying with the dream ego. So, the reverse of what we said a moment ago.

(1:02:16) That is, the apparent presence of control is not real, but instead a metaphorical narrative device to emphasise a certain qualia of pertinence of the meaning of the dream for the waking ego. So in a dream there's the dream ego and some of the ego's identified complexes. Both are actors, reading from a script handed to them by a metaphorical producer, director and script writer.

(1:02:49) As Steve and Pauline have said via analogy, the producer is the whole field of information that composes the person. The director is homeostasis. Working together, the producer and director produce and direct dreams, therefore under the telic intentionality of homeostasis, specific for that person. The meta structure of dreams is adaptive intent.

(1:03:21) It follows that the scriptwriter is gene expression – literally the transcription of homeostatic intent into psycho-biological information that can reveal and carry out that intent. In other words, instinct adapted around the current state of the ego. This is then acted out by the dream ego and its identified complexes.

(1:03:55) Thus, as Steve writes, quote, the instinctive scenarios of dream narratives are part of a natural homeostatic regulatory process, offering a reworking of associations and metabolic breaking down of complexes. Is this all there is in dreams, however? Not quite. There's one more topic to cover before we move into the dialectic part of this video.

(1:04:27) It's time to move into the non-ego psyche and explore the other type of complex identified by Steve and Pauline. Not Jenean as we've discussed so far, but deep structure. In psychosystems analysis, there are two broad categories of instinct, panxseppian and Metta. The former are largely synonymous with what common parlance normally designates as instinct.

(1:04:54) Inherited patterns of relatively simple behaviour which meet organic needs. Named after the pioneering affective neuroscientist, the late Professor Jak Pangsep, this class of instinct is conserved across our phylogeny to such an extent that all mammals share them in common. Through Pangsep's work, we know that their representation within neuroscience clusters into seven discrete circuits. Seeking, play, lust, care, rage, panic and fear.

(1:05:27) In the words of Professor Mark Solmes, these quote extend organic homeostasis beyond the body. They are absolutely crucial for survival, reproduction and rudimentary social engagement. However these seven basic emotional systems do not describe the entirety of the deep structure psyche.

(1:05:53) Evolving in lockstep with the ego to deal with continued psychosocial adaptation across the lifespan are Steve and Pauline's concept of the meta-instincts. This shares a cultural genealogy with Freud's Archaic Remnants, and the implicit presence of an instinctive narrative within his model of the Oedipus Complex, and also Jung's theory of archetypes, including all of the influences on it right the way back to Plato.

(1:06:23) Meta-instincts are produced from the genome and after any modification from Sheldrakian field effects, organise the narrative structure of our lifespan. They don't fire out onto immediate stimuli or opportunities like Pangseppian instincts do, but rather adapt us to the arc of life itself. In short, Meta-instincts give the human context for the Pangseppian instincts.

(1:06:55) Pangseppian instincts can never be switched off. Once they develop to maturity in adolescence, they're there to stay. Meta-instincts in stark contrast are progressively released, instead rehearsing themselves ahead of time in the play of children, and in spontaneous imagination. This is crucial. Because adaptation is always the intentionality of the genome, the relative release of meta-instincts in the context of a person's life is always the decisive factor in how successful this is. If we return to dreams for a moment, both class of instinct are present in the dream's narrative structure. In addition,

(1:07:47) meta-instincts can take on the form of a character, an image, an actor just like the ego and its identified complexes. However, not as straightforwardly. How we interpret and relate to this is decisive for personal development. In Pop Jungian psychology, certain images of this kind are often described as being archetypes.

(1:08:15) The wise old man, the anima, the animus, the self, etc. When encountered online or in the culture, however, they are nothing more than collective representations, completely and obviously detached from one's personal ecology. Images of this kind only get imbued with significance via projective identification, which, if not worked through dialectically, very often remains as a fantasy trap, putting the ego's development in stasis.

(1:08:53) Hence Jung dropped his famous habit of drawing mandalas, after his Liverpool is the pool of life dream in 1925, which we've previously made a video on. Let it be said, images in the culture are not archetypes or meta-instincts. If images of this kind, so-called archetypal images, spontaneously appear within, however, this is a different story. Jung considered archetypes, analogous here to meta-instincts, to be inexperienceable, except through the archetypal images which they produced.

(1:09:34) In psychosystems analysis however, the archetypal image is the archetype, albeit in a superpositioned state, it in a superpositioned state via representational psychodynamics. For Jung we can experience the image and only infer where it came from. In psychosystems analysis because of Steve and Pauline's model of the superpositioning of information the image is the instinct it ontologically arose from.

(1:10:09) It isn't a linear A causes B, but rather the informational substrate of A is conserved and modified in B. That is superpositioning. This is crucial to understand as it gives a framework for practically relating to the deep structure psyche, as and when it spontaneously presents itself. So this begs the question, what exactly is an image or character of this kind within a dream? That is an instinctive image, not the dream ego or its identified complexes, but something representing meta-instinctive information, and hence crucial for adaptation.

(1:10:57) Well as an actor it's still obliged to read the script handed to it by the producer, director and script writer. If we decided to abstract the image out from the dream, clearly it loses all of its context. By analogy, the same is true of characters in a movie.

(1:11:22) As Steve has said before, if we remove Gandalf from Lord of the Rings and dropped him into a soap opera scenario, he'd be related to by this new context in a completely different way. He'd cease to be a guide to Frodo and instead become a strange joke. Thus an image can never encapsulate the entirety of an archetype or meta-instinct.

(1:11:48) The image is always superpositioned with it, but is not self-contained. It always needs a context. This context, the narrative, plus the image or character, represents the net superpositioning of the meta-instinct within a dream or piece of creativity, always taking on a representational form that the ego has a chance to relate to.

(1:12:18) Now for the final classification of complex. This superpositioning of meta-instinct into a specific representational image is called a deep structure complex. Deep structure complexes, like the Jenean complexes we discussed earlier, are formed over the life of an individual, that is, not inherited. Hence, they are complexes. that is not inherited. Hence they are complexes.

(1:12:51) Jenean complexes originate in the ego through dissociation, ego partitioning, then consolidation into an autonomous agent of neurosis. Deep structure complexes do not. They are much deeper in the psyche, metaphorically beneath the ego, facing up towards it, and superpositioned with a meta instinct. They are in dynamic homeostasis with both the meta instinct and the self concept of the ego so that its current representational form depends on both.

(1:13:24) The meta instinctive component represents the genome's anticipation of its own unfolding across lifespan development, with the top face meeting the ego where the ego is currently at in terms of development, maturity, insight and understanding.

(1:13:51) So deep structure complexes are dialectical mediators of information between the ego and the instinctive psyche. Their existence is for the purpose of learning more about ourselves so that we can make positive progress in our adaptation. This always has to be incremental, so that the homeostasis of the self-concept is maintained. Hence, we cannot just look inside and access undistilled meta-instinct. Not normally, anyway.

(1:14:22) It would be too much, and the ego wouldn't learn anything except be overwhelmed by affect, not having gone through the necessary steps of insight to utilise it. When we look inside then, we first of all see our own self-concept with its identified complexes. Going deeper, we will meet with a deep structure complex. These always mirror back to the ego what the non-ego psyche, the so-called unconscious, genome or wider field of information, thinks about the ego.

(1:14:58) It's metaphorically saying, look, this is what you are like. This is what you're doing to yourself. Here's an angle on you. How the ego relates to this is crucial. Steve and Pauline have introduced the psychodynamic of internal projection to describe the tendency of the ego to project itself over the contents of the non-ego psyche.

(1:15:28) If the ego looks inside and interprets everything it sees as if itself or an extension of itself, then it is internally projecting. The non-ego psyche is not the ego. If someone informed by pop Jungian theory looks inside, or has a dream, and sees an evil shadow figure, a radiant anima figure, or a mandala so-called self, they're very likely seeing a deep structure complex, mirroring back to the ego what it is from the perspective of the non-ego psyche.

(1:16:06) In this case, it would be the fact that it is identified with a theory-laden framework saturating the self-concept, which encourages a fantasy escape away from real-world adaptation. Something the genome would not see as beneficial whatsoever and hence needs to be pointed out to the ego through a deep structure complex.

(1:16:33) To take this as a confirmation of the theory, instead is internal projection. Instead the ego should metaphorically empty its cup, as Steve has said, and instead of falling in love with its own reflection, it should be willing to receive information that is truly non-ego, something it can truly learn from, pertaining to its own state and adaptation in the present. Every deep structure complex will change in representation as the ego updates itself.

(1:17:10) In dreams we are able to see both our identified Jenean complexes and our deep structure complexes. The same is true in states of hypnosis and active imagination. The latter, unfortunately, reifies both class of complex, and hence is not recommended, whereas the former, hypnosis, when conducted properly, allows a natural path to the meta-instincts. Indeed, the same is also true in creativity, in particular creative writing.

(1:17:47) Just like dreams, complexes are pulled into the weave of the narrative. Deep structure complexes make spontaneous appearances, and the overall thread of the story represents telic activation of meta-instincts, and the resolution of complexes. Now it's time to move onto the dialectic portion of this video, featuring Steve and Pauline Richards, where we discuss how someone can begin to resolve their own complexes.

(1:18:23) One of the things that's really stuck with me about your guys' model of complexes and how it was developed is that it was clearly developed through practical experience. It wasn't a case of you learned a lot of theory, applied it, it seemed to match the world, and that was that. You built it up progressively through experience. And the same then is true for anyone who's approaching this material clinically or for personal development insofar as the theory is great the theory needs to be understood but living it out properly and getting that experience for oneself is the crucial point

(1:18:56) without that there might as well be no theory there at all for someone to know that really stuck with me when you guys said that before thanks james so the most important thing to understand is that this is a lived experience that we have to go through which means that the worst preparation for experience is theory theory should come from experience if we do it the other way around in other words if we lead with theory then every...yn ymchwil â phrofiad. Os ydym yn ei wneud yn y llwybr arall...

(1:19:26) ..yn ymchwil â theori, bydd pob profiad yn cael ei ffiltro drwy hynny. Rydym yn ymwneud â rhywfaint o amser... ..o'r profiad byw arall o un person. Os ydym yn gweithio'n clinigol... ..rydym yn gwneud y cysylltiad gwerthfawr. Ond nid yw'n ymwneud â hynny. Mae'n brofiad ffenomenol. Nid yn unig yw'r cyflwyniad yn ffordd ymwneud â'r ymddiriedaeth, nid yn unig yw'r gwrando yn ymwneud â'r cyflwyniad.



(1:19:48) Fel y gallwch chi ei ddod o amlwg, mae'n ffenomenon o'r ffordd y mae cyflwyniad yn y ffordd. Mae'r ffeirio'n cael ei ddod o'r profiad hwnnw. Mae'n rhaid i chi ddysgu'ch gwaith a'ch cymorth a'ch cymorth. Rhaid i chi ddod o hyd i unrhyw ffeirio y gallech chi ei gael... ..a'i adnabod. Mae'r ffeirio'n rhaid i'w datblygu'n amlwg ar y cyfnod o brofiad.

(1:20:13) Mae'n anodd i ni i ddechrau oherwydd nad yw unrhyw un... ..yn dechrau â brofiad. Mae'n rhaid i ni ei gael. Mae cymorth yn bwysig. Roedden ni'n sgwrsio cyn i Paul a, am sut, pan ddechreuom ein diwrnod, yn enwedig mewn gofal iechyd yn ystod y llinell, roedd ein theori yn unig iaith iaith. Ac nid oedd hi wedi byw trwy'r test o bwysigrwydd o ymgysylltu â'r realiti.

(1:20:39) Roedd angen i'r theori ei adolygu. Y mwyaf byddwn ni wedi gwneud y theori, y mwy byddwn ni wedi'i ddod o hyd i'r theori yn fwy na byddwn ni wedi'i ddod o hyd i'r person arall. Nid yw hynny'n llwyddo'r psychodynamigiaeth sydd ar gael. Mae'r person yn ymwneud â'r hyn rydyn ni'n credu amdano, neu'r hyn rydyn ni'n credu, neu'r model, neu beth bynnag y byddai, y profiad sy'n digwydd yn y fath yno gyda'r person honno, a'i ddod o hyd i'r person yn ei hun, ac wrth gwrs, yn ei hun. person and subjectively within their own psyche and of course subjectively within our own these

(1:21:05) things are there anyway therefore that's what we should be attempting to understand what is beneath the surface of our cognition of our theory even if the situation that we're in whether that's in frontline health care or personal development social interaction wherever it might be what are the true psychodynamics and if we can't find that we cannot do anything that's authentic yeah well i would agree with that completely um theory has to be derived from practice ultimately and in all of our clinical practice and obviously that's quite extensive now for us, we never

(1:21:46) introduce theory when we're working with someone. That's something which informs our practice, of course it does, it's always there in the background, but we're very, very careful about how much we share of that with the person that we're working with. And part of the reason for that, particularly with respect to complexes, is that you can just give someone a language with which to hurt themselves.

(1:22:13) So, you know, complexes are opportunistic. They're looking for things all the time to feed themselves and to survive in that metaphorical sense. And so we're very, very careful about what we do and what we say. We have to monitor ourselves all the time on an ongoing basis when we're working clinically with someone.

(1:22:37) And so we tend not to unless it's absolutely asked for or it's somebody who already say has a background in the model, which can happen. And so, yn amlwg, mae'n rhaid i chi ddefnyddio hynny. Ni allwch chi ofyn i rywun nad ydyn nhw'n gwybod beth maen nhw'n ei gwybod, oherwydd byddai'n ymwneud â hynny'n dda. Ond byddai'n cael ei ddefnyddio gan gysylltiadau.

(1:22:57) Ac, weithiau, ym mhobl, ym mhobl sy'n ddysgu yn dda, ym mhobl sy'n ddysgu yn dda, mae'n fwy anodd iddyn nhw helpu. Oherwydd mae mwy o gysylltiadau i'w ddysgu a chyfrifo â nhw. more intelligent, the more well informed somebody is, the more difficult they are to help. Because there's more for complexes to feed off and to fight back with.

(1:23:10) So that's a, you know, that's something that we, we shy away from doing when we're working clinically is to actually share the model in full and to discuss the actual processes that are at work because that that would be it would interfere enormously, y prosesau gwirioneddol sydd ar gael, oherwydd byddai hynny'n mynd i ddiffyg yn fawr, yn unig â'r cysylltiad o'r ffordd y mae'n ei gael i unrhyw berson ar gyfer dechrau.

(1:23:39) Felly, rydym bob amser yn cadw hynny i ni, gan nad yw'n cael ei ofyn yn ystod y cyflwyniad neu mae rhywun sydd eisoes yn gyfarwydd â hynny, ac yn y achos, mae'n rhaid i

ni weithio â'r cysylltiad. Ie. Felly, mae'r adnodd i ddechrau bob amser yn y or somebody is already very familiar with it, in which case we have to work with it. Yeah. So the starting point is always the relationship to the field and the field includes yourself, any external person.

(1:23:54) But also if you're working only on yourself, if it's introspection for personal development, with images representations and dynamics behind those representations which are continually turning over and re-representing themselves and establishing habits of adaptation or maladaptation so whichever direction you're looking in internally to work on yourself externally to work with others which always includes your own work then it's all about relating how do you relate well first of all what you have to do is accept that this is an (1:24:32) unknown situation and how you react to it being unknown is crucial if you react through a kind of a panic response i don't feel competence enough to deal with this that's not good because that's another way in which complexes can intercede in that or do you react with curiosity curiosity is an interesting thing because it's connected to the pancreas seeking system to some extent but if you're curious about the phenomenon of a relationship to another human being and what you'll find is that curiosity is picked up and your own curiosity need not be

(1:25:13) obvious and intrusive and extroverted you can signal that by your mere presence so the field of your own unconscious will be leeching out from you and will meet the unconscious of the other and your curiosity about them and their situation will be detected at that point in them things that are not contained within their normal consciousness the ego will respond despite what they may do and that includes the typical defense mechanisms that you get in the analytical traditions that is a reaction this the so-called transference is a reaction

(1:25:54) they're all field phenomenal you have to be curious about what is happening that's the very first step and you do that with yourself too. You need to have a deep curiosity about what is going on. That's number one. But don't let that curiosity run you. You then have to have a way of understanding and interpreting the field.

(1:26:19) That's the interpersonal field and the intrapersonal field as well. And in order to do that productively you need ego strength. Andy Kirkwood Reaping School of Business and Innovation And ego strength, of course, as you know, we define principally as being homeostasis that's to say that the ego is doing its job properly it's functionally balanced and good working order, but it also knows where it begins and where it ends.

(1:26:46) but it also knows where it begins and where it ends and if it's unsure about where it begins and where it ends then it will make a step or should the ego should make a conscious statement and say that's the limit of me i stop at that point externally internally the same that's me i can't go any further before this is actually not me anymore this is something else which is representing itself to me so it's the beginning of a conscious separation between self and other extrinsically and self and other than me intrinsically or internally that's the beginning of being able to set up a dialogue

(1:27:22) if not if our boundary is disturbed and and we begin to identify either with things on the outside or the inside, then the ego gets invested by things that don't properly belong within it. And then processes like identification can occur, inflation, definitely neurosis, hysteria, all the usual things can all occur from that because there is a boundary issue internally and or externally.

(1:27:48) Well, that's a very important point, Steve. It makes me think of our expression, you know, what is within so too is without. Because a lot of complexes fall under the pressure of influence and suggestion from the outside. And depending on, I guess, how

(1:28:22) There tends to be a relationship between those two things. So you're absolutely right to talk about discrimination between ourselves and others, and also eventually discrimination between that, which is those parts of us, which of our self-concept, which are healthy and adapted and those parts which are not and that we might consider to be complexes.

(1:29:30) express itself into the world and that's a complicated picture because who we actually are will always attempt to get past our complexes and when we meet somebody in a clinical setting then what we're very often seeing is a fragmented figure to ground relationship for them. The figure that they are aware of, that they present with, that Jungians would call a persona, and probably the most superficial aspects of their ego, is not the complete picture.

(1:30:28) healthy part of them trying to come through then we see the Jungian idea of the persona and whatever state that the ego and the self-concept are in all of that's present within that field and so long as we are curious about them then a person will find it very difficult not to relate to you through one or other channels even psychopaths will give themselves away if they think you're curious about them clinically it's another very useful thing that you guys have said on this you always ask the question internally who is influencing this person that is so powerful

(1:31:09) as a clinical tool because you get essentially a follow the libido aspect there so another one of your axioms rather than what is within so too is without is uh i've forgotten it now it's disappeared from my head i'll edit this what is it complexes again by their libido yeah don't don't say this it's actually uh an in vivo isn't this um representation of a psychedelic something something trying to stop me saying that particular point but it is it is a really important point by their libido shall you know them because

(1:31:51) it gives an immediate framework either with working clinically to get us straight away a read on somebody or in personal development anyone can do that for themselves in an objective fashion if you just ask the simple question what is it that's influencing say myself you know whoever it is in question where is the libido going i've heard you guys say before as well that that essentially offers a window deep down into the person's psyche it leads somebody to complexes but also allows a way in so there's not block there's not resistance and that can take

(1:32:26) the form of lots of different things um including pieces of uh creativity in the world and media and stuff like that that somebody is interested in and the curiosity point that you mentioned is definitely it's definitely true in lots and lots and lots of different ways the the curiosity leads somebody my my something is interfering in my in my head it's there it then just gets removed straight away curiosity that was a really important point completely gone just been removed you know what you're saying about curiosity but um i would bundle that and you know that that we do this we dweud am ymddygiad ond byddwn i'n ei gynnal ac rydych chi'n gwybod ein bod yn gwneud hynny byddwn ni'n

(1:33:05) ffomulio hynny i mewn i gynlluniau fforensig felly mae ymddygiad yn eithaf fel system ceisio yn ei fforma'u puol, dyna sut mae'n cael ei brofiad, rydych chi'n teimlo hynny yn llythyrol fel sgwner sy'n cael ei allu'n effeithio o fod yn seiliedig lle rydych chi eisiau deall rhywbeth a signal of being in a state where you want to understand something and that that's fairly common with a lot of therapists when they're operating at a relatively low level um and that's as far as it goes and then they start to talk about empathy and things like that the more skilled

(1:33:38) therapists particularly of the old school and go when i say old school i mean 19th century would be more interested in rapport because rapport is an interactive thing which emphasizes the direction that the energy is going in as we would understand it these days as being part of the field whereas empathy tends to slip into i am enjoying this experience subjectively of being able to model the other person even if i'm not really doing it it's something i believe i'm doing it and i feel good about that that's the trap of empathy

(1:34:09) but rapport leads you to a forensic mindset that serves curiosity where the curiosity came from in its original form and what you're doing then is moving from the instincts the instinctive drive to understand into a cognitive position which is downstream of that which is the forensic mindset..yn symud o'r ddiddordeb, y dri ddiddordeb, i ddeall.....i ddod i'r sefyllfa cydnabodol, sy'n y tu allan o hynny...

(1:34:27) ..y sylfaen ffyrhau. Ac mae'r ddau o'r ddau yn gydweithio ar un arall... ..felly nad yw'r un yn gweithio'n rhyfeddol â'r arall. Dwi'n ddiddorol yn sylfaenol, ond rwy'n ffyrhau'n cydnabodol. Yn ystod hynny, mae'r adroddiad yn gweithio ar lefel effeithio ar gyfer yr arall heb droi i mewn i ffwrdd emphath, sy'n golygu bod gennych chi'n cael eich hun a'r arall.

(1:34:53) Efallai y byddwch chi am ddysgu empathiaeth, sy'n ddysgu gwerthu, ddysgu gwerthu empathol, ond nid ydych chi'n cael yn y problem neu'r gorff y problem. Ac wrth gwrs, mae'n rhaid i ni ddeall, ac mae hyn yn rhywbeth y mae'n rhaid i ni wneud hynny gyda'n hunain i ddatblygu personol, to the problem or the core of the problem and of course we have to understand and this is something that you know we we need to do this with ourselves for personal development certainly as a clinical professional the complexes are very very capable of reading us and our intentionality and utilizing

(1:35:20) everything that that person that other person has within their nature their intelligence as..yn cymryd i'w ddefnyddio i'w hollbwysigio. Mae'r person sydd yna yn ei hanes... ..a'i ddysgu, fel y dywedodd Pauline... ..a'u ddysgu, eu cymhwysoedd... ..yn gwneud

model o ni... ..a'i arwain at yr un person... ..yn ei arwain at yr un person i ddiffrydoli canlyniad iechyd.

(1:35:42) Felly, os mae'r therapeuta yn cael ei ddod o amgylch emphathiaeth.....mae'n cael ei roi'n llwyr. the outcome yeah and so if the therapist is getting off on empathy they're all they've already lost well if they've already lost there's no hope for the person that they're working with is there unless something in them switches on to what's happening uh and actually sees another layer of deception in terms of um what they've let themselves in for if that happens then potentially there could actually be a better outcome.

(1:36:06) But just just coming back to what you were saying about drive states, as well as Stephen and the forensic approach, the good thing about that, whether you know, you're using utilizing that yourself as a therapist, or you're encouraging in the person that you're working with, or it's somebody on their own um you know applying a forensic approach to themselves as part of their self-development is that it changes um the perception for that person of what is actually going on because obviously most people when they're very very badly badly complexed, feel anxious, or they suggest to themselves that that is what they're experiencing.

(1:36:49) They're experiencing anxiety. And we always reframe that as being really just part of a drive state. Anxiety is not an emotion. It's part of a drive state. It's hugely important. It's hugely important. And then the moment that you I think you realize that you can then actually utilize the drive state positively, rather than being something that is set against you and just, you know, accruing ideas and unpleasant ones at that it suddenly you can turn that into something that allows you to, and for some people it's for the very first time they can say well

(1:37:26) actually you know i'm this is interesting this is something that i can maybe have a different perspective on i i don't have to just see it as being analogous with suffering anymore because actually it isn't that it's something completely different that's going on here and this is just the way that um you know my instincts my genome are signaling to me that something needs to i need to respond to them i need to understand that the you know i'm not getting the message so the signal is is becoming

(1:37:59) stronger and um it's such a great way of moving people beyond this idea that they're an anxious Ac mae'n ffordd hyfryd o symud pobl ymlaen â'r syniad yw eu bod yn berson anodd neu berson sy'n ddysgu. Neu unrhyw un o'r math o, neu'r tebygau sy'n ddysgu yn sydyn. Ie, rwy'n credu bod hynny'n bwysig iawn.

(1:38:17) Felly, os ydych chi'n ei gyfuno fel... Os yw unrhyw berson yn ymddangos yn gyffredinol fel therapeuta, you encounter as if any person in a general sense encounters a therapist who then takes a cbt model should we say or even a purely behavioral one about what they describe as being anxiety even though they kind of have a superficial understanding of it involving a drive state the way that they lead people on from that to model themselves and that experience is a problem Felly, y ffordd y maen nhw'n arwain pobl i'w ddod o hynny i'w modelu eu hunain a'r profiad hwnnw,

(1:38:45) yw problem mewn a o'i hun. Felly, yr hyn rydych chi wedi'i ddweud, Pauline, yw ein bod yn gwybod o brofiad clinigol, pan fydd pobl yn deall hynny, nad yw anghyswllt yn emosiwn o gwbl. Nid yw'n gwerth o'r teimlad y gallwn ni ei adnabod yn cydnabodol, os ydych chi'n hoffi, fel emosiwn. Mae'n rhywbeth gwahanol.

(1:39:06) of feeling that we can register cognitively if you like as being an emotion it's something completely different then your way of dealing with that is itself different yeah and it can be liberating very very quickly um to understand that as you're saying james by the libido shall you know them it's a form of libido which is trapped in a drive state and that drive

state might be as you say paul i think you mentioned anyway there's something you need to avoid or get away from well they're instinctive reactions not cognitive ones yeah and a cognitive solution to an instinct will never work

(1:39:37) you have to find out what the instinct's intentionality is within a wider picture once you have that you can then feel fully integrated with yourself and then the complexes that are formed in response to the maladaptive cognitive element within us they have no fuel that's right they can't receive that anxiety yeah to keep them going yeah and that's the first stage of breaking them down yeah you take away the drive state there is literally they're they're no longer invested with libido no no they they have to go yeah and they do

(1:40:13) they do it indeed and as we've often said the solution to wrong thinking is not right thinking it's right feeling when people feel better it's a better state to be in than thinking better. Thinking better is downstream of feeling better. Once we've felt better enough, we can afford the luxury of thinking better and not be disturbed by the fact we're trying to override through a collapsed cognitive model, something which is not cognitive at all and is pushing from within if however we feel better that can only be because we are properly linked up and integrated

(1:40:50) connected with our instincts and properly adapted to the world then we can we can think better without that thinking simply collapsing under the next bit of pressure that comes along i remember what was trying to come through on my point about curiosity if someone's not curious they're de facto stuck because the interpretive frameworks that we pick up from the world wherever they happen to come from even if it's from even something like cpt for example as you were suggesting pauline some people believe that they're anxious people it's like a qualia

(1:41:24) of them or they're a depressed person it's just a qualia of them you're stuck at that point straight away but curiosity reminds me of the Socratic spirit you're continually asking why to a state of affairs including everything within one's own ecology so that's the by their libido shall you know them point it's not so much you know i'm an anxious person so why would you even believe that in the first place where's that coming from and it's following that libido down i've seen that with myself my own personal development but

(1:41:55) also with working with other people that is so useful and it allows you to enter into a state where it feels to me almost phenomenologically like lots of implicit questions are asked and there's room for freedom it actually feels like a little space is being made that is um almost like it's a creative internal I don't want to use the word it's too Jungian alchemical feeling you're you're being given a sense of almost Prima material raw materials and you're being asked what do you want to do with it how

(1:42:25) were you going to square this if what you currently believed up to this point is just complexes what's left and that's not a state of loss that's a state of promise and moving forward i found that to be really difficult to do really difficult and if but also immensely rewarding to do as well but you have to be curious in order to do that if someone just applies labels or books or internet gurus or whatever else to themselves they're not really working with the true unconscious they're just being paddled around by complexes so people have to be prepared to know i suppose that

(1:43:06) this can be genuinely difficult it's not just a case of learning theory as you guys have suggested you know you have to actually live it and with each experience that you have your own understanding updates what you guys have said before which is so true with each checkpoint that you make you look back you go oh my god i've come such a long way how did I ever believe those things I once believed about myself and the world but also you

look ahead and there's a hell of a long way to go as well so that there's something about when

(1:43:36) you were talking about curiosity earlier in all of this context that really hit me is so key but that ties in with the forensic mindset so what we've covered so far then is the phenomenology of the experience of relating within a field internally or interpersonally and those fields are where complexes operate but if we don't have that basic understanding of relating and the field phenomenon of relating externally or internally we will not know what..a'r ffenomen o'r maes o'i gysylltu â'r amgylch.....o'i gysylltu â'r amgylch yn ystodol neu yn ystodol...

(1:44:06) ..yn ni ddim yn gwybod beth rydyn ni'n ei wneud. Ni fyddwn ni'n gallu gwneud unrhyw gwasanaeth rhwng y cymorth... ..a'r pethau hyn sydd wedi'u cynnal dros ein tragedrwydd... ..a'r amser arall o'n bywyd. Dyna'r cynwys cyntaf a'r fwyaf bwysig yw hynny. Mae'r agos yn rhoi lle i'w ddweud. y llawr mwyaf pwysig yw gwneud hynny. Mae hynny'n rhoi lle i Diego ddod. Lle ddwyll i ddod o'r rhan o ran i wneud y llawr nesaf.

(1:44:30) Er mwyn hynny, rydyn ni ar ddyfyniad i bob math o ddiffyg, fel y byddai Yw'n dweud, o'r ysgol, neu fel y byddai'r hypnotist ddod o'r gynllun, ddiffyg neu sylwad o'r mriad o ran eraill yn ystod. Oherwydd rydyn ni'n mor anodd i'r ddau un ohonynt, yn ystod y cyfnodau. Ac wrth gwrs, pan mae'r ddau ohonynt yn synchron, fel bod gennym gynulleidfa sy'n cael ei ddynnu drwy syniad o rhai rhanbarth, mae hynny'n dod yn fwy a fwy a fwy ac rydyn ni'n ysgrifennu'r peth a'i ddysgu'n dod yn fwy a fwy a fwy ac rydyn ni'n ei ysgrifennu i'w gael ac yn ei ddysgu'n dda iawn.

(1:45:05) Yna mae'n dod yn bwysig i'n bywyd. Os ydym yn gwneud rhywbeth yn anghywir, bydd yn ein hynod o beth. Felly, gwybod beth rydym ni'n ei erioed yn bwysig iawn, sut i wneud hynny, deall sut i'w hysbysu, gwahanolio'ch hun, ysgrifennu, gael lle ddyfnol i sefyll... ..ac yna ddechrau'r diwrnod. Mae angen bod yn hir ac yn gyflym.

(1:45:31) Mae'n cymryd amser, a gallai fod yn gyflym iawn os ydych yn gwneud'r pethau'n iawn. Mae hynny'n rhywbeth nad yw'r longynion yn deall yn gyffredinol... ..neu yn hoffi ei dderbyn. Nid yw dimenni ystod y amser yn bwysig. Nid yw'n rhaid i'r amser ddod o hyd i flynyddoedd.

(1:45:46) or want to appreciate that the time dimension is not important it does not have to take years uh we shouldn't rush because that that's that's a trap but we will be paradoxically quicker by being slow enough to allow ourselves to be fast this is a question i've wanted to ask you for quite a while actually homeostasis seems to be overall the overall psychobiological homeostasis seems to be felt by the ego, almost like is an instinct for personal development or for getting better or for healing or any sort of word therein.

(1:46:19) So I suppose if someone feels that they want to change, that they want to move past their complexes, they are ready and hence there's no need exactly as you're saying to delay but also another thing you guys have said is you go quicker by going slower that is absolutely and utterly true sometimes an over-ramped seeking system uh can can certainly get in the way of that.

(1:46:46) Complexes will co-opt that instinct, just feed off of it because there's a hell of a lot of pressure, and then get pulled this way and get pulled that way and all over the place. But the question I really want to ask on this is, is there an instinct to get better? Oh, yeah, for sure definitely we've spent too much time as a culture in the west separating mind and body off from one another and therefore what is known and observable about our physiology is being self-regulating and it preferring to be self-regulated

(1:47:21) has been split off with the body from the mind so the notion then that this the psyche is self-regulating i mean young did point this out he said it was a self-regulating

system and got that far with it but the way that it does it is so intimately linked with the self-regulation of our physiology that's the key that's not to reduce it into physiology although physiology with respect to how the metabolism of the brain say works itself through and deeper than that how gene expression works and then how the psyche regulates itself through

(1:47:57) all sorts of mechanisms are so intimately connected that you cannot separate them they are superposition states the only thing that can separate it is a neurosis that's when the system is working against itself and it's insisting through the neurotic psychology that we should be dissociated from our bodies and we should be dissociated from a real adaptation through relating into the world so you get your biopsychosocial complex at that at that point the complex may be rooted in our psychology it may originate there but then it's superposition and so turns up in the body and in

(1:48:35) our psychosocial relationships it's in all of those states simultaneously that might make it seem an impossible task to solve it is not and this is where the insights from people like George Mae hynny'n gwneud yn ymddangos fel ymarfer anodd i'w gynnal. Nid yw'n hynny. Ac mae'r sylwadau o bobl fel George Engle, Rossi a phobl eraill wedi dod i mewn i helpu i ffomulu ein hymdrech ein hunain drwy'r emperialaeth clinigol dros amserion, am sut i gael hynny'n cael ei gwasanaethu a'i wneud yn gyflym iawn.

(1:49:11) Ond os yw pobl yn credu nad oes gan eu cofnodion cymdeithasol... ..neu nad ydynt yn ymateb i'r amgylchedd... ..neu nad ydynt yn effeithio ar y cymdeithas... ..mae'n gwneud eu gwahaniaethau. Dyna'r peth sy'n gweithio'r gwahaniaethau. And that's pure peer journey. That's what maintains the split is the belief that we are contained by whatever complex may be operant within us and that we identify with.

(1:49:32) That's the problem. It's not the case at all. And that goes back to ego strength again. It does. One basic. Yeah. What might that look like for somebody if they're first starting out? Would it be assessing and building up as much as they can their own ego strength? Yeah, you need that before you even look at something like a personal myth trajectory, because without that, you could accrue all sorts of facts that you can bring about from your understanding of your personal history of your life and so forth.

(1:50:03) But you won't have sufficient ego strength to deal with it and that's why we say that it's important to ask the first questions with the personal myth for example what can I not give up without giving up being me and a lot of people think what are the positives and what they do then is leave behind the negatives, which are there anyway.

(1:50:27) But you've just voluntarily become unconscious of them. And they're the things you're really looking for. And then in between those two states, there is that third state, which is the things that I implicitly believe and accept about myself, which are actually harmful harmful but I misinterpret as being positive and I still say to myself I cannot give up that because I wouldn't recognize who I am once you can get to that third position then you've become about as conscious as you possibly can be and then it's what next

(1:51:00) and the difficulty there is that the ego has to accept that it's not the totality of the psyche beth nesaf? Ac mae'r anodd yno yw bod angen i'r egw ddeall nad yw'n cyfnodol o'r secyllfa, fel y dechreuwyd ym Mheirion, wrth gwrs, ac roedd yn glir iawn amdano. O ble fyddwch chi'n mynd i gyflwyno eich hun? O ble fyddwch chi'n mynd? O ble allai'r egw ddod i mewn i ddod o hyd i'r adnoddau sydd wedi cael eu cynnig arni? Welfrwythiad, rwy'n gwybod y byddwch chi'n ymwybodol â'r hyn hwn, ac fel microbiolog, byddwch chi'n cytuno â'r hyn hwn, mae'n genedigol. Mae'n ym mhobl



(1:51:31) ein potensial. Sut i gyflawni hynny a chael dros y cymhlethaf? Mae hynny'n bwysig, oherwydd mae'r creduoedd sydd gennym am ein gallu i ddod i mewn i'r genoedd a chyhoeddi ein potensial, bydd yn hynod o bwysig neu'n ddiffyg ein cynnydd.

(1:51:50) Os ydym yn meddwl bod y cymdeithas a'r coes yn wahanol, neu fod y iaithau'n wahanol, neu fod y genoedd ddim yn gysylltu â'r seicoleg unigol fy hun, rydych chi'n sefydlu'r ffwrdd i'r cymhleth i'w cymryd y lle ac yn dweud, dyna iaith, gallwch chi ddim ei wneud. Ac yna mae'n fel os yw'r cymhleth yn dweud yn metaforol, gwylio i mi a bydd popeth yn iawn.

(1:52:12) Rwyf wedi symud ymlaen o'ch amser i'ch diogelu, yn erbyn yr holl ffrustrefiadau rydych chi wedi'u teimlo. Rwy'n gwybod beth yw'ch llwythoedd. Ac os ydych chi'n ceisio mynd y tu hwnt i'ch hun, byddaf yn eich gwneud chi'n teimlo'n anghyffordd, neu'n ddifryd, neu byddaf yn gynhyrchu OCD neu beth bynnag. Ac yna mae'r person yn y llwpc chi'n ceisio mynd y tu hwnt i'ch hun, byddaf yn eich gwneud chi'n teimlo'n anghyffredinig neu'n ddifrydol, neu byddaf yn gynhyrchu OCD neu beth bynnag.

(1:52:26) Ac yna mae'r person yn y llwybr, mae'n ymgysylltu llwybr ac maen nhw'n ymgysylltu â'u dealltwriaeth eu hunain heb gael mynediad at hynny, sy'n gallu llwyddo'r cymhlethaf a chyfleu eu potensial i'r byd. Felly, mewn gwirionedd, y model y mae gennym yn ei hun yn ffynnu i'r cymhlethaf.

(1:52:48) the world so in other words the model that we have will itself feed into complexes so we we have to be really really precise we have to get metaphorically something like this out and start to look away outside of the ego deep into ourselves and also into the wider world and into other areas of knowledge beyond psychology human evolution paleoanthropology history that kind of thing biology of course evolutionary biology and look at how we've evolved because as young did point out that the psyche is an evolutionary phenomenon and the solution to just about every adaptive problem that we can encounter has been learned, acquired in the past,

(1:53:27) and is represented within the genome as information that is capable of being released into consciousness. Some of that's on time release, and we can't get too far ahead of ourselves. But other parts are available for updating if we approach in the right way. for updating if we approach in the right way that initial personal myth question then you know when one looks inside what can they not give up without giving up them the further along in the journey someone goes the more they'd come to realize that really that needs to become a non-ego question

(1:53:59) that the thing you can never let go of is the genomic intent and what the ego does with that is the job of the ego to do so it's not saying there's no point in having an ego it's all just a sense of destiny in that sense but that's obviously the most fundamentals our meta-instinctive canonical structure to the lifespan and also the character of a person where someone is best placed their positive qualities that and have not been brought forward from the so-called unconscious they still remain relatively

(1:54:31) undeveloped because of adaptive pressure so what i am noticing and this this this speaks to the point of lived experience rather than just looking at theory is over the course of this conversation i feel progressively more and more like something is interfering or attempting to interfere, not with the words I'm saying, but before they come out of my mouth.

(1:54:50) You know, like a decrease in bandwidth of the Miller number for people who've seen the earlier part of this video. It's very real. I don't know why it's there trying to stop me saying certain things, which is exactly what complexes would do. Well, you were saying before you actually got into that state that to some extent you have to go back beyond the

personal myth sometimes presumably into the ancestral psyche for example to override complexes sometimes that's the only way is to go deeper in and maybe whatever it was that (1:55:28) was trying to interfere with what you were trying trying to say was pulling you away from being too cognitive but it's difficult when when you engage in something like this which is essentially a dialectic where you to some extent you have to be cognitive because you're having to express ideas uh is is going to want to keep you here but another part of you is taking you away uh and encouraging you to dissociate in order to experience something else that's probably deeper and more meaningful and you know i you do when i say you do this all the time james what i mean by

(1:56:04) that is is that you and gay i don't mean you do all the time as say you do this all the time, James, what I mean by that is that you engage. I don't mean you do it all the time as in you dissociate all the time. I mean, you're up for this. You engage with the process. This is one of your great strengths is that you prepare to put yourself on the line.

(1:56:16) And you've always been like that since we've known you. And this is how it is for all of us. So in a way, as much as it's uncomfortable for you to have to experience that, it nonetheless, it's a real time example of how these things happen to us all. And no doubt you will go away and you'll process this and something, something of meaning will come through.

(1:56:40) Maybe when we finished here, it may not happen right now. It may be something that's brewing literally in the background that's wanting your attention and you and you'll come back and you will attend to it because i know that that's what you do and you you engage with the process it's one of your great strengths thank you pauline it it works really nicely as well as a better means of communicating than just cognition.

(1:57:06) And that is a point I really wanted to raise with you guys. And it is difficult to communicate in words. But thinking is so annoying a lot of the time because it doesn't work to solve problems. Someone can just think through a problem over and over and over again. And even if they reach a coherent conclusion it doesn't necessarily mean anything because ideas are always abstract the power of really the power literally to push through and break down complexes of affect and the lived connection to life and all the

(1:57:38) subtleties of affect too so i feel a lot of people feel because i certainly did that the affect is one one emotional state or another. I'm happy or I'm sad. It's not. It's way more subtle than that. A relational lived qualia and a feeling of connectedness. But it's not even really a feeling. It's something more phenomenological than that.

(1:58:00) How to communicate that is really difficult. But that's the answer. It's something that will come out through relating to others so cooperation with a group in a paleolithic environment would work through that it would work through instinct um it wouldn't be really that people got around and cogitated and decided what they were going to do they would move as a unit where they all understood the complete scenario at that point there's no complexes at all because complexes primarily are cognitive primarily they have that element um with modern humans when we're away from

(1:58:40) cognition and we can move by instinct and i don't mean primitive freudian degraded pathological instinct but natural instincts then people relate through instincts and things like intuition that then takes on its original uh importance of being perception by way of the unconscious as jung called it and we would prefer to talk about perception of the field the wider field of information which includes the environment the psychosocial relationships and the intrinsic internal relationship all of those things superpositioned are represented and (1:59:17) understood at an instinctive level which is then confirmed by feeling right and

everybody moves and does and lives appropriately according to that within a group you see

this with social predators like wolves wolves are highly intuitive in many respects that they can separate from one another and perform a hunting task without sight task without sight uh sound or smell of one another they all know what they have to do and they go and do it the the the goal of an attack on a prey animal is in mind it's it's

(1:59:56) a shared goal and they act towards that by instinct they don't cogitate about it and when humans work like that then they relate well and adapt well to a paleolithic environment but we've evolved this cognitive ego which has some uses but it's also the primary cause of neurosis so attempting to fix the problem by overamping the problem which is what cognitive therapy does and cognitive behavioral therapy does, and all of the derivations between those two, is, in my view, stupid.

(2:00:34) That's completely the wrong way to do it. But you were, as you say, attempting to translate into language through Zoom, through video, an affect state which understood something and that's when it falls away because cognition will always struggle to represent affect it has to turn it into something else yes it has to be lived it has to be actual relating in in its biopsychosocial forms um yeah cognition is certainly the problem uh always for varying degrees depending from person to person obviously but cognition will always make problems worse obviously it can be

(2:01:21) good to help give an immediate sense of of ego strength if someone's someone's watching their their thoughts disappear off into absolute nonsense um pulling that back can help ground somebody that the solution can never come from that because instincts don't reach up and uh innovate the ego via cognition it's just one of the insights from neuropsychanalysis isn't it that the affect is always before cognition so behind every thought is an emotion i think that's one of the things i was trying to mention earlier is that kind of self-concept auditing with a sense

(2:01:57) of curiosity everything within one's ecology why is it here and they'll all lead back via not thinking but affect threads down to the the realm of the meta instincts i've certainly seen that lots of times with working with other people and in myself too but it can't be cognitive it runs out which you guys have said it seems to just loop on itself yeah loop cognition yeah it's um if you like a a corrupted attempt at self-cure, loop cognition.

(2:02:26) However, the modern human being will start with cognition and will end with cognition, but they are different states of cognition. So the state of cognition that is aware that they're in a mess is cognition that has failed to understand the situation of adaptation that they are in and the requirements to change.

(2:02:48) yw cydnabod sydd wedi peidio i ddeall y sefyllfa o ddatblygu sydd ynddyn nhw a'r anghenion i newid. Y lefel o gyfnod o ddatblygu yw pan mae effaith, instynciad a datblygu wedi cael eu cyd-dysgu'n gyffredinol. Yna gallwch chi ddarganfod model cydnabod am y profiadau rydych chi wedi'u mynd drwy. Rydyn ni'n gwneud cyfrifo hynny. Ac mae hynny'n analog gyda gwaith clinigol, os ydych chi'n thdiddordeb cyffredinol. Mae'n ddiddordeb cyffredinol. Mae'n ddiddordeb cyffredinol.

(2:03:06) Mae'n ddiddordeb cyffredinol. Mae'n ddiddordeb cyffredinol. Mae'n ddiddordeb cyffredinol. Mae'n ddiddordeb cyffredinol. Mae'n ddiddordeb cyffredinol. Mae'n ddiddordeb cyffredinol. Mae'n ddiddordeb cyffredinol. Mae'n ddiddordeb cyffredinol. Mae'n ddiddordeb cyffredinol.

(2:03:26) Mae'n ddiddordeb cyffredinol. understand it's an abstraction uh the task of relating and that analog is reversible so you can say about yourself if i start with a cognitive model say it's jungian or whatever it is then everything will be filtered through that and it's all internal projection and you are not really relating to yourself at all that's great for complexes because they will absorb that theory and use it back at you you have the shadow you have

the negative anime the dark side of the self is going to destroy you the next thing you know you're into a corrupted version of nature or a corrupted version of russian fictional writers (2:03:58) however great they may have been in their personal achievement because of what you may internally um you know take on board from some internet guru or celebrity psychologist this then forms in the nucleus of a complex within your self-concept that influences the ego that then interprets the attempt to correct for that from within at an affect or drive state level as being something which confirms the internalized suggestion from the celebrity psychologist or whoever and then the complex just gets bigger (2:04:30) and bigger and bigger and the person is trapped in an awful state of unremitting angst and bad cognition bad understanding the worst state somebody's in or the more neurotic the ego is the more likely they are to pick up more and more and more complexes from the outside world under it seems a healthy intent like the the instinctive pressure that should really be used for relating and living out potential is capped by complexes new ones are generating then people do have all kinds of really strange ideas and strange marriages of ideas as well some recently more and more people with this a strange version of (2:05:11) Christianity a strange version of pop psychology and a strange version of alchemical young all sort of mesh together and when someone's got an instinctive issue that they're unconscious of or at least the etiology the the setup instructions of the complex they're unconscious of or at least the ideology the the setup instructions of the complex they're unconscious of the last thing they need is some kind of abstract religios not religious religios mess like that or for a young man who who um i've seen this so many times it's like one of (2:05:39) the v pertinent issues of this generation the young man who has issues around self-esteem, relating to women, status, standard instinctive stuff that everyone has to come to terms with in themselves and then they come across a whole bunch of men, older men, online telling them this is how women are in a very particular way, this is what men should be be this is what you should do in terms of your work in terms of your responsibilities into etc etc etc and it just takes what might have been a natural (2:06:11) masculine protest up to a million when the person then suddenly gets very anxious very depressed this happens so often yeah so it's that auditing process that seems so crucial we've going right back to the start of this dialectic that sense of lived experience being so important any theory that someone has picked up needs to be pressure tested that's of course where dialectical syncretism that's the fourth pillar of psychosystems analysis comes in which is something we could talk about but people really do if they're in a state like that um and which they will feel they will feel (2:06:50) they will know if they have complexes or not that are actively bothering them it's not something that needs to be cognitivized um they do need to be honest about what has influenced them and be prepared to scrape all of that away which which can be difficult and require courage a hell of a lot of courage to do but is necessary for any real growth to take place we've evolved to be influenceable that's part problem and if we go back to the wolf analogy you know and there is a hierarchy obviously within a wolf pack that works and it's to the benefit of everyone and if you go (2:07:26) back to a similar model if you like of a paleo hominid group then they are going to have to be able to trust one another in the same way and also to learn through the influence of others about how we should approach and tackle things we wind that forward into the modern world and how the brain has evolved and the the ego and our personal psychology has evolved we are still vulnerable to influence and suggestion from what someone like

Cesar Millan would call a poor pack leader and he would say dogs do not follow poor leaders humans do and that's entirely true

(2:08:03) unfortunately we internalize from a lot of these internet guru types all sorts of nonsense which is basically just their own maladaptations and the limitations of their personality because of an instinct to follow leaders to follow wise leaders to follow appropriate leaders and there aren't many of them around externally so one of the best ways to check against that is to go into the the paleolithic psyche which we still carry within us and that's probably best discussed in another video where we could really go into some depth

(2:08:38) about the ancestral psyche and how that works through but the way that these influences negatively from internet gurus and the like um take root is through that instinct for collaboration and to follow leaders so the complexes readily form around that and as you said paul very often the more intelligent people are in that ordinary sense of intelligence yeah and the more suggestible they are yeah well they are because they're they're generally more open to ideas and to working with ideas and it's easy isn't it when maybe we see leaders who

(2:09:15) are very obviously that way i'm thinking of some of the political leaders that we have on the world stage at the moment it's not difficult to see what they are. But it's harder when it's more subtle, or it's somebody who appears to be benevolent in some way, or they have a kind of a, you know, an admixture of both that, you know, they might have that side to them that is, you know, a layer in the sense that the striving or being driven by their own power drive, but they may also have something about them that appears to want to help other

(2:09:55) people and that that combination is a little bit more difficult to deal with and say somebody who was obviously outrightly and obviously evil and doesn't hide the fact that say that rhywun sydd wedi bod yn amlwg yn ddifrifol ac yn amlwg yn ddifrifol ac nid yw'n cwblhau'r ffaith ei fod yn dweud yna.

(2:10:10) Felly mae'n bob amser y newan, nid yw'n bob amser y maen nhw'n ymdrin â'r ardal gwyrdd sy'n ychydig yn fwy anodd i'w ddelio â'r bobl ac felly p'un a yw'r bobl hynny, yna'r fwyaf amrywiol i allu ymdrin rhyw fath o ddiffyg ac nid yn unig yn ymwneud â phosibl. Iawn. Pwynt da. Ac wrth gwrs, mae cymhlethafion yn bob amser yn adlewyrch. Dyna beth maen nhw i'r gorffennol. Mae'n ymwneud â chyst coes, yn enwedig â'r llwybrau cynllunol o'r llwybrau cymhleth.

(2:10:47) integrated unit the cerebral courses sit upon older deep um subcortical structures which fundamentally determine everything this is an insight from neuropsychanalysis and affective neuroscience um so to think in terms of specificity for cerebral cortex in and of itself can become a complex through influence and suggestion and people start to divide themselves gall unrhyw un o'i hun ddod yn cymhleth trwy ddyfyniad a chynghor, ac mae pobl yn dechrau rhannu eu hunain rhwng yr hyn y maen nhw'n ei dychmygu yn un hemisfeir neu'r arall.

(2:11:11) I gael y mathau hynny o effeithiau, mae'n amlwg bod angen i chi ddiffygu'r gynhwys yn parhaus neu'n amserol i weld sut mae gynhwys gwaith gwaith gwaith yn hytrach na gynhwys gynhwys a gynhwys gwydch. Rwy'n gwybod bod gennym graffegau ar hyn yn gynharach. Mae'n bwysig. Mae'r colida hadron mawr yn bwysig yn glinigol. Y pwynt pwysig ar hyn o bryd...

(2:11:39) ..yw deall pwysigrwydd a chynghor a'r hyn sy'n ei wneud i'w ddysgu. A phwy ydym ynoddol i hynny. Ac yna pan ddodwn i lawr i'r nesigrith, mae'r cymhlethaf yn bwysig iawn, fel rydych chi wedi'i ddweud, yn y cyfnodau o'r rhan o'r rhan sy'n eu cwmni, James, pan

ddychmygwyd hynny diwethaf. Yn y senydd hwn, mae'r cymhlethaf am gadw'r byd yn y dyfodol trwy'r cyflwyniad.

(2:12:04) ..yn y dyfodol trwy'r cyfnod. Yn ystod y paradox, mae'r dynion.....a'r fforddau sy'n gysylltiedig â'r genawn... ..a'r hanesyddol seichyd, wedi'u cyd-dynu yn y dyfodol hefyd. Ond maen nhw'n bwysig yn y dyfodol... ..a'n ysgogi yn y dyfodol. Mae'r cymhlethaf yn ymddangos i fod yn unig, ond nid yw. Maen nhw bob amser yn regresif, yn retrogresif.

(2:12:28) Ond mae'r instynciau sy'n regresif yn hynod o beth. Maen nhw'n gweithredol. Maen nhw eisiau i ni symud drwy'n datblygiadau a datblygu'n dda. Dyna pam mae'r instynciau yn eithaf ddiffus. Mae'n rhaid eu cyfrifo gan yr instynciau meta... ..a'r ydym yn ei ddysgu fel archetypau. Mae'r cyfan yn cyfan o faterion.

(2:12:48) Nid rhywbeth sy'n colli i mewn ffigurau. Ond mae'r cyd-destun sy'n gael ei olygu drwy'r bywyd. Mae hynny'n cynnig llawer o gyfnod. Ond mae cymhlethau'n ddyfyniadau... uh of bandwidth uh but complexes are collapsed states that resolve out of meta-instinctive scenarios as maladaptations to them and once they're set up and again the earlier part of the video james you provided the graphics of pierre janet and his model of dissociation once they're set up they then can cap instinct and innovate uh the ego and its self-concept and completely mess up our adaptation

(2:13:28) to the world and to reality and there's all sorts of ways that they can do that which we could go into i think we should the first clinically and you can do this through introspection the first way that you can detect the complex is the way that they seamlessly innovate a person's thoughts and speech through relating externally or internally when we have an internal dialogue or an idea or a situation or an anticipation appears to represent itself to us from within much of it will appear to be quite reasonable and rational and logical now that will appeal yw'n ymddangos eu bod yn ei ddweud.

(2:14:29) Mae'n ein arwain. Yn ystod y cynnwys, mae'n ein arwain i'w gwerthu. Mae'n ysgrifennu a'i arwain o'r cynnwys yn ei hunan. Mae'n ystod y cynnwys. Mae hynny'n iawn am fi. Roedd hynny'n digwydd ac roeddwn i'n ei wneud. Mae'n ystod y cynnwys, ac mae'n ystod y cynnwys.....yn ystyried yr rest o'r peth.

(2:14:51) i did that and whatever it might be and then they add something to that which you believe because you believe the rest of it and it's that which is the key to understanding that this is a destructive complex which is occupying a part of our psyche is capping our instinct instincts and misdirecting all the be that you pick that up in conversation if you're a therapist because inevitably they show themselves they they can't resist doing it and they seek confirmation every bit as much as the normal ego personality seeks psychosocial confirmation we all want to have that we want to be acknowledged as being real as being rational as having value complexes do the same thing and what they will do is co-opt the therapist to confirm the

(2:15:27) complex by embedding speech if you like or words within a sentence within a phrase which itself is embedded within a wider context that the therapist starts to nod and agree to and then the complex picks that up and says agree with this it's embedded in what this person says..Digonwch eich bod yn cytuno â'r hyn y mae'r person yn ei ddweud.

(2:15:45) Yn ystod hynny, bydd y cymhleth yn ymgymryd yn ei hunan. Yn ystod hynny, mae'r ego wedi'i ddysgu. Mae'r ego wedi'i ddysgu yn y cymhleth. Mae'r ego wedi'i ddysgu yn y cymhleth. Mae'r ego wedi'i ddysgu yn y cymhleth. Mae'r ego wedi'i ddysgu yn y cymhleth. Mae'r ego wedi'i ddysgu yn y cymhleth. Mae'r ego wedi'i ddysgu yn y cymhleth sy'n ei ddod yn ei ddod. Felly mae'r teimlad o gael ei ddod yn ei ddod yn ei ddod...

(2:16:07) ..a'r person wedi parhau i fyny. Neu maen nhw'n mynd i fwy na phan maen nhw'n dod i mewn. Os ydych chi'n gweithio'n dda gyda rhywun... ..allwch chi ddod i'r pwynt lle

gallwch chi ddweud hynny i'w gynnal mewn amser. Os ydych chi'n cael eich sgwrs yn cael ei recordio...io, gallwch ofyn iddyn nhw chwarae'r sgwrs yn ôl.

(2:16:27) Gallant glywed eu hunain yn y foment y byddai'r peth arall yn ei gyflwyno. Mae'n ei ysgwyl yn y sgwrs. Mae'r therapeutaidd yn ei gyd-dweud y peth ac wedyn mae'n parhau. Mae'n parhau i fyw. Mae'n ddyniaeth. and they remain stuck and it becomes a habit then and if you're in a lengthy analytical process one of the reasons it takes so long for classical analysis is the repeated confirmation of complexes by analysts and when the analyst talks about mythopoetic things and brings in the greek gods or the norse gods or whoever gods it might be um into the uh this

(2:17:06) the discussion and says see it's just like that and you are like that this is the hero's journey and the complex is sitting there analyzing responding feeling inserting confirming and the person goes away and thinks they're doomed or they're stuck or they're inadequate or they get Ac mae'r person yn mynd i ffwrdd a'i meddwl eu bod nhw'n ddod o'r llaw, neu'n cael eu llwyddo neu'n anodd.

(2:17:25) Neu maen nhw'n cael eu llifio, sydd wrth gwrs yn ystod y cymhleth, oherwydd nad yw'r egw'i allu gael y llifio heb ei ffwrddio ac wedyn ei llwyddo i ddysgu. Ac yna mae'r analgyr yn ei dderbyn fel, dyna'r reaciwn ymgyrchu neu ei ddyfodol. Ac mae'n mynd ymlaen ac ymlaen ac ymlaen fel hynny am ddiwedd, oherwydd nad ydyn nhw'n llwyddo'r sg Mae'r cyfnod yn ddysgu'r cymhlethau'n dda yn amser. Mae'r cyfnod yn ddysgu'r cyfnod yn amser.

(2:17:46) Mae'r cyfnod yn ddysgu'r cyfnod yn amser. Mae'r cyfnod yn ddysgu'r cyfnod yn amser. Mae'r cyfnod yn ddysgu'r cyfnod yn amser. Mae'r cyfnod yn ddysgu'r cyfnod yn amser. Mae'r cyfnod yn ddysgu'r cyfnod yn amser. Mae'r cyfnod yn ddysgu'r cyfnod yn amser. Mae'r cyfnod yn ddysgu'r cyfnod yn amser.

(2:18:02) Mae'r cyfnod yn ddysgu'r cyfnod yn amser. Mae'r cyfnod yn ddysgu'r cyfnod yn amser. Mae'r cyfnod yn ddysgu'r cyfnod yn amser. then his students downstream of him, many generations down, just do the same thing. They don't understand Pierre Jeannet. They do not understand trance states.

(2:18:09) They do not understand hypnosis, that kind of thing. Whereas I think it's fair to say, Paul, isn't it? In our experience, hypnosis and altered states of consciousness are the ideal way of accessing complexes because you draw them out yeah by reducing the the the tension as janet would have understood it of the ego the background dynamics emerge right out and you see them clearly so that's what you need to do if you can bring about by whatever means an altered state of consciousness in the relationship that you have the therapeutic

(2:18:45) relationship and complexes immediately show themselves and at that point you get the pure dissociation and you can literally communicate directly with the complex then as separated from the ego you've separated it and the aggregate experience that is something that is so beyond youngins who cack handedly maintain that division and confirm it in people repeatedly for years and years and years well yes and just as you were speaking say i was thinking how how people do get locked in to therapy for for such a long period of time and

(2:19:27) you know it can we've known people to be in therapy for like 13 years it's like my God that's such a big chunk of your life that you should be out there living it's um it's scandalous that that should happen the other thing that it brought to mind and I'm probably paraphrasing here really um but it was um it was a point in uh the book Freud's Women oh yeah to do with Emma Freud and apparently she was having um obviously what were

psychosomatic symptoms and part of them I think were related to her digestion in some way and she had a female physician who offered to operate on her

(2:20:16) to you know remove whatever the physical cause was of what was essentially neurosis and the surgery went ahead and apparently this female physician said that she'd removed some pus from uh this from emma's digestive tract and freud was a apparently afterwards after she recovered a bit apparently she improved initially and then that improvement fell away and she remained basically a partial invalid for the for the rest of her days but Freud's response to that was uh he kind of lamented the fact that that intervention had taken place

(2:20:58) and he said something along the lines of oh no now she'll never be well and unfortunately he was right and of course that was because the the real issues haven't been properly addressed and the expectation had been built up uh in emma's mind that that would be the solution to that problem and uh the underlying psychodynamics were never fully resolved but that came to mind as you were speaking about how people if they have the wrong therapist the wrong kind of therapist someone who hasn't worked sufficiently on themselves

(2:21:31) doesn't have a sufficient understanding of complexes could easily just lock somebody into years and years and years of suffering from which they may not emerge yeah and so who you work with is incredibly important and i think if you have any kind of instinctive doubt about what you're doing or what you're experiencing what you're going through you should put an end to it because in a way arguably that that in and of itself is ego strengthening to be able to take a stand against something which is essentially toxic

(2:22:03) and harmful to you and of course it can happen in therapy that you're just simply with the wrong person that person is just keeping the problem going for you then that's something that you should do and start again or maybe think about going the you know the self-development route with sufficient uh understanding of what you need to do is entirely possible yeah and it is probably um preferable to be honest with you if you can do it for yourself it has to be better so just as you were you know you were talking um obviously you're talking about

(2:22:40) the positive side to what can be done to help people to discriminate themselves out and away from complexes and that's the beginning of the healing really but you know awful to say it but there's probably not that many people out there thinking in that way no no and um i guess that's a bit of a warning really is to be to be careful yeah about who you work with yeah yeah absolutely um i mean complexes are the absolute stuff of psychotherapy they are they should be yes that was my next point i'm sorry i was going to say but they are not um because

(2:23:21) people don't understand the relationship between mind body environments in the right way yeah um and it's a right mess out there all of the psycho reductive therapies need to be cancelled i hate to use that term but effectively they do um because there is no psychology without biology and there's neither of those two without the environment either all three of them are intimately linked and energy and information superposition between all of them.

(2:23:48) And any training that does not understand that properly scientifically is inadequate training. So any kind of cognitive reductionism should be out. The old traditional analytical, classical analytical routes are a complete failure. They're almost extinct in frontline health care for very good reason, because they cannot deal with simple things.

(2:24:12) And they can't deal with complicated things either. They can only deal with artifacts that they generate through their theory and through suggestion. You know, as we



(2:24:31) It'll just take years and years and years. And it's the same with a Jungian. You go to a Jungian with the same problem, but you allow yourself to be influenced, you'll generate an internal model through suggestion of what the problem is. He or she will then offer you a Freudian solution, a Jung solution and if you go along with it it will take as long as the theory says it will take that's right and it's pretty much the same with all of them yeah yeah um so it needs a complete reboot yeah I mean we we often and this this is part of our lament, we often wish that Jung had carried on with,

(2:25:25) Ie. Ie, ond rydyn ni'n gwybod, yn amlwg, bod wedi mynd yn y cyfeiriad penodol. Ac mae'n amlwg, mae'r profiad honno wedi bod yn ein profiad, ddim o ddiddordeb ymlaen gwirioneddol. Nid o. Nid o. Mae'n rhaid i chi fynd yn ôl i'r adnoddau. Roedd y gwaith ymarferol o'r hollau ym Mhlwch Yng Nghymru, o 1900, os gallwn ni ddweud hynnyawr o 1900 i tua 1910, yn y llaw, ar y chynulliad.

(2:26:18) And the abhorrence that is CBT would never have evolved. coherence that is CBT would never have evolved. It would never have had to evolve to fill the vacuum generated by the analytical reductive models of the day. But of course, it probably couldn't have happened because Jung did not collaborate well with anyone.

(2:27:07) Fe fyddai'n ei ddau, ac yn dweud, nid yn llythyr, ond fe fyddai'n rhoi'r ffordd ei hun i'r cyfan. Roedd yn y ddynion yma, yn y gwasanaeth, gyda'r bobl hynny. Ac roeddwn i'n credu bod hynny'n gyfartal. group with those people and and that's where we lived in with his wife and I just I think that's exemplary yeah actually they cooked for the patients yeah he gardened with the patients he he did physical yeah creative work with occupational therapy yeah yeah he did all of that yes uh young was one his own way yeah yeah that's history yeah but uh what Yn fawr, roedd y mab yn gwneud hynny. Yn fawr, roedd y mab yn gwneud hynny. Yn fawr, roedd y mab yn gwneud hynny.

(2:27:46) Yn fawr, roedd y mab yn gwneud hynny. Yn fawr, roedd y mab yn gwneud hynny. Yn fawr, roedd y mab yn gwneud hynny. Yn fawr, roedd y mab yn gwneud hynny. Yn fawr,

roedd y mab yn gwneud hynny. Yn fawr, roedd y mab yn gwneud hynny. Yn fawr, roedd y mab yn gwneud hynny. Yn fawr, roedd y mab yn gwneud hynny.

(2:28:02) Yn fawr, roedd y mab yn gwneud hynny. Yn fawr, roedd y mab yn gwneud hynny. Yn fawr, roedd y mab yn gwneud hynny. is fundamental to that and therefore understanding hypnosis but hypnosis is not one thing it's like psychotherapy so many different schools there are so many different approaches to hypnosis so we can't collapse it into being one thing um in our view the best lineage in that would come once we take all of the old the really old early hypnotists and hypnotherapists into account..yn cymryd y cymaint o'r holl hypnotistau a therapeutiaid...

(2:28:26) ..yn ymwneud â Jeanet. Yn ôl, byddwn yn mynd yn ôl i Milton Ericson i ryw fath... ..a wedyn i Ernest Rossi. Dyna'r llwybr iawn i'w gymryd. Mae'n hynod o bwysig ac effeithiol. Gallwn allu cynnal tronestade hypnotig... ..yn ddefnyddio therapiaethau creadigol. very effective.

(2:28:47) But of course, we can extend hypnotic trance states into the use of things like creative therapies, all the different kinds of creative therapies. And how you can work with complexes through all of those as well, because they are all altered states of consciousness. I've got an example to share from someone I was working with fairly recently to show how sneaky complexes are really and really how real they are too as you guys have been saying the real stuff of psychotherapy the person I was working with fairly recently basically said a lot of complex rhetoric essentially along the lines of the pacing and leading that you guys were mentioning a moment ago. I've never had any friends, which is not quite true, but more or less their past history

(2:29:31) has shown that they're not the best or have not historically been the best with relating, but that's okay. Therefore, no one likes me and I will never have friends and I am doomed. So it was the pacing and leading process. And I did call the complex out i told them that is a complex and you should not be identified with this complex and then they said and this was fascinating they said actually you know what i had a dream last night i want to tell you the dream spontaneously and the dream was they were handed a letter from someone who they didn't know they

(2:30:04) weren't so they didn't know who had sent that particular letter that had on it everything that person had just said to me and in the dream they handed me the letter and i thought that was so stark that they were handed the letter in the dream to hand to me and in real life they'd woken up forgotten the dream and handed me the letter metaphorically the complex had already revealed itself it seems or the dynamics ahead of time within the dream um then I thought the polite thing to do I suppose was to ask more who sent the letter so to ask the unconscious mind of

(2:30:39) the person who sent the letter they had a dream I think a couple of days later, that revealed who sent the letter, with a further collaboration being shown between themselves and me, moving away from this particularly toxic person to move on and presumably work on solving the problem.

(2:30:58) That's still an active thing in process, but it was so stark when I saw that they just read the letter out straight away and passively believed it. So the disidentification process is so important. And that's obviously not what you don't get that with CBT. You don't get that with classical analysis.

(2:31:16) Whatever someone says, they have a reason to believe that it is true. And the more cognitive someone is, the more likely they are to actually, yeah, maybe that is true. You know there are i can think of at least one very prominent internet psychologist who would take what that person said you know i've never been i've never had friends therefore i

never will it's like well actually maybe that is maybe that is true maybe you are terrible maybe you have a an awful chaotic existence and you need to come to terms with the evilness inside of you and the destructiveness inside of you it's the wrong thing to say to somebody yeah the wrong thing yeah well that was great you know

(2:31:51) obviously what you did there was was exactly the right thing and that was confirmed by the fact that they uh that progressed further on and information was further released and revealed to you and that's part of relating, isn't it? You related properly. You recognised the fact that you were being offered something from outside of his ego, so he didn't even really know he was doing it.

(2:32:14) The ego didn't know, but the preparation had been made and had been revealed in his dream, then you responded to that, and then the confirmation came back and you were able to move on with him. But that's the kind of engagement that is necessary to help people. I think what you've illustrated there too, James, is two potentially different outcomes, depending on, you know, had that person seen the other person that you were describing, that could have been, well, it would have been a very different

(2:32:46) process, and therefore a very different outcome to, you know, this particular person having worked with yourself. So, you know, it is important who you open up to, it really, really is. And it's, it's worth, it's worth doing your homework if you're thinking of embarking on therapy in some way shape or form or just you know bearing in mind that um if you're going to do it through say the the internet and you're going to open yourself up to uh internet gurus then that might be the kind of thing that comes back at you um and to just you

(2:33:27) know you have to be prepared for that degree of influence coming back at you yeah so you know who we choose to allow to influence us is really really important yeah and we do have a choice we do you have to own up to that don't you first and take responsibility but not in a harsh way but in a natural way you know if somebody's aggressive and cognitive and uh accusatory and says you have this responsibility you must do this you must do that that's every wrong signal you could possibly give out to someone yeah um as you know james the way that we work is that we seek first with someone uh in terms of

(2:34:08) building up the rapport to access that part of them that is interested in their health and then optimizing themselves along their lifespan and this is not the ego usually because the ego's usually been innovated by complexes which we you know we all accrue along our timeline uh as natural enough maladaptations to life but there is a deeper part that's interested in health if you can communicate with that directly and a person experiences that safe healing dissociation within them that is not a complex that is bigger than them that is relaxed and is anticipatory about a

(2:34:47) positive future that is such a powerful experience it is transpersonal it's the thing that the youngins talk about with this reification of those of the self archetype as if that takes 100 years to get there you can do it in 10 minutes if you do the right things because it really is there not in the way that they reify it though because that's all concealed you know or it conceals the deeper healing parts of the person with layer upon layer of absolute nonsense yeah and reification that's why it takes

(2:35:18) so long for them to get almost no worth yeah so, you have to ask yourself the question, why is it concealed in that way? Well, the answer is pretty obvious, really, isn't it? Because it means that the analysis is going to take time, and it might never conclude. And therefore, you're, you know, your, your shackle to that for, for however long.

(2:35:46) So, you know, there are advantages built in to the concealment, not necessarily that that benefit the patient or the analyst line, but certainly benefit the analyst. And you

have, I think you have to, you have to be that disc, well, they back to discrimination again, isn't it? But also not necessarily just uh at a cognitive level but you but you have to bring you have to harness your instincts you have to say you have to feel your way into it just this feel like it's just you know yeah is this instinctively right what i'm entering into now and i think if you get any sense that

(2:36:23) it's not that you should you should back away and it may be the first time that you've actually ac rwy'n credu, os ydych chi'n cael unrhyw ddysgu, nid yw'n dweud y dylech chi fynd yn ôl. Efallai y byddai'n y tro cyntaf... ..deall eich cydnabyddion yn iawn, sef dim peth ddewis. Ond unwaith y gwnaethoch chi'r hyn yna...

(2:36:34) ..rydych chi'n sylweddoli pwysigrwydd... ..gweithio ar asesu am sefyllfaoedd yn y ffordd honno. Mae hynny'n hynod o gyffrediniaeth egwyddorol hefyd. Rwy'n cytuno â hynny. that's very ego strengthening as well yeah i totally agree with that and of course um it's very rare for anybody to experience that um without being helped in some way and that's the responsibility of the therapist in my view is to help a person experience the non-subjective self but the transpersonal self within them not as an idea but as an experience

(2:37:06) anybody could offer it as a theory and say that you have this self archetype and you must draw mandalas forever you know or it's other nonsense that these youngins preoccupy themselves with but if in the very moment they can experience a transcendental transpersonal experience of their deeper unifying organismic self um and all you've done is to facilitate that and for that other part of them to communicate directly with that that subject that person's ego and say yes i agree and i agree with the therapist that it's this is right and this will work let's

(2:37:47) go for this that is so powerful i never once heard a young you ever say that they can do that or even knew that it was possible but any competent and i mean this in the fullest sense any competent depth psychotherapist will know not only is that possible, but you could do that within a few minutes of meeting someone if you know what to do and if you respect the process properly.

(2:38:15) But it is so rare because so few people are trained in that kind of thing these days and they're certainly not experienced enough in it. What follows now is a narration of 16 posts by Steve Richards from our YTLB Discord server, all on the nuances of working with complexes clinically and for personal development.

(2:38:40) All were prompted by questions from dedicated students and enquirers into depth psychology, who are working valiantly on themselves and to understand the psyche in its lived reality. If you'd like to join the server, there's a link in the description. Steve has written thousands of posts, all of which are instantly available.

(2:39:03) Let us begin. On working with personal memories. A student reports that they've understood the very first complex on their timeline, pertaining to their self-perception of incompetence. They isolated certain memories and linked them to present complex activity. The student asks Steve if their complex is indeed capable of this, constellating past memories in order to generate the ego's feeling of incompetence.

(2:39:36) Steve replies, The first place to start is to be inquisitive about the phenomenon of you and the biopsychosocial domain you flourish within. That is the domain of your complexes too. Complexes form under many conditions and can be as simple as habits of learning or as destructive as the systematized fragmentation of schizophrenia.

(2:40:06) In the main, they are relatively autonomous subsystems, piagene, that formed in response to experience that either occurred or, paradoxically, did not occur. The former are easy to grasp, as they include many kinds of negative experience, including what we commonly refer to as trauma of whatever kind. The latter however fall under the remit of

what Anthony Stevens calls frustration of archetypal intent and which we refer to as frustration or misfiring of meta-instinctive intent. Functionally, in the context of Anthony's work, we mean the same thing,

(2:40:47) because unlike mainstream Jungians, he has a grounded understanding of biology and evolution. In the context you mention, in your final paragraph, it's best to think of this as an instinctive task, that has significance for your sense of competence and status. That sounds as if it's a big issue, but the remedy is simple.

(2:41:09) The frustration is likely to be of your seeking system, paired with your play system, both in neuropsychanalytic terms. Seeking relates in a primordial sense to utility to a group, and utility to a group is about status. So it's likely that the frustration has become a symbol of frustrated status and potential.

(2:41:34) In other words, the frustration of your instincts for achievement of your potential and recognition of attainment by others has collapsed into a basic representation of itself, a symbol. This happens when the frustration originates not in the ego but in the unconscious. We get shown an image of ourselves as falling short of our potential in effort to make us so fed up with the unpleasant affect it generates that we adjust our drive state accordingly and optimise.

(2:42:07) Complexes form under such conditions as dissociated subroutines to intercept the unpleasant affect and representations which are paradoxically encouraging us to change and cap their pressure or divert it into something else. The psyche reacts by ramping up the signal, and the complex counter reacts by strengthening its cap and displacement.

(2:42:34) If the ego can learn to receive the signal without anxiety about it, the signal will fade, and when we adjust accordingly, it will disappear altogether. In the interim, we can expect the complex to resist, as it was set up under conditions wherein the ego generated it to defend itself from instinctive pressure.

(2:42:58) That's when we need to bypass the complex and go straight to the homeostatic principle, which will adjust to the ego's new position about itself, and break the complex down into free energy. On Complexes Capping Instinct A student asks, what if there were no complexes to cap instinctive pressure? Would there be walking zombies everywhere from overblown, unregulated affect? Also, how does one practically bypass a complex and go straight to the homeostatic principle? Do you have an example of some sorts? Steve replies, the first thing to do is examine

(2:43:41) your major premise. No complexes to cap instinctive pressure does not mean no complexes, just no Jenean partitioning to intercept instinctive pressure and redirect it. Instinctive pressure, if it needs capping homeostatically, needs to be used up by action in the world or by displacement into fantasy.

(2:44:06) Pankseppian instincts without a context to express them, fire randomly. At a minimum this produces a drive state that cannot be sustained, mania. So adaptive mechanisms must be deployed, including complexes. No complexes, no adaptive action, no holding space fantasy which feeds complexes under all normal conditions, will mean that stability is fundamentally compromised, and the ego fragments into complexes. As in schizophrenia, Jung.

(2:44:43) So the major premise needs revision. As for examples, I've discussed this many times in Jung to Live By videos and in Discord posts. On interpreting instinctive signals. A student asks, are instinctive pressures always easily decipherable? I'm wondering if simply not, or if they always are, and it's complexes which distort the message.

(2:45:10) Steve replies, The biggest inhibition to instinct is mature, rational cognition. Complexes are most often variegated, superpositioned informational states that may have a

strongly represented cognitive component. As humans mature, cognition differentiates, as it did as an evolutionary adaptation. In young children up to puberty, pansepan instinct is natural, according to the stage of lifespan development. Meta-instincts are progressively rehearsed, through both solitary and social play.

(2:45:50) Puberty sees the genome release its final biological meta-instinctive program to contain and express the reproductive and psychosocial instincts. Thereafter, cognition takes on a primary role in adaptation to the varied challenges of adult life.

(2:46:16) For modern humans in developed societies, affect and instinct intrude and threaten cognition, which in its arrogance regards the former as irrational. However, as I've said before, the solution to wrong thinking is not right thinking, it's right feeling. The rational ego and its prefrontal cortex grow away from their evolutionary foundation at their peril. Affect is the carrier wave of instinct, which is the emissary of its master, the genome.

(2:46:48) On complexes parasitizing libido. A student says, Every moment I'm being invited to either experience the present moment, life itself in its total reality, or else to withdraw back into my own complexes and cognitive associations and keep having the same experience of life over and over again, making the same mistakes and having the same results.

(2:47:13) Every time I choose the former option, I am allowing the unconscious and homeostasis as a whole to do its work, and these ideas and complexes that I thought were so central to my life grow ever more distant in both importance and intensity.

(2:47:34) Steve replies, there's a constant tension within the developing ego between the primary need to adapt to the outer world and the pressure that comes from the unconscious to meet its requirements. On this, both Freud and Jung agreed, albeit from different perspectives. Of the two, Jung's position was by far the more sophisticated, but for each, what they found mirrored the irreducible ground of their respective starting point, their endowed character and its limitations. We don't escape our personal equation easily.

(2:48:07) Indeed, it's the starting point for any true insight. We begin at a significant disadvantage. Our ego is immature and is beset from within as well as from without. Other qualia of consciousness exist simultaneously and intrude their symbolic representations even whilst our cognitive ego distills through biological and psychosocial maturation.

(2:48:34) Our evolutionary psyche is real. This is not a reference to Ernest Haeckel's recapitulation theory, ontogeny recapitulation theory, but rather to the work of Jung, Paul Maclean, Anthony Stevens and others as understood through a superpositioning and informational monism framework.

(2:48:59) The evolutionary psyche has an intrinsic consciousness of its own that impresses into our developing ego under instinctive pressure, that itself is on timed release from the genome. Homeostasis in a whole human system does not always deliver smoothly. Indeed, given the adaptive demands made upon it, it doesn't because it can't.

(2:49:27) The pressure we experience subjectively from the non-ego consciousness of the so-called unconscious has to be systematized into representational forms that echo past adaptations to the evolution of consciousness as we understand consciousness as such to be. Higher potential minds, as they develop in parallel with their maturing brain, will often come under the influence of occult, magical, superstitious or other such influences because of that instinctive pressure from within.

(2:50:01) In some, if combined with substance abuse, or if filtered through a normal maturational or individuation neurosis, then fantasy becomes the holding space, for as long as it can be sustained. If there is no severe mental illness, then maturation will regulate the developing ego into an adaptive range, appropriate for lifespan development.

(2:50:28) Creativity is often the result of this pressure, but it must be remembered that unbounded creativity is a precursor to mental illness, through Jungian-style inflation. The key is ego strength. The ability to be forensic helps here as it will seek out the real from the fantasy.

(2:50:54) Fantasy based on the paleolithic psyche will find the supernatural and the occult where they don't exist and miss the reality of the parapsychological where it truly operates. The modern human ego, if it is of high potential, will be required by genomic pressure to understand itself and its extended environment in ways that occupy many different states of consciousness simultaneously.

(2:51:19) This is not easy. The wrong way to go about things, unfortunately, is easy. The wrong way to go about things, unfortunately, is easy. We need to avoid hyper-rational cognitive reductionism, as that contraction of consciousness is maladaptive. We need, too, to avoid being drawn into inflation and pseudo-consciousness by forces we do not understand. The task is not, as I have said, easy.

(2:51:49) It takes time and it takes hard lessons, which is Darwin's answer to the conundrum of mere being. The student replies, on reflection this message also brings into focus one of the topics discussed in one of the recent Jung to Live By videos. The more complex an organism, the more potential it has for higher consciousness.

(2:52:15) But there is also an equally increased potential for things going wrong and for making mistakes. That's what makes it so difficult. However, when one goes through the task and finds the right homeostasis for them to live naturally, themselves and the world will be equally rewarded. Steve replies, Yes, and that is the troublesome stage human consciousness is at right now.

(2:52:37) The human brain is capable of generating as much nonsense as sense when it comes to virtual modelling. When this expanded capacity becomes over-amped, either through a seeking system that's operating without a context, or within one that is too limiting, then the drive state is such that it has to be ducted into fantasy, or perhaps a conversion into symbolic, symptomatic representation, either in the body, the interpersonal domain, or both.

(2:53:15) Homeostasis in a whole human system is so complicated that its regulation may necessarily be suboptimal in some areas, and over-adapted in others. The genome can tolerate suboptimal adaptation for extended periods of time, but whatever potential we have will always generate instinctive pressure to actualise itself.

(2:53:41) We can predict that evolution will look for ways for consciousness to escape the functional limitations of biology, whilst using biology to create the means of onward progression. Evolution is biological, but in a systems and informational sense, it operated before biology and will continue to push beyond it. On the expression of complexes in the body.

(2:54:08) A student asks, I have a question about the effects of complexes on the body. This morning I tried to practice presence, resulting in a sudden tsunami of negative emotions mid-morning, accompanied by a strange sense of derealization. Now that I've recovered, I notice not only low energy, but also a strange feeling in my back which wasn't there before.

(2:54:37) It's as if initially the complex was located at a cognitive level, as usual, and the state of presence has somehow weakened it. Then it appeared in an affect-toned state. When I disidentified with it, then it passed into the body. Is such a thing possible?" Steve replies, it is certainly possible, but it's important to understand that what presents in one form and then another are aspects of the same informational field.

(2:55:07) What the psyche puts there, the psyche can take away. The student replies, thank you Steve, can you please elaborate a little bit more about that last sentence? What the psyche puts there, the psyche can take away. Steve replies, informational transduction, Ernest Rossi, converting or transducing information from one representational state to another.

(2:55:34) This is the dynamic that underpins so-called hysteria, as in hysterical conversion reaction, symbolic conversion, somatoform disorder and any stress reaction that converts from psychology into biology. Complexes are systems of representation that can occupy all of these states.

(2:56:01) However, if the psyche transduces, then it can reverse the process or transform the repressed information into something healing. On complexes tricking the ego and the mother complex. A student asks, can complexes be positive such as containing instinct which can be used for relating to family or friends? Or are they always negative? I ask as I've heard some people mention a positive mother complex. Steve replies, yes positive complexes are real.

(2:56:36) They're simply systems of information that work well for homeostasis and lifespan development. However it's important to hold in mind firstly firstly, that when complexes are discussed in a clinical sense, or even personal development, then it's usual to do so in regard of their negative configuration and effects. Secondly, although a positive-negative polarity seems complementary in modelling and understanding of complexes, it's actually a trap.

(2:57:05) Unless we are very familiar with the reality of their development, role and behavior. There's a tendency brought about by exposure to collapsed Jungian ideas to find the opposites everywhere. This suits negative complexes nicely as the binary opposition between contending opposites generates the impression of an on-off state, with the embedded suggestion that the on switch or state for a negative complex can activate or reactivate at any time.

(2:57:43) The same trap awaits CBT, with its hyper-rational reductionism. Sufferers from OCD and related conditions fall for this trap, which is only made worse by binary polarisation in CBT or Jungian therapy. To step away from this, consider the positive or negative mother complex to be a representation of a personal experience, and not a thing in itself that could be reified into an inevitable issue.

(2:58:27) It's the systematized residue of experience of something or someone experience of something or someone that is the complex. The solution to a negative mother complex is not the positive mother complex, it's a healthy sense of self and relating to others. The so-called for convenience negative mother complex is the representation in a man of his early experience of his personal identity, value and relating, both to others but also to his emerging ego and its background, the unconscious.

(2:58:56) A man will initially trust his relating in both domains, according to how his understanding of these has been confirmed by his mother, hence the mother complex. This is why the Jungian anima in a man emerges out from the primary relationship to the mother. It's the relating function and system. Jungian archetypes that supposedly underpin complexes and provide the structure for them to form around, are actually instinctive meta-scenarios and roles, meta-instincts.

(2:59:31) Jung was quite clear that a positive mother complex comes with its own pathology. This fact is so often overlooked because people become entrapped by a pseudo-Jungian obsession with the opposites. Truly positive complexes are not a problem, hence they are of limited clinical interest. Pathologically positive complexes are just configurations of



workaday negative complexes wearing the autosuggestive persona of their opposite, whilst maintaining their internal negative consistency.

(3:00:07) So positive complexes, real ones, are just habituated systems of healthy adaptation. The student replies, Thanks Steve, I experience this myself. When my complexes dissolve, then I begin to relate well, but upon their return, I feel like there's a huge gap between who I think I am and who I really am.

(3:00:33) Perhaps I'm dealing with a deep structure complex. Steve replies, The on-off polarity switch that complexes rely on the ego passively accepting is the mechanism of an autosuggestion which firstly believes that complexes have been dissolved and then come back again.

(3:00:58) It's imperative to understand that it is this that defines the functional polarity trap. The intention by the complex behind the ego adopting that belief is that it stays stuck supporting the negation of the negation. This is why building ego strength is so important, as that means disidentifying with the very tacit or implicit beliefs that support the ecology of the complex.

(3:01:21) It's necessary to start in the right place, of the complex. It's necessary to start in the right place and to intercept the neurotic alibis the ego excretes from itself under the unconscious influence of its identified with pathogenic complexes.

(3:01:42) A second student replies, regarding the on-off issue I interpret this as it's allowing complexes to keep the centre stage in someone's life. The person is always wary that they will get triggered and that worry keeps them from proper engagement with life. I remember you saying Steve how the ultimate goal is to make complexes irrelevant in the present and in the future.

(3:02:08) Steve replies, we often spend more time keeping illusions alive than we do actually living. Remember that a significant downside of having an enlarged and hyper-connected cerebral cortex is that we can generate as much nonsense as sense. A trickster finds thoughts for underused minds to think. Underused here means unproductively used. The spare capacities we have can be used to be creative in a positive, generative way, or they can systematize by being configured into complexes.

(3:02:42) Because we are social, we tend to reify complexes and make them imaginary characters, autonomously running around inside our heads, in like fashion to how outer, real people have autonomy in our external world. Complexes adopt the path of least resistance to their survival. So if the ego generates fantasies that make them into reified inner characters, then the complexes in question will readily accept.

(3:03:12) Their Sheldraean field knows that the ego's psychological immunity will not attack something the ego regards as being itself. So be careful about internalising the negative anima, or the shadow, or other Jungian fantasy constructs. As soon as the ego identifies with them, then a complex configures around that internalised identification and associates to itself any learning based on the supposed characteristics and dynamics of the internalization.

(3:03:47) Meanwhile, the real complex, as such, is concealed and remains protected by the ego-fictions, internal projections, and auto-suggestions that busy an overexcited cerebral cortex. On complexes persisting after disidentification. Steve writes, complexes are whole patterns of being and doing, and the degree to which they are habitual, in the usual sense of the word, is that which generates the inertia of familiarity with them.

(3:04:22) This means that they act as tacit adaptations that intrude unconsciously because they've formed part of our self-concept, i.e. we identify with them. This persists for some time after we make a cognitive shift away from identification. This is because complexes are

not only cognitive and not only behavioural, they are superpositioned patterns of information that at an affective and sensory level we implicitly identify with.

(3:04:59) So we should expect some persistence of their field strength whilst we adjust our adaptive homeostasis to dis-include them in our lives. On Trusting Instinct A student says, At the heart of my OCD was a deep mistrust of instinct. I had a similar view of instincts as Freud, that is they are aggressive and sexual and if I let go and trust them, they will lead me to my demise and I will hurt others. It turns out it's the other way around.

(3:05:31) Trusting and having faith in them is the most helpful thing I have ever done in my life." Steve replies, a very important insight. Instinct is the carrier wave of the genome's intentionality. It has to have survival as a baseline response, albeit modifiable under certain meta-instinctual conditions. Meta-instincts are the context for fundamental panseptic instincts.

(3:05:59) By their libido, shall ye know them. People at odds with instinct to the extent that they take on a pure Freudian aspect will seek out Adler to deliver them into the world. Freud seeks Adler, Adler conceals Freud. Fantasies of a pathological kind then lead to Jungian inflation. Jung inflates and falls victim to both, which recursively loops back into debased Adler and degraded Freud.

(3:06:28) Such is the dry state of internet gurus who peddle fear and attachment to their misfired personalities. On complexes resisting the ego and typology as representation. A student asks, sometimes when we try and bring about homeostasis, can this lead to psychosomatic symptoms? For me, I seem to get GI symptoms whenever I resist my OCD, which is subsequently followed by positive progress and weakening of the complex. So could the intermittent psychosomatic symptoms be a metaphorical last stand for the complex?

(3:07:11) Steve replies, Yes, a qualified yes, as in yes it frequently does, but also given due regard to the context, which includes you and your insight and understanding, that you must understand the how and the why, and why the why is not a reason to fall back into OCD. This is not to suggest that you will, but OCD can utilise any understanding gained of itself by the ego to attempt to distort what it hears to support the complex.

(3:07:47) The how is a simple superpositioning effect that displaces the expression of the complex into another representational state which may be symbolic. So the how is via any of the familiar transduction pathways identified by Ernest Rossi, with the addition of the body's acid-base regulation as a field of informational transduction and regulation in its own right.

(3:08:21) This is particularly true where smooth muscle spasm may be involved, that is in the body's smooth muscular tubing, arteries, the digestive tract, the lungs etc. However the first place to be affected by change in pH is the brain. This is very well documented and the result of it can be the initiation or re-triggering of many conditioned states as they're identified by Rossi and indeed by Jung, that is complexes.

(3:08:47) The way in to psychologically address these states is via the different qualia of consciousness available to the ego. These qualia are resonant with Jung's functions but are not collapsible into the usual understanding of them in pop psychology. Using dialectical syncretism we can reverse engineer Jung's intuition and the process of introspection through which he investigated it which led him to classify the functions of the ego's representation, that is consciousness, of its own state and of that which it is not back to itself.

(3:09:25) state, and of that which it is not, back to itself. So you get the thinking, feeling, sensing and intuition qualia of informational reflexivity. Cognition is usually the start and the

end point of understanding in an adapted individual. Initially it is insufficient beyond itself and only draws conclusions based on its operant principles.

(3:09:48) It is collapsed and rational. Affect or feeling is the bridge to the non-ego conscious, that we usually call the unconscious. It simultaneously occupies the rational and the instinctive domains, but serves best as the ground to the figure of cognition.

(3:10:13) The ground invites cognition to move, via instinct and its bridging affect, to go beyond itself into meaning. The meaning is represented through intuition, that is, it is grasped as an apperception of a field in resonant state with itself and available for the homeostatic self-regulation of the whole field of an individual. Sensing here has two contexts.

(3:10:41) The first is, as Jung distinguished it, as being in two complementary attitudes, extroversion and introversion. In the extroverted form it is exteroceptive, but in its introverted form it is not interoceptive, but in the form of an imago. That is a sensory configured representation. The second form of sensing is that utilized by NLP as the conscious constructive ego participant representation of information that is subject to change and integration into a new understanding.

(3:11:22) This natural process is also the basis of tantric meditative practice. In the context of OCD and the somatic representation of information previously regulated by an OCD complex, the change in resonant state of the field of the complex can be addressed by many means. The introspective exploration of the field by the ego can achieve this by following the appropriate qualia progression with cognition or thinking in its final form, being that through which the ego consolidates its understanding into a model of its experience. To start with cognition,

(3:12:00) as if that was all that was necessary, is a very common error. On complexes confirming themselves. A student asks, do complexes become active when you're around other people, in order to find confirmation from others for that complex? Steve replies, yes, they seek confirmation from the ego and any psychosocial context they can co-opt, such as motivating the ego to solicit confirmation from third parties directly and indirectly. This can include transference provocations, the pacing and leading of conversations towards confirmation of the

(3:12:46) complex, and the manipulation of the behaviour of others. These others can include therapists. Complexes are innately superpositioned, and they adapt readily to the opportunities this provides for them, under cover of remaining in an unconscious but autonomous state, outside of the scrutiny of the ego's partitioned understanding of itself. On complexes and synchronicity.

(3:13:21) A student asks, if complexes are superpositioned at various levels of representation, does that mean they can be involved in synchronicity? Steve replies, insofar as synchronicities are conscious representations of constellated waveform patterns, then any system that has a qualia of consciousness can potentially experience such waveform patterns.

(3:13:47) For human ego-consciousness, the intuition of the relationship between distributed informational states that are aperceived as being both connected and meaningful subjectively defines synchronicity, as understood by Jung. To be synchronistic, the perceived meaning must be subjective and be represented outside of the senses intuitively.

(3:14:14) Intuition as a qualia of consciousness exists and functions independently of any systematized model of typology. It's not about a Jungian preference style like MBTI, but a natural intrinsic qualia of consciousness. So complexes from within their configured informational field can both experience and generate synchronicities.

(3:14:42) This includes them being revealed to the ego by synchronistic field dynamics as part of whole system homeostasis. On complexes localised to certain parts of the body A student asks, can specific complexes form in specific parts of the body once instantiated. I ask because I notice the dexterity in my left hand comes back after a Freudian release of instinct obviously being trapped by a complex. Steve replies, there's a lot to consider here.

(3:15:22) Any representation of information that has a dynamic character to it, such as an apparent correlation between somatic and psychological states, can be the symbolic representation of a complex. We need, of course, to understand what complexes are, how they form, and how we, through, for example identification with them, may become appropriated to their dynamic field.

(3:15:49) This is an aspect of identification with the field of the complex, but can also be alignment with it, as being in resonant state with its representation, but without ego-identification with it. This can further be compounded by a transient non-identified or non-aligned field resonance with the complexes' autonomous activity.

(3:16:14) Such non-aligned autonomous complexes have a waveform embedded within that of the non-ego-conscious, otherwise called the psychodynamic unconscious, the cognitive unconscious and their neural memory and learning and field substrates. We must remember that complexes are superpositioned with the whole field of an individual. The association by the ego to such a background turnover of informational representation can change the field state of the complex into alignment or an identified with status.

(3:16:54) This can be temporary, or more extended in terms of both time and of informational association to the complex, which can then associate to other representations, memories and learning. This is important as suggestion, including crucially auto or self-suggestion, is part of the process of dissociation, complex formation and maintenance.

(3:17:23) complex formation and maintenance. We are quite capable of generating a symbolic relationship to something that was not associated to a complex through this mechanism of suggestion. Suggestion equals influence, which equals the exchange of energy, libido and information. With this caveat firmly held in mind, an apparent symbolic connection between observed, introspective states in ourselves, or as reported by others in a clinical context, can be indicative of complexes.

(3:18:03) How the ego then models and deals with this information will be part of the process of resolving the complexes in question. Everything is context specific. Ego strength is the first step. On Complexes and Stomachaches A student asks, I've recently developed what I think is psoriasis. The internet just told me it was either a genetic or autoimmune issue, which was deeply unpleasant to deal with.

(3:18:39) My father had similar symptoms a long time ago, so I thought to re-watch the Young to Live By video, treating skin conditions through psychotherapy, in the name of the father. Immediately afterwards, I got a stomach ache. It seemed synchronous with the contents of the video, that is, psychological information being expressed somatically. Could a complex be behind both the fear that I felt and the stomach ache? Steve replies, before concluding that the stomach ache was psychological and not just normal metabolism, you'd need to be certain that your awareness of the stomach ache

(3:19:12) wasn't being projected over by your ego, i.e. interpreted as being connected when it wasn't connected at all. If you can be certain, then it could be as you suggest. When stress is relieved in its focus, it can shift in representation as a perseveration. This can be caused by the habitual attachment we have had to being in a stressed state.

(3:19:36) Not being that way can feel unfamiliar, so the information formerly held in one state may shift into another. formation formerly held in one state may shift into another. Too

much attention to the unfamiliar representation can make it a completely new form of representation. If you know that your system can do this, then you know that it can stop doing it.

(3:19:58) Homeostasis would prefer not to shift old and dealt with representations around and sometimes alerts the ego to the habit by signaling itself as a transient symbol of our habit. On life is suffering as a complex. A student asks I'm noticing that there seems to be some ideas that are all-encompassing as in they can direct all of your libido towards it.

(3:20:26) The idea that life is suffering seems to be one. People who believe this idea tend to say that we must think about all the suffering that has happened and is still happening in this world in order to live a good life. This idea leaves no room for other thoughts and emotions.

(3:20:49) Would this all-encompassing aspect be a sign of a negative complex? If so, what are some of the more specific or technical biopsychosocial manifestations of this aspect in someone's life? Steve replies, If someone asked me this, personally I'd suggest that, rather than ask, they should answer their own question, as in doing so, they'd be working to resolve it, rather than seek a confirmation of the complex by a third party.

(3:21:14) To represent the complex as a question asked of others, in a collective space, would then be a statement in support of the complex's representational psychodynamics and the modelling of its superpositioning, biopsychosocially. We have a video coming out soon that cautions against doing this kind of thing when using creative media.

(3:21:38) It's the same in a text format. The questioner would know, as they have described in their question, what this complex does, but for them to solicit its representation in a forum like this, risks simply extending the complex's field of representation, through a model that the ego already associates itself with. For Discorders who are studying depth psychology, it can be a useful thought experiment to analyse questions that occur to them and then generate an answer.

(3:22:10) The task then would be to identify any subliminal complex activity of a personal kind that may have authored the question in order to seek its own confirmation by proxy, whilst it concealed itself as an apparently objective line of inquiry. On internal projection preventing consciousness.

(3:22:34) Steve posts, A key insight is to understand that the ego is truly unconscious outside of the bandwidth of its immediate miller number. This includes not only the immediate external sensory environment, but also outside of any internal representation that enters awareness from within. A reasonable observer will very soon conclude, if they don't collapse into immediacy, that everything else is still there, externally and internally, but is outside of our awareness of its field interaction with us. The ego readily projects and does so unconsciously. This includes

(3:23:14) a tendency to see itself in outer relationships, but also internally. Internal projection. The unconscious nature of projection means that even when the idea of it is grasped, there is a greater difficulty in appreciating that it has happened, or that unless ongoing attention is maintained, that it will happen with the same regularity again.

(3:23:41) What is even less well appreciated is that the non-ego field of consciousness, everything that it is not but is still intrinsically conscious of in itself, the so-called unconscious as both psychology and beyond, is capable of autonomously projecting past the ego, into the ego and around the ego, including forward in time and representing the past as present now.

(3:24:09) This latter is of course transference in classical terms. All of this is superpositioning and forms an informational field dynamic. It is dynamic because it is not

fixed in any absolute sense, although parts of the information so configured may indeed persevere or persist as a dynamic fixation, as in, for example, Jeanne's fixed ideas.

(3:24:42) Complexes, both Jeannean and deep structure, can act with autonomy and telic intentionality to superposition through field representational psychodynamics. Jeanne and Jung were the first to offer a refined appreciation of this phenomenon. So we should expect, and indeed can readily confirm empirically, that they do just that. As the ego blithely acts as if it were the only agent acting upon itself, from within itself, other dynamics operate independently, often constrained by homeostasis, but just as often not. Complexes are quite capable of innervating the ego to the extent that it

(3:25:20) simply performs according to their direction. That's when we may observe the phenomenon of intelligent action, by complexes, in generating a confirmation field for their intentionality. Unwittingly the ego has been manoeuvred into co-opting others to confirm the complex. Such is the adaptive Darwinian strategy of these partitioned fields of information, in particular when they form implicit or tacit incorporates with the true ego outside of the millenium, that continuity of reflexive identity, learning and memory that is the self-concept.

(3:26:03) On complexes in relation to archetypes, and the work of Dr. Anthony Stevens. Note, this dialectic dates from before the very sad news was announced that Dr. Anthony Stevens had passed away aged 90. A student asks, is it fair to say that complexes are the individual manifestation of archetypes in the Anthony Stevens sense? Steve replies, complexes are the adaptation of instinctive and genomic pressure to extrinsic outer demands, which includes the reflexive feedback, ego and self-concept, through-line,

(3:26:47) understanding of itself, adaptively. So you can call those meta-instinctive, panxepian instinctive, and genomic and field informational superpositioning factors as being archetypes, if you wish, but that would be a collapse that cannot withstand the theoretical developments since Jung's time, or the developments in genetic, brain and evolutionary science.

(3:27:14) Jung's archetype model fails at so many levels that no one outside of the theory laden Jungian model itself, who has any serious frontline experience, takes it seriously. Anthony Stevens was actually a pioneer in securing a translational basis for understanding archetypes outside of the psycho-reductionism of Jungian psychology.

(3:27:42) He uses a blend of older and transitional language and is an essential figure in the history of advancing depth psychology. He is rightfully respected and even revered not only for his contributions, but also for his exemplary character and authentically lived life. To look back at Jung's model is by analogy to look back at pre-Copernican and Galilean astronomy in an effort to understand the position of the earth and its motion relative to that of the sun, or to stop physics with Newton and ignore general and special relativity

(3:28:19) and quantum mechanics. Things have really moved on. A way around the problem is to properly understand dialectical syncretism. But that simple discipline is so very difficult to apply from within a mind that is retrogressive or confirming only of fantasies. The student replies, thanks Steve, I'm reading Anthony Stevens' Archetype Revisited, which is what brought this question to mind, based on how Stevens defines archetype.

(3:28:52) He uses words like innate release mechanism, patterns of behaviour and phylogenetic psyche. Could you elaborate more on Stevens' contributions? Also, are you saying that there really is no need to use the word archetype anymore because of the ideas that get commonly associated with it? Steve replies, Anthony's use of sign stimulus and innate release mechanism come from the discipline of ethology.

(3:29:21) Anthony is the main source for bringing ethology into the Jungian world, but Dr. Anthony Storr also contributed to this back in 1973, albeit in nothing like the same depth or breadth as Dr. Anthony Stevens. Dr. Stevens has been a supporter of IPSA since February of 1990.

(3:29:49) This year, 2023, on his 90th birthday, he restated that support, saying, thank you, dear Steve and Pauline. You, Eric, and your students are doing a great work, which will contribute to the survival of humanity. And as I approach the final years of my life, it is a comfort to know that this vital work is in such capable hands. With love and my deepest thanks. We respect Dr. Stevens immensely and take very seriously our duty to continue his work on through the IPSA model.

(3:30:20) Our view on the use of the term archetype is that it is now outmoded, in part due to the pop psychology and celebrity culture that has captured it. However, it has been problematic from the start, as it was never properly defined by Jung, and he contradicted himself, seamlessly, over precise definitions of what they were supposed to be.

(3:30:43) Jung's understanding of instinct was reductive and 19th century in origin. Contemporary Jungians have largely abandoned Jung's usage of the term and of its definitions over such things as anima, animus, et cetera. There is a strong woke element within contemporary Jungian analysis which first arose in the 1970s.

(3:31:12) Internet followers of celebrity psychologists seldom understand either Jung's original work or how the mainstream of it has moved on. Dr Anthony Stevens is without question one of the founders of the new paradigm in depth psychology that includes biology, evolution and a rapprochement between those disciplines with Jung. Freud is being updated through neuropsychanalysis, Soms and Pangsepp.

(3:31:37) There is an IPSA move to bring Jung into neuropsychanalysis, published reports in the journal Neuropsychanalysis published by Rootledge. Professor Eric Goodwin is part of the new paradigm in following Anthony Stevens and is acknowledged by Dr. Stevens as being so with Pauline and myself.

(3:31:58) There are others contributing to this field too. Regarding the phylogenetic psyche this is originally from Jung, reinterpreted by Anthony Stevens, and further developed in the IPSA model.